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A GRAMMATICAL INDEX

TO THE

CHĀNDOGYA-UPANIṢAD

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Peabody Normal College*

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PREFACE

THE following work has a twofold purpose. Its first aim is to classify the linguistic material of this Upaniṣad for the use of philologists in studying the life and growth of the language spoken by the ancient Hindus, and in determining the literary relation of the Chāndogya to other Upaniṣads and to the general mass of Sanskrit literature. Its second aim is to furnish sufficient grammatical and lexical data to serve as a special dictionary for those who shall read this piece of literature for the first time.

Böhtlingk's text has been taken as the standard, and all deviations therefrom have been recorded in Appendix A. These changes are, in the main, those suggested by Whitney's article in the American Journal of Philology; but not all of his proposals have seemed to call for acceptance, and so I have left many unnoticed. And I have ventured to make five emendations of my own (II.14.1; V.23.2; VI.4.4; VII.2.1ff.), though a thoroughgoing criticism of the text I reserve for a future work. Among these emendations, the omission of *eva* and of *tejasā* may almost be regarded as misprints. Of undoubted misprints left uncorrected by Böhtlingk himself and by Whitney's review I have taken account in the appendix referred to above.

In additional appendices I have sought to classify still further some items of especial interest. In the course of this attempt I have had occasion to use the word *to plutate*, *plutated* from $\sqrt{\text{plu}}$, pass.ppl. *pluta* (cf. *to delete*, *deleted*; Bö. *plutircn*, *plutirt*). The need for such a word is sufficient excuse for its manufacture.

The method of treatment throughout the Grammatical Index may not be found uniform in all particulars. This was not thought necessary or even desirable. As regards text, for example, it was considered best to present the word *iti* so as to show its loose handling; as regards meaning and connection of words, *ari* and *are* were taken as found in the lexicons, without any attempt at reconciliation; as regards definitions, no effort was made to exclude all not actually belonging to the Chāndogya-Upaniṣad, but rather to include all without fail by exhibiting in good order their natural development; and so in other respects. I cannot hope to have shown perfect judgment in all matters of exclusion or of inclusion, or to have secured perfect accuracy in all matters of detail. The enormous labor involved must plead for all such deficiencies.

As all must do, I have constantly relied on the St. Petersburg Lexicon for the history and usage of words throughout the literature. In all doubtful cases that work has been regarded as a sort of umpire.

To Grassmann I am indebted for many helpful suggestions as to arrangement and disposition of material.

Max Müller has been cited rather frequently, not because his work is considered especially helpful in the elucidation of the text, but because he follows in general the Hindu grammarians, lexicographers, and commentators.

Besides the many things for which I have to thank Professor Tolman, I owe him deep gratitude for his painstaking advice at every stage of my work and for the careful reading which he has given the proof-sheets.

CHARLES EDGAR LITTLE.

Nashville, Tenn., June, 1900.

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A.—Alterations in Böhtlingk's Text	179
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BIBLIOGRAPHY AND ABBREVIATIONS

- ChU. Chāndogya-Upaniṣad.
- Bö. Khandogjopanishad, kritisch herausgegeben und übersetzt von Otto Böhtlingk. Leipzig, 1889.
- Wh.AJP. American Journal of Philology, XI. 407-39: Böhtlingk's Upanishads, by W. D. Whitney.
- Wh.Gr. A Sanskrit Grammar (2nd ed.), by W. D. Whitney. Leipzig: Boston, 1891.
- Wh.RVF. The Roots, Verb-forms, etc., of the Sanskrit Language, by W. D. Whitney. Leipzig, 1885.
- BR. Sanskrit-Wörterbuch, herausgegeben von der kaiserlichen Akademie der Wissenschaften, bearbeitet von Otto Böhtlingk und Rudolph Roth. Seven volumes. St. Petersburg, 1855-75.
- Capp. A Sanskrit-English Dictionary, by Carl Cappeller. Boston, 1891.
- M.M. Sacred Books of the East, Volume I.: Upanishads (Part I.), translated by F. Max Müller. Oxford, 1879.
- Gr.Wb. Wörterbuch zum Rig-Veda von Hermann Grassmann. Leipzig, 1873.

The ordinary abbreviations made current by such
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works as Wh.Gr., Capp., and Lanman's Sanskrit Reader are used, and therefore need not be given in detail.

The following call for explanation :—

a.	Adjective, -ly.
cert.	Certain (kind of).
nm.ag.	Nomen agentis (fut.act.ppl.).
nm.pr.	Nomen proprium (proper name).
subst.	Substantive, -ly.
syl., -ll.	Syllable, -bles.
vbl.f.	Verbal f. in periphrastic perfect.
+	Composition (with).
±	With or without.
(2t.), (3t.), etc.	Occurs twice; three times, etc.
[]	A word outside the text, in chapter headings, etc.
*	A word inserted.
[*]	A word rejected.

A GRAMMATICAL INDEX

a—agni

- | | |
|---|---|
| <p>1 a—pron. st. 1 pers., see
 aham; 3 pers., see
 idam.</p> <p>2 a—(before vowels an-)
 neg. insep. prefix.</p> <p>akartṛ m. <i>non-doer</i>.
 -tā (nom.sg.) VI.16.2.
 VII.9.1.</p> <p>akāmacāra a. <i>not moving</i>
 <i>at will</i>.
 -ras (nom.sg.m.) VII.
 25.2. VIII.1.6.</p> <p>akṛta a. <i>uncreated</i>.
 -tam (acc.sg.m.) VIII.
 13.1.</p> <p>akṛtvā grd. <i>without effort</i>.
 VII.21.1.</p> <p>akṣa m. a cert. fruit.
 -ṣāu (acc.du.) VII.3.1.</p> <p>akṣan n. <i>eye</i>.
 -ṣṇā (instr.sg.) IV.17.9.
 -ṣṇas (gen.sg.) I.7.4
 (2t.).
 -ṣaṇi (loc.sg.) I.7.5. IV.
 15.1. VIII.7.4.</p> <p>akṣara n. <i>syllable</i>, esp. the
 syl. om.</p> | <p> -ram (nom.-acc.sg.) I.1.
 1,5,7,8(2t.); 2.14; 4.
 1,4,5(2t.). II.10.3.</p> <p> -rasya (gen.sg.) I.1.9,10.</p> <p> -re (loc.sg.) I.1.6.</p> <p> -rāṇi (nom.pl.) II.10.4;
 23.3. VIII.3.5.</p> <p>akṣi n. <i>eye</i>.
 -ṣiṇi (nom.du.) I.6.7.</p> <p>akṣita a. <i>indestructible, im-</i>
 <i>perishable</i>.
 -tam (nom.sg.n.) III.17.
 6.</p> <p>akṣetrajña a. <i>not knowing</i>
 <i>the country</i>.
 -jñās (nom.pl.m.) VIII.
 3.2.</p> <p>akhādant a. <i>not eating</i>.
 -dan (nom.sg.) I.10.4.</p> <p>agada a. <i>free from disease,</i>
 <i>well</i>.
 -das (nom.sg.m.) III.16.
 2,4,6.</p> <p>agni m. <i>fire, Agni</i> (god of
 fire).
 -nis (nom.sg.) I.3.7; 6.
 1(2t.); 13.1. II.2.1,2?</p> |
|---|---|

20.1; 21.1. III.13.3;	III.19.1. VI.2.1(2t.),
18.2. IV.3.1; 6.1,2;	2; 11.1.
7.3; 11.1. V.4.1; 5.1;	agrasta a. <i>not swallowed</i> .
6.1; 7.1; 8.1; 21.2	-tās (nom.pl.m.) II.22.5.
(2t.). VII.12.1. VIII.	1 aṅga emph. pcl. IV.1.5.
1.3.	VI.12.1; 13.1,2.
-nim (acc.sg.) II.12.2.	2 aṅga n. <i>limb, member,</i>
III.15.6. IV.6.1; 7.1;	<i>body</i> .
8.1; 17.1.	-gena (instr.sg.) II.19.2.
-ninā (instr.sg.) III.6.1,	-gānam (gen.pl.) I.2.10.
3; 18.3.	-geṣu (loc.pl.) II.19.1,2.
-naye (dat.sg.) II.24.5.	aṅgāra m. <i>a coal</i> .
-nes (abl.-gen.sg.) I.3.5.	-ras (nom.sg.) VI.7.3.
II.22.1. III.13.8. IV.	-ram (acc.sg.) VI.7.5.
6.1; 7.1; 8.1; 17.2. V.	-rās (nom.pl.) II.12.1.
2.8. VI.4.1(2t.).	V.4.1; 5.1; 6.1; 7.1;
-nāu (loc.sg.) II.12.1,2.	8.1.
V.2.4,5(4t.); 4.2; 5.	-rān (acc.pl.) V.24.1.
2; 6.2; 7.2; 8.2; 21.	aṅgin a. <i>having limbs or</i>
2; 24.3.	<i>members</i> .
-nayas (nom.pl.) IV.10.	-gī (nom.sg.m.) II.19.2.
2,4. V.9.2.	aṅgiras m.nm.pr.
-nīn (acc.pl.) IV.10.1,	-rās (nom.sg.) I.2.10.
2; 14.2. V.10.10.	-rasam (acc.sg.) I.2.10.
agnitva n. <i>quality of fire</i> .	acitta a. <i>thoughtless, in-</i>
-vam (nom.sg.) VI.4.1.	<i>considerate</i> .
agnihotra n. <i>fire-sacrifice</i> .	-tas (nom.sg.m.) VII.
-ram (acc.sg.) V.24.1,	5.2(2t.).
2,3,5(2t.).	acyuta a. <i>unshaken, im-</i>
agra n. <i>front, tip, begin-</i>	<i>perishable</i> .
<i>ning</i> ; loc. as adv. <i>at</i>	-tam (nom.sg.n.) III.
<i>first</i> .	17.6.
-re (loc.sg.) I.8.2; 10.5.	aja m. <i>goat</i> .

-jas (nom.pl.) II.6.1; 18.1.	ati adv.-prep. <i>beyond</i> . I.8. 5.7.
añjali m. <i>the hollowed hands put together</i> (for measure or worship).	atijana a. (<i>beyond</i> i.e.) <i>without inhabitant</i> .
-lāu (loc.sg.) V.2.6.	-ne (loc.sg.) VI.14.1.
añiman m. <i>subtility, minuteness</i> (also as a superhuman faculty).	atidhanvan m.nm.pr.
-mā (nom.sg.) VI.6.1, 2.3,4; 8.6; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3.	-vā (nom.sg.) I.9.3.
-mānam (acc.sg.) VI. 12.2.	atimṛtyu a. <i>beyond death, deathless</i> .
-mnas (gen.sg.) VI.12. 2. VIII 6.1.	-yu (acc.sg.n.) II.10.1, 6.
añiṣṭha a.supl. <i>smallest</i> .	ativādin a. <i>over talkative, using excessive language</i> .
-ṭhas (nom.sg.m.) VI. 5.1,2,3.	-dī (nom.sg.m.) VII. 15.4(3t.).
añiyāns a.compar. <i>smaller</i> .	ativimāna a. <i>beyond measurement</i> .
-yān (nom.sg.m.) III. 14.3.	-nam (acc.sg.m.) V.18. 1.
aṇu a. <i>small, minute, atomic</i> .	atiṣeṣa a. <i>remaining, left over</i> .
-ṇvyas (nom.pl.f.) VI. 12.1.	-ṣān (acc.pl.m.) I.10.5.
atas adv. <i>hence, therefore</i> . I.3.5; 12.1. III.13. 7. V.10.6. VI.12.1. VII.25.1,2(2t.). VIII. 4.2.	atra adv. <i>here, there</i> . II. 24.6,10,15. IV.9.3. VI.12.1(2t.); 13.2(2t.). VIII.1.2; 3.2(2t.); 9. 1,2; 10.2,4; 11.1,2.
	atha adv. <i>now, so, then</i> (sometimes a mere continuative); <i>here beginning</i> (a section or

book). I.2.3,4,5,9,7;	3.2,4,5(2t.); 4.1; 5.1
3.1,3(2t.),6,8; 5.1,3,5;	(2t.),2(2t.),3(2t.); 6.
6.5(2t.),6(3t.); 7.1,4	1,4,5(2t.); 7.4; 9.1;
(4t.),5,7,8; 11.1,3,4,6,	12.4(4t.),5.
8; 12.1. II.1.3; 2.2;	athakāra m. <i>the sound</i>
8.1; 9.1,3,4,5,6,7,8;	atha.
10.1; 22.4(2t.); 24.2,	—ras (nom.sg.) I.13.1.
5,9,13,14. III.2.1; 3.	atharvāṅgiras m.m.pr. <i>the</i>
1; 4.1; 5.1; 7.1; 8.1;	<i>race of Atharvan and</i>
9.1; 10.1; 11.1; 13.2,	<i>Aṅgiras.</i>
3,4,5,7; 14.1; 15.5,6,	—rasas (nom.pl.) III.4.
7; 16.3,5; 17.2,3,4;	I,2.
18.1,2; 19.3. IV.1.2;	✓ ad cat.
3.3,5; 5.1; 10.4; 11.1;	atsi (pres.ind.act.sg.) V.
12.1; 13.1; 15.5; 16.4;	12.2; 13.2; 14.2; 15.
17.5,6. V.1.6.12,13	2; 16.2; 17.2.
(2t.),14(2t.); 2.4,6,7;	atti (pres.ind.act.sg.) IV.
3.4; 9.1; 10.3,5,7,8,	3.7. V.10.6; 12.2; 13.
10; 13.1; 14.1; 15.1;	2; 14.2; 15.2; 16.2;
16.1; 17.1; 20.1; 21.	17.1,2.
1; 22.1; 23.1; 24.2.	attha (pres.ind.act.pl.)
VI.7.2,4(2t.); 8.5;	V.17.1.
11.2(3t.); 13.1,2; 14.	adāma (pres.subj.act.pl.)
2; 15.2(3t.); 16.1,2	I.12.5.
(2t.). VII.3.1(4t.);	adatka a. <i>toothless.</i>
4.1(2t.); 5.1(3t.),2; 6.1	—kam (acc.sg.n.) VIII.
(2t.); 8.1; 9.1(2t.);	14.1.
10.1; 11.1(2t.); 13.	adadāna a. <i>not giving.</i>
1(3t.); 15.3; 17.1;	—nam (acc.sg.m.) VIII.
18.1; 19.1; 20.1; 21.	8.5.
1; 22.1; 24.1(2t.);	adarṣanīya grdv. <i>not to be</i>
25.1, 2(2t.). VIII.1.	<i>shown, unsightly.</i>
1,6; 2.2,3,4,5,6,7,8,9;	—yam (acc.sg.n.) I.2.4.

- addhā** adv. *indeed, truly.* 2; 6.8. III.18.1(2t.),
 III.14.4. 2(2t.). IV.3.2.
adya adv. *now, to-day.* VI. **adhipati** m. *lord, ruler.*
 4.5. VIII.8.5. -tis (nom.sg.) V.2.6.
adraṣṭṛ m. *non-seer.* **adhiṣṭhāna** n. *standing-*
 -tā (nom.sg.) VII.9.1. *place, abode.*
advitiya a. *without a sec-* -nam (nom.sg.) VIII.
ond, unique. 12.1.
 -yam (nom.sg.n.) VI.2. **adhyayana** n. *studying,*
 1(2t.), 2. *reading.*
adhara a. *lower.* -nam (nom.sg.) II.23.1.
 -re (nom.pl.m.) IV.1. **adhyātmam** adv. *in refer-*
 4, 6. *ence to self.* I.2.14;
adharāṇic a. *towards a low-* 5; 3; 7.1. III.18.1(2t.),
er place, southwards. 2(2t.). IV.3.3.
 -rāṇ (nom.sg.m.) VI. **adhvan** m. *road, space.*
 14.1. -vānam (acc.sg.) V.10.5.
adharma m. *unrighteous-* **adhvaryu** m. *a cert. priest,*
ness. esp. *the actual per-*
 -mas (nom.sg.m.) VII. *former of sacrifice.*
 2.1. -yus (nom.sg.) IV.16.2.
 -mam (acc.sg.) VII.2. ✓ **an** *breathe.*
 1; 7.1. -+apa *breathe out.*
adhastāt adv.-prep. *on the* apāniti (pres.ind.act.sg.)
ground, down, below. I.3.3.
 IV.1.8. VII.25.1(2t.), -+pra *breathe in, re-*
 2. *spire.*
adhi adv.-prep. *above, on,* prāṇiti (pres.ind.act.sg.)
concerning, on account I.3.3.
of. V.3.2. VI.2.3, 4. prāṇantas (pres.ppl.act.
adhidāivatam adv. *in ref-* nom.pl.) V.1.8, 9, 10, 11.
erence to the divine or 1 **ana-** pron.st.3pers., see
to the gods. I.3.1; 5. **idam.**

2 ana m. <i>breath, spiration.</i>	—nan (nom.sg.m.) I.3.
—nas (nom.sg.) V.2.1.	3,4(3t.),5.
—nasya (gen.sg.) V.2.1.	anaçitu m. <i>non-eating,</i>
anagna a. <i>not naked.</i>	<i>fasting.</i>
—nas (nom.sg.m.) V.2.	—tum (acc.sg. as inf.) IV.
2.	10.3.
anadyamāna a. <i>not eating.</i>	anasūri m. <i>one not unwise,</i>
—nas (nom.sg.m.) IV.	<i>a sage.</i>
3.7.	—ris (nom.sg.) IV.3.7.
ananuvidya grd. <i>not hav-</i>	anādara a. <i>without respect</i>
<i>ing discovered.</i> VIII.	<i>or consideration, in-</i>
1.6; 8.4.	<i>different.</i>
ananuṣiṣya grd. <i>without</i>	—ras (nom.sg.m.) III.14.
<i>giving indication.</i> V.	2,4.
3.4.	anārambhaṇa a. <i>giving or</i>
ananūcya grd. <i>not having</i>	<i>having no support.</i>
<i>taught</i> or (mid.mg.)	—nāni (nom.pl.n.) II.9.4.
<i>learned.</i> VI.1.1.	anāçakāyana n. <i>non-eat-</i>
ananta a. <i>limitless.</i>	<i>ing, fasting.</i>
—tas (nom.sg.m.) I.9.2.	—nam (nom.sg.) VIII.
anantavant a. <i>limitless.</i>	5.3.
—vān (nom.sg.m.) IV.6.	anāhitāgni a. <i>not setting</i>
3,4(3t.).	<i>up the holy fire.</i>
—vatas (acc.pl.) IV.6.4.	—nis (nom.sg.m.) V.11.5.
anandha a. <i>not blind.</i>	anirasta a. <i>not thrown</i>
—dhas (nom.sg.m.) VIII.	<i>forth.</i>
4.2; 10.1,3.	—tās (nom.pl.m.) II.22.5.
ananna n. <i>non-food, im-</i>	anirukta a. <i>spoken un-</i>
<i>proper food.</i>	<i>clearly, obscure.</i>
—nam (nom.-acc.sg.) IV.	—tas (nom.sg.m.) I.13.3.
3.7. V.2.1.	II.22.1.
anapānant a. <i>not breath-</i>	anistiṣṭhant a. <i>accomplish-</i>
<i>ing out.</i>	<i>ing, naught.</i>

-than (nom.sg.m.) VII. 20.1.	anṛta a. <i>untrue, false; n. falsehood.</i>
anu adv.-prep. <i>afterwards; along, over, with re- gard to, in conse- quence of.</i> III.16.2,4, 6. IV.2.2,4; 17.9. V. 3.1(2t.),4; 19.2; 20.2; 21.2; 22.2; 23.2. VIII. 9.1,2; 12.4.	-tam (nom.-acc.sg.n.,acc. sg.m.) I.2.3. VI.16. 1. VII.2.1(2t.); 7.1. VIII.3.1.
anujñā f. <i>permission.</i> -(nom.sg.) I.1.8(2t.).	-tena (instr.sg.) VI.16. 1. VIII.3.2.
anutkrānta a. <i>not departed or escaped.</i> -tas (nom.sg.m.) VIII. 6.4.	anṛtāpidhāna a. <i>having a cover of falsehood.</i> -nas (nom.sg.m.) VIII. 3.1.
anuttama a. <i>most highest, best, without a supe- rior.</i> -meṣu (loc.pl.) III.13.7.	-nās (nom.pl.m.) VIII. 3.2.
anupatāpin a. <i>not ill.</i> -pi (nom.sg.m.) VIII. 4.2.	anṛtābhisamḍha a. <i>fabri- cating untruth.</i> -dhas (nom.sg.m.) VI. 16.1.
anupaniya grd. <i>without receiving.</i> V.11.7.	anevaṁvid a. <i>not knowing, thus, without this knowledge.</i> -dam (acc.sg.) IV.17. 10(2t.).
anupalabhya grd. <i>without getting hold on.</i> VIII. 8.4.	anta m. (n.) <i>end, object, border; loc.sg. as adv.- prep. close to.</i> -tam (acc.sg.) VIII.1.5; 2.10.
anupāna n. <i>drink.</i> -nam (nom.sg.) I.10.3.	-tāt (abl.sg.) VI.13.2 (2t.).
anūcānamānin a. <i>thinking oneself learned.</i> -nī (nom.sg.m.) VI.1.2,3.	-te (loc.sg.) V.3.6. -teṣu (loc.pl.) VIII.7. 4.

antatas adv. <i>finally</i> . I.2. 9(2t.); 3.12.	—lāyām (loc.sg.) III.17.6.
antar adv.-prep. <i>among, between</i> . I.6.6; 7.5. III. 12.4,8(2t.); 9; 13.7; 14. 3(2t.); 4. V.8.1; 9.1. VIII.1.1(2t.); 2,3.	antevāsin m. <i>a pupil</i> . —sine (dat.sg.) III.11.5. —sinas (acc.pl.) IV.10.1.
antarā adv.-prep. <i>between</i> . VIII.14.1.	andha a. <i>blind</i> . —dhas (nom.sg.m.) V.1. 9; 13.2. VIII.4.2; 9. 1,2.
antarikṣa n. <i>mid-region, atmosphere</i> . —ṣam (nom.-acc.sg.) I.3. 7; 6.2(2t.). II.2.1,2; 17.1. III.1.1; 15.5. IV. 6.3. VII.6.1; 8.1; 10.1. —ṣāt (abl.sg.) III.14.3. IV.17.1. —ṣe (loc.sg.) IV.9.4.	—dham (nom.sg.n.) VIII. 10.1,3. —dhe (loc.sg.) VIII.9.1,2.
antarikṣakṣit a. <i>dwelling in the atmosphere</i> . —te (dat.sg.) II.24.9.	anna n. <i>food; esp. boiled rice; grain</i> . —nam (nom.-acc.sg.) I. 3.6; 8.4; 11.9(2t.); 12.2,5(2t.); 13.2. II. 22.2. IV.3.6,8; 11.1. V.2.1(2t.); 6.2; 7.2; 10.4,6; 12.2(2t.); 13. 2(2t.); 14.2(2t.); 15.2 (2t.); 16.2(2t.); 17.2 (2t.); 18.1(2t.). VI. 2.4(2t.); 5.1. VII.4. 2; 7.1; 9.1(2t.),2(2t.); 10.1(2t.); 26.1.
antarikṣodara a. <i>amid the atmosphere</i> . —ras (nom.sg.m.) III. 15.1.	—nena (instr.sg.) VI.7. 6; 8.4.
antarhṛdaya a. <i>in the heart</i> . —yas (nom.sg.m.) VIII. 1.3.	—nasya (gen.sg.) I.8.4; 10.6. VI.4.1,2,3,4,6. VII.4.2; 9.1,2.
antavant a. <i>limited</i> . —vat (nom.sg.n.) I.8.8.	—nāt (abl.sg.) VI.8.4. VII.9.2(2t.); 10.1.
antavelā f. <i>final hour, hour of death</i> .	—ne (loc.sg.) I.3.6.

annapati m. <i>lord of food.</i>	3; 2.2; 3.2; 4.2; 5.2;
-te (voc.sg.) I.12.5.	13.1,3. VI.2.4.
annapāna n. <i>food and drink.</i>	-yena (instr.sg.) V.19.
-ne (nom.du.) VIII.2.7.	2; 20.2; 21.2; 22.2;
annapānaloka m. <i>the world of food and drink.</i>	23.2.
-kena (instr.sg.) VIII.2.7.	anya pron. a. <i>another, other, else.</i>
annapānalokakāma a. <i>desirous of the world of food and drink.</i>	-yas (nom.sg.m.) I.1.6.
-mas (nom.sg.m.) VIII.2.7.	VII.2.4.2.
annamaya a. <i>consisting of food.</i>	-yat (nom.-acc.sg.n.) II.21.3. VII.2.4.1(6t.).
-yam (nom.sg.n.) VI.5.4; 6.5; 7.6.	VIII.3.2.
annavānt a. <i>having food.</i>	-yam (acc.sg.m.) V.11.3.
-vān (nom.sg.m.) I.3.7; 13.4. II.8.3.	-yasmāi (dat.sg.) III.11.6.
-vatas (acc.pl.) VII.9.2.	-yasya (gen.sg.) I.1.6.
annāda a. <i>eating food, having food to eat.</i>	-yasmin (loc.sg.) VII.24.2.
-das (nom.sg.m.) I.3.7; 13.4. II.8.3; 12.2; 14.2. III.13.1,3. IV.3.8.	-ye (nom.pl.m.) I.10.2; 12.2. IV.3.8(2t.); 9.2.
-dī (nom.sg.f.) IV.3.8.	-yāni (nom.pl.n.) I.3.5.
annādya n. <i>(eating of) food.</i>	-yās (nom.pl.f.) VIII.6.6.
-yam (nom.sg.) III.1.	-yān (acc.pl.m.) I.11.2. IV.10.1.
	anyatara a. compar. <i>one of two.</i>
	-rā (nom.sg.f.) IV.16.3.4.
	-rām (acc.sg.f.) IV.16.2(2t.),3.

anyatra adv. <i>elsewhere, otherwise.</i> VI.8.2 (2t.), 4, 6. VIII.11.3; 15.1.	-yas (nom.sg.m.). VIII. 7.1, 3.
anyathā adv. <i>otherwise.</i> VII.25.2.	-yam (nom.sg.n.). VIII. 1.1, 2.
anyarājan a. <i>having another as ruler.</i>	ap f. <i>water.</i>
-jānas (nom.pl.m.) VII. 25.2.	apas (nom.pl.) I.1.2; 8.4. III.1.2; 2.1; 3. 1; 4.1; 5.1. IV.3.2; 12.1; 14.3. V.2.2; 3. 3; 9.1. VI.2.4; 5.2; 8.3. VII.4.2; 6.1; 10. 1(3t.); 26.1.
anyādr̥ṣa a. <i>of another kind.</i>	apas (acc.pl.) V.16.1. VI.2.3(2t.); 7.1; 8.3, 4. VII.2.1; 7.1; 10. 1, 2(2t.); 11.1(2t.).
-ṣās (nom.pl.m.) IV.14. 2.	adbhis (instr.pl.) III. 11.6. V.2.2. VI.8.4, 6.
anvāyatta a. <i>connected with</i> (acc.).	adbhyas (abl.pl.) VI.2. 4; 8.6. VII.10.2(2t.); 11.1.
-tā (nom.sg.f.) I.10.9, 10, 11; 11.4, 5, 6, 7, 8, 9.	apām (gen.pl.) I.1.2; 8.5. VI.4.1, 2, 3, 4, 6; 6. 3. VII.10.2.
-tās (nom.pl.m.) II.9.2, 3, 5, 6, 7, 8. III.16.1, 3, 5.	apsu (loc.pl.) II.4.1, 2 (2t.). VIII.7.4.
-tāni (nom.pl.n.) II.9. 2, 4.	apa adv.-prep. <i>away, forth.</i> IV.14.2.
anvāhāryapacana m. <i>the southern sacrificial fire</i> (serving to cook the Anvāhārya).	apaciti f. <i>awe, honor.</i>
-nas (nom.sg.) IV.12.1. V.18.2.	-tyāi (dat.sg.) I.1.9.
anveṣaṇā f. <i>searching, investigation.</i>	apara pron.a. <i>farther, other, latter.</i>
-(nom.sg.) IV.1.7.	
anveṣṭavya grdv. <i>to be sought after.</i>	

- rāṇi (acc.pl.n.) VIII.9.
 3(2t.); 10.4(2t.); 11.
 3(2t.).
aparapakṣa m. *latter or*
dark half of a month.
 -ṣam (acc.sg.) V.10.3.
 -ṣāt (abl.sg.) V.10.3.
aparājita a. *invincible, un-*
conquerable.
 -tā (nom.sg.f.) VIII.5.3.
aparāhṇa m. *afternoon.*
 -ṇāt (abl.sg.) II.9.6,7.
 -ṇe (loc.sg.) II.14.1.
apaṣyant a. *not seeing.*
 -ntas (nom.pl.m.) V.1.9.
apahatapāpman a. *with*
evil removed.
 -mā (nom.sg.m.) I.2.9.
 VIII.1.5; 4.2; 7.1,3.
apahatatamaska a. *with*
darkness removed.
 -kān (acc.pl.) VII.11.2.
apahati f. *removal, de-*
struction.
 -tis (nom.sg.) VIII.12.
 1.
apahantr m. *destroyer.*
 -tā (nom.sg.) I.3.1.
apāna m. *out-breathing, ex-*
piration (M. M. down-
breathing).
 -nas (nom.sg.) I.3.3. III.
 13.3. V.21.1.
 -nāya (dat.sg.) V.21.1.
 -ne (loc.sg.) V.21.2.
api adv.-prep. *even, also,*
unto. I.5,5; 10.4. II.
 1.2,3. III.11.6; IV.
 15.1. V.10.10; 24.4.
 VI.7.3,5. VII.5.2; 8.
 1; 9.1; 13.1; 15.3.
 VIII.3.2; 4.2; 10.1,2,
 3,4.
apidhāna n. *cover.*
 -nam (nom.sg.) VIII.
 3.1.
apipāsa a. *without desire*
for drink.
 -sas (nom.sg.m.) III.17.
 6. VIII.1.5; 7.1,3.
apūpa m. *cake (Bö. Hon-*
igkucken; M. M.
hive).
 -pas (nom.sg.) III.1.1.
apratisthita a. *not fixed,*
uncertain.
 -tam (nom.sg.n.) I.8.6.
apramatta a. *not negli-*
gent, attentive.
 -tas (nom.sg.m.) I.3.12.
 II.22.2.
apramāda a. *not negligent,*
intent upon.
 -das (nom.sg.m.) V.2.8.
apavartin a. *not flowing*
forth, inactive.

- ti (nom.sg.n.) III.12.9.
 -tinīm (acc.sg.f.) III.
 12.9.
aprāṇant a. *not breathing*
in (M. M. *not breath-*
ing up).
 -nan (nom.sg.m.) I.3.
 3.1 (3¹), 5.
aprāpya grd. *without*
reaching. VIII.9.1;
 10.1; 11.1.
apriyavettṛ m. *one who*
feels unpleasant
things.
 -tā (nom.sg.) VIII.10.
 2, 4.
aprocyā grd. *not having*
taught. IV.10.2.
apsumant a. *having water,*
maintaining oneself
in water.
 -mān (nom.sg.m.) II.4.
 2.
abala a. *not strong, feeble*.
 -lānām (gen.pl.) IV.4.5.
abaliman m. *weakness,*
feebleness.
 -mānam (acc.sg.) VIII.
 6.4.
aboddhṛ m. *non-perceiver,*
dullard.
 -dhā (nom.sg.) VII.9.
 1.
abrāhmana m. *non-theolo-*
gian, false priest.
 -ṇas (nom.sg.) IV.4.5.
abhaya a. *not dangerous,*
safe; n. *safety*.
 -yam (nom.sg.n., acc.sg.
 m.) I.4.4.5. IV.15.1.
 VIII.3.4; 7.1; 8.3;
 10.1; 11.1.
 -yās (nom.pl.m.) I.4.4.
abhikāma a. *desiring* (acc.).
 -mas (nom.sg.m.) VIII.
 2.10.
 -mās (nom.pl.m.) VIII.
 1.5.
abhitas adv.-prep. *around,*
near. III.1.4; 2.3;
 3.3; 4.3; 5.3. VIII.
 6.4.
abhinaddhākṣa a. *with eyes*
covered.
 -ṣas (nom.sg.m.) VI.
 14.1 (2¹).
 -ṣam (acc.sg.m.) VI.
 14.1.
abhinanda m. *desire*.
 -dās (nom.pl.) V.8.1.
abhinahana n. *fetter, bond*.
 -nam (acc.sg.) VI.14.2.
abhipratārin m. nm.pr.
 -riṇam (acc.sg.) IV.3.5.
 -(voc.sg.) IV.3.6.
abhivyāhāra m. *utterance*.

-rāya (dat.sg. as inf.) VIII.12.4.	-yāyām (loc.sg.) V.2.4.
abhisāyam adv. <i>against evening, towards evening.</i> IV.6.1; 7.1; 8.1.	amu- pron.st.3pers., see asāu.
abhyātta, see ✓dā.	amutra adv. <i>there.</i> VIII.1.6.
abhyāça m. <i>expectation, hope.</i>	amūla a. <i>with no root, without basis.</i>
-ças (nom.sg.) I.3.12. II.1.4. III.19.4. V.10.7(2t.).	-lam (nom.sg.n.) VI.8.3.5.
abhra n. <i>rain-cloud.</i>	amṛta a. <i>immortal: n. (1) immortality; (2) immortal drink, nectar, ambrosia.</i>
-ram (nom.sg.) V.5.1; 10.5.6. VIII.12.2.	-tas (nom.sg.m.) I.4.5.
-rāṇi (nom.pl.) II.15.1.	-tam (nom.-acc.sg.n., acc.sg.m.) I.4.4,5. III.6.1(2t.),3(2t.); 7.1(2t.),3(2t.); 8.1(2t.),3(2t.); 9.1(2t.),3(2t.); 10.1(2t.),3(2t.); 12.6. IV.15.1. VII.24.1. VIII.3.4,5; 7.4; 8.3; 10.1; 11.1; 14.1.
-ama 2d syl. of sāman. I.6.1,2,3,4,6; 7.1,2,3,4.	-tā (nom.sg.f.) I.4.5.
ama- Vedic pron.st.3pers., <i>this, he.</i> V.2.6.	-tasya (gen.sg.) VIII.12.1.
amata a. <i>unthought.</i>	-tas (nom.pl.m.-f.) I.4.4. III.1.2; 2.1; 3.1; 4.1; 5.1,4.
-tam (nom.-acc.sg.n.) VI.1.3; 4.5.	-tāni (nom.pl.n.) III.5.4(2t.).
amatvā grd. <i>not having thought.</i> VII.18.1.	-tānām (gen.pl.) III.5.4.
amanas a. <i>without mind.</i>	amṛtatva n. <i>immortality.</i>
-nasas (nom.pl.) V.1.11.	
amantr m. <i>non-thinker, simpleton.</i>	
-tā (nom.sg.) VII.9.1.	
amā adv. <i>at home, near.</i> V.2.6.	
amāvāsyā f. <i>night of new moon.</i>	

- vam (acc.sg.) II.22.2;
 23.2. VIII.6.6.
amogha a. *infallible, auspicious.*
 -ghās (nom.pl.m.) VII.
 14.2.
aya m. *course; luck, die.*
 -yās (nom.pl.) IV.1.4,6.
ayajamāna a. *not sacrificing, impious.*
 -nam (acc.sg.m.) VIII.
 8.5.
ayam, see **idam**.
ayāśya m.nm.pr.
 -yas (nom.sg.) I.2.12.
 -yam (acc.sg.) I.2.12.
 1 **ara** m. *spoke of wheel.*
 -rās (nom.pl.) VII.15.1.
 2 **ara** m.nm.pr. of a cert.
 sea.
 -ras (nom.sg.) VIII.5.3.
 -ram (acc.sg.) VIII.5.4.
araṇya n. *forest.*
 -ye (loc.sg.) V.10.1.
araṇyāyana n. *hermit life*
 (in the forest).
 -nam (nom.sg.) VIII.5.
 3.
ari a. *eager; devoted; hostile;* m. (1) *worship-*
er, (2) enemy. (So Gr.
 Wb., Capp., Bö., M.
 M. The two latter
- translate some of the
 occurrences as voc.sg.,
friend; see are.)
ariṣṭa a. *unhurt.*
 -ṭam (acc.sg.m.) III.15.
 3.
are emph.pcl. of address
 (BR., not in Capp.).
 IV.1.3,5,7,8; 2.3,5.
arcis f. *flame.*
 -(nom.sg.) V.4.1; 5.1;
 6.1; 7.1; 8.1.
 -ṣam (acc.sg.) IV.15.5
 V.10.1.
 -ṣas (abl.sg.) IV.15.5.
 V.10.1.
arṇava a. *waving; m.*
wave, sea.
 -vāu (nom.-acc.du.m.)
 VIII.5.3,4.
artha m. *aim, business, op-*
portunity.
 -thena (instr.sg.) V.11.
 6.
ardha m. *side, place.*
 -dham (acc.sg.) V.3.4,6.
arvāñc a. *turned towards*
or downwards, coming
near; n. acc. as adv.
hitherwards, down, be-
neath.
 -āk (acc.sg.n.) III.10.
 4.

-āñcas (nom.pl.) I.7.6,8.	-śās (nom.pl.) IV.11.
√arh <i>be worthy.</i>	2; 12.2; 13.2.
-hati (pres.ind.act.sg.)	avākin a. <i>not speaking.</i>
IV.4.5.	-kī (nom.sg.) III.14.2,4.
arhaṇā f. <i>veneration.</i>	avāntaradiṣ f. <i>intermedi-</i>
-ṇām (acc.sg.) V.3.6;	<i>ate direction or cardin-</i>
11.5.	<i>nal point.</i>
alamkāra m. <i>ornamenta-</i>	-ṣas (nom.pl.) V.6.1.
<i>tion.</i>	avi m. <i>sheep.</i>
-reṇa (instr.sg.) VIII.	-vayas (nom.pl.) II.6.1;
8.5.	18.1.
alabdhvā grd. <i>without</i>	avijānant a. <i>undiscern-</i>
<i>grasping.</i> VI.8.2(2t.).	<i>ing.</i>
alpa a. <i>small, finite.</i>	-nan (nom.sg.m.) VII.
-pam (nom.sg.n.) VII.	17.1.
24.1(2t.).	avijñāta a. <i>undistin-</i>
-pe (loc.sg.) VII.23.1.	<i>guished.</i>
-pās (nom.pl.m.) VII.	-tam (nom.-acc.sg.n.)
6.1.	VI.1.3; 4.5.7.
alpauid a. <i>knowing little.</i>	avijñātr m. <i>non-discerner,</i>
-vit (nom.sg.m.) VII.	<i>one who does not un-</i>
5.2.	<i>derstand.</i>
√av <i>favor, protect.</i>	-tā (nom.sg.) VII.9.1.
-vati (pres.ind.act.sg.) I.	avitti f. <i>the not finding.</i>
2.9.	-tyā (instr.sg.) I.11.2.
avadant a. <i>not speaking.</i>	avittvā grd. <i>not having</i>
-ntas (nom.pl.) V.1.8.	<i>found.</i> I.2.9.
avabhṛtha m. <i>bathing af-</i>	aviddha a. <i>unhurt.</i>
<i>ter sacrifice.</i>	dhas (nom.sg.m.) VIII.
-thas (nom.sg.) III.17.	4.2.
5-	avidyā f. <i>lack of knowl-</i>
avarapurūṣa m. <i>younger</i>	<i>edge, ignorance.</i>
<i>man, descendant.</i>	-(nom.sg.) I.1.10.

avidvāṅs a. *not knowing, unwise.*

—dvān (nom.sg.m.) I.10.
9,10,11; 11.4,5,6,7,8,9.
V.11.5; 24.1.

—duṣām (gen.pl.) VIII.6.5.

aviçeṣa a. *without difference; instr. as adv. indiscriminately, in general.*

—seṣa (instr.sg.) VIII.
15.1.

avyathamāna a. *not slugging.*

—nas (nom.sg.m.) VII.
4.3; 5.3.

—nān (acc.pl.) VII.4.3;
5.3.

✓**aç** *partake of, eat, drink.*

—nāsi (pres.ind.act.sg.)
IV.10.3.

—nāti (pres.ind.act.sg.) I.
2.9. III.17.2.

—nanti (pres.ind.act.pl.)
III.6.1; 7.1; 8.1; 9.1;
10.1.

—nīyāt (pres.opt.act.sg.)
II.19.2 (2t.). VII.9.
1.

—āna (imv.act.sg.) IV.
10.3. VI.7.3.

āça (perf.ind.act.sg.) VI.
7.2,4.

açis (unaug.aor.ind.act.
sg.) VI.7.1.

—iṣyāmi (fut.ind.act.sg.)
IV.10.3.

—iṣyantas (fut.ppl.act.
nom.pl.) V.2.2.

—itam (pass.ppl.nom.-acc.
sg.n.) VI.5.1,3; 8.3.

—yamānasya (pres.ppl.
pass.gen.sg.) VI.6.2,
4.

—içiṣati (pres.ind.act.sg.
des.) III.17.1. VI.8.3.

— +pra cat up.

praçya grd. VII.9.1.

✓**açanāy** *be hungry.*

—yāmas (pres.ind.act.pl.)
I.12.2.

açanāyā f. *hunger.*

—(nom.sg.) VI.8.3.

açanāyāpipāsā f. *hunger
and thirst.*

—se (acc.du.) VI.8.3.

açani f.(m.) *thunderbolt,
flash of lightning.*

—nis (nom.sg.) V.5.1.

açarira a. *bodiless.*

—ras (nom.sg.m.) VIII.
12.2.

—ram (acc.sg.m.) VIII.
12.1.

—rasya (gen.sg.) VIII.
12.1.

-rāṇī (nom.pl.n.) VIII.	açvapati m.nm.pr.
12.2.	-tis (nom.sg.) V.11.4.
açrñvant a. <i>not hearing.</i>	aṣṭama num.a. <i>eighth.</i>
-ntas (nom.pl.) V.1.10.	-mas (nom.sg.m.) I.1.3.
açman m. <i>rock, stone.</i>	aṣṭācatvāriṇṣāda num. <i>forty-eight.</i>
-mā (nom.sg.) I.2.8.	-ṣat (nom.) III.16.5.
-mānam (acc.sg.) I.2.	aṣṭācatvāriṇṣādaḥsara a.
7,8.	<i>having forty-eight</i>
açrad indcl., see √dhā.	<i>syllables.</i>
açravaniya grlv. <i>not to be heard.</i>	-rā (nom.sg.f.) III.16.5.
-yam (acc.sg.n.) I.2.5.	[aṣṭādaça num.a. <i>eight-centh.</i>]
açruta a. <i>not heard, unknown.</i>	√I as <i>be.</i>
-tam (nom.-acc.sg.n.) VI.1.3; 4.5.	-mi (pres.ind.sg.) I.11.
açrotr m. <i>non-hearer.</i>	1. II.21.4; 24.5,9,15.
-tā (nom.sg.) VII.9.1.	III.14.4. IV.4.1,2,4
açva m. <i>horse.</i>	(3t.); 10.3; 11.1(2t.);
-vas (nom.sg.) VIII.13.1.	12.1(2t.); 13.1(2t.).
-vās (nom.pl.) VII.6.1;	V.1.6(2t.), 13(2t.), 14
18.1.	(2t.); 11.5,7. VI.9.
açvatarīratha m. <i>chariot drawn by female mules.</i>	2(2t.); 10.1(2t.). VII.
-thas (nom.sg.) IV.2.2,	1.3; 15.4. VIII.11.1,2.
4. V.13.2.	-i (pres.ind.sg.) I.5.2,4.
-tham (acc.sg.) IV.2.1,3.	III.17.6(3t.). IV.4.2
açvattha m. <i>holy fig-tree.</i>	(3t.), 4(3t.). V.1.12,13
-thas (nom.sg.) VIII.	(2t.), 14(2t.); 2.6; 15.
5.3.	1; 16.1; 17.1. VI.1.
açvanāya m. <i>horse-leader.</i>	3; 8.7; 9.4; 10.3; 11.
-yas (nom.sg.) VI.8.3,5.	3; 12.3; 13.3; 14.3;
	15.3; 16.3. VII.15.2
	(6t.), 3(6t.), 4.
	-ti (pres.ind.sg.) II.21.

3. III.14.4. VII.1.5	√2 as <i>throw, hurl.</i>
(2t.); 2.2(2t.); 3.2	— +abhipra <i>set aside.</i>
(2t.); 4.3(2t.); 5.2,3	abhiprāsya grd. VI.13.
(2t.); 6.2(2t.); 7.2	2.
(2t.); 8.2(2t.); 9.2	— +sam <i>join, compose.</i>
(2t.); 10.2.(2t.); 11.2	samastas (pass.pp1.nom.
(2t.); 12.2(2t.); 13.2	sg.m.) VIII.6.3; 11.1.
(2t.); 14.2(2t.); 23.1.	—tasya (pass.pp1.gen.sg.)
VIII.1.3(2t.); 12.1.	II.1.1.
svas (pres.ind.du.) VII.	asamvidāna a. <i>without</i>
8.3.	<i>agreement, separate.</i>
smas (pres.ind.pl.) I.8.	—nāu (nom.du.m.) VIII.
I. IV.5.1.	7.2.
asāni (pres.subj.sg.) V.	asakṛt adv. <i>not once, often.</i>
2.6.	V.10.8.
syām (pres.opt.sg.) VI.	asamkalpanīya grdv. <i>not</i>
2.3 (2t.).	<i>to be imagined.</i>
syāt (pres.opt.sg.) I.3.	—yam (acc.sg.n.) I.2.6.
8,9,10(2t.), 11; 10.3.	asant a. <i>not existing.</i>
II.11.2. III.14.4. V.	—sat (nom.sg.n.) III.
24.1. VI.1.4,5,6; 2.2;	19.1. VI.2.1.
7.3(2t.); 8.4,6. VII.	—satas (abl.sg.) VI.2.
5.2.	1,2.
syāma (pres.opt.pl.) VI.	asambādha a. <i>unconfined,</i>
2.4.	<i>large.</i>
astu (inv.sg.) IV.2.3.	—dhān (acc.pl.) VII.12.
VII.15.2.	2.
sant pres.pp1, which sec.	asambheda m. <i>non-union,</i>
āsīt (impf.ind.sg.) III.	<i>separation.</i>
19.1(2t.). VI.2.1(2t.),	—dāya (dat.sg. as inf.)
2.	VIII.4.1.
āsa (perf.ind.sg.) IV.1.	asahasra n. <i>non-thousand,</i>
I. VI.1.1.	<i>less than a thousand.</i>

- reṇa (instr.sg.) IV.4.5.
asādhū a. *not good, not right*.
 -(nom.-acc.sg.n.) II.1.1, 3(2t.). VII.2.1(2t.); 7.1.
 -dhunā (instr.sg.) II. 1.2.
asāman n. *non-Sāman*.
 -ma (nom.sg.) II.1.1,3.
 -mna (instr.sg.) II.1.2.
asukha a. *unpleasant, sad*.
 -kham (acc.sg.n.) VII. 22.1.
asurās m.pl. *demons, Asuras*. I.2.2,3,4,5,6,7. VIII.8.4.
 -rān (acc.pl.) VIII.8.4.
 -rāṇām (gen.pl.) VIII. 7.2; 8.5.
asāu dem.pron. *yon, yonder, that*.
 -(nom.sg.m.) I.3.1,2 (2t.); 5.1; 8.5; 10.6. II.10.5. III.1.1; 19.3. V.3.3; 4.1; 10.8. VIII. 6.1.
 amum (acc.sg.m.) I.3. 2(2t.); 10.7. II.9.1,8. VII.3.1; 7.1; 14.1. VIII.6.2(2t.); 8.4,5.
 amunā (instr.sg.) I.7.7. III.15.3(15t.).
 amuṣmāt (abl.sg.) I.6. 8; 7.7. VIII.6.2; 12.2.
 amuṣya (gen.sg.) I.7.5 (2t.); 8.5,7. VI.9.2. (2t.).
 amuṣmin (loc.sg.) I.9.4 (2t.). IV.11.2; 12.2; 13.2. V.1.3. VIII.6.2.
asta n. *stead, home (of sun)*.
 -taum (nom.-acc.sg.) I. 9.1. II.14.1. III.6.4; 7.4(2t.); 8.4(2t.); 9.4. (2t.); 10.4(2t.); 11.1. IV.3.1(2t.).
astamaya m. *setting (of sun)*.
 -yāt (abl.sg.) II.9.7.
asthi n. *bone*.
 -(nom.sg.) II.19.1. VI. 5.3.
asmadkulīna a. *belonging to our family*.
 -nas (nom.sg.m.) VI. 1.1.
asmadvidyā f. *knowledge of ourselves*.
 -(nom.sg.) IV.14.1.
asmarant a. *not remembering, thoughtless*.
 -ntas (nom.pl.) VII.13.1.
asrāma a. *not lame*.
 -mas (nom.sg.m.) VIII. 10.1,3.

√ah *speak*.

attha (perf.ind.act.sg.)

IV.1.3.5.

āha (perf.ind.act.sg.) I.

I.8. III.14.4; 16.7.

VIII.6.5.

ahus (perf.ind.act.pl.)

II.1.2(3t.),3(3t.). III.

17.5. IV.3.7. VI.2.1;

4.5. VII.5.2; 11.1

(2t.); 15.2. VIII.6.1;

8.5; 11.3.

— + prati *reply*.

pratyaaha (perf.ind.act.

sg.) VII.15.2.

aha assev.pcl. *of course,*

certainly. VIII.11.2.

aham̐greyas n. *preëmi-*

nence of the Ego, self-

conceit.

—yasi (loc.sg.) V.1.6.

aham̐kārādeṣa m. *doctrine*

of the Ego.

—ças (nom.sg.) VII.25.1.

ahan, ahas (ahar) n. *day*.

—has (nom.-acc.sg.) IV.

15.5. V.4.1; 10.1.

VIII.3.2(2t.),3(2t.),5

(2t.); 4.2.

—hnas (abl.sg.) IV.15.5.

V.10.1.

—hāni (acc.pl.) VI.7.1,2.

aham 1 pers.pron. *I*.

—(nom.sg.) I.5.2,4; 8.7,

8; 11.1,2(2t.). III.11.

2; 15.2; 16.2,4,6,7.

IV.1.8; 4.1,2(4t.),4

(6t.); 10.5; 11.1(2t.);

12.1.(2t.); 13.1(2t.);

14.3. V.1.6(2t.),13

(2t.),14.(2t.); 2.6; 3.5

(2t.); 11.3,5. VI.3.2;

9.2(2t.); 10.1(2t.).

VII.1.3(2t.); 16.1;

24.2; 25.1(7t.). VIII.

9.1,2; 10.2,4; 11.1(2t.),

2(2t.); 14.1(3t.).

mām (acc.sg.) II.9.1

(2t.). IV.1.5. V.11.3;

12.2; 13.2; 14.2; 15.2;

16.2; 17.2. VI.15.1

(2t.). VIII.6.4(2t.).

mā (encl.acc.sg.) I.10.

6; 11.4,6,8; 12.3. III.

16.7. IV.2.4,5; 4.4;

14.2. V.2.6; 3.4,5(2t.),

7. VI.5.4; 6.5; 7.2;

8.7; 9.4; 10.3; 11.3;

12.3; 13.1,2,3; 14.3;

15.3; 16.3. VII.1.1,

3.

mayā (instr.sg.) I.11.5,

7,9(2t.). IV.1.4,6.

me (encl.dat.-gen.sg.) I.

10.2,3(2t.),4; 11.3. II.

24,5,9,14. III.14.3(2t.),

4; 16.2,4,6. IV.2.2;	pl.) I.12.2. II.1.3(2t.).
5.2; 6.3; 7.3; 8.3; 9.2,	IV.5.1; 10.4. V.1.7,
3; 14.3. V.2.1,2; 3.6;	12; 11.1,6. VI.4.5.
11.5. VI.1.7(2t.); 3.4;	ahar , see ahan .
4.7; 7.4; 8.1,3. VII.	ahaha interj. of joy, sor-
1.3,5; 2.2; 3.2; 4.3;	row, or scorn. IV.2.
5.3; 6.2; 7.2; 8.2; 9.2;	3.5.
10.2; 11.2; 12.2; 13.2;	ahiṁsant a. <i>not harming,</i>
1.4.2. VIII.8.1.	<i>harmless.</i>
mat (abl.sg.) V.1.8,9,	-san (nom.sg.m.) VIII.
10,11.	15.1.
mana (gen.sg.) I.5.2,4;	ahiṁsā f. <i>non-injuring,</i>
11.3.	<i>harmlessness.</i>
āvām (nom.du.) VIII.	-(nom.sg.) III.17.4.
8.1,3.	ahr̥dayajña a. <i>not knowing</i>
vayam (nom.pl.) I.8.5,7.	<i>the heart.</i>
II.2.4,8,12,13. III.	-ñam (nom.-acc.sg.n.)
17.7. IV.3.7; 11.2;	VII.2.1(2t.); 7.1.
12.2; 13.2. V.2.7.	ahorātra n. <i>day and night.</i>
nas (encl.acc.-dat.-gen.	-re (acc.du.) VIII.4.1.

Ā

1 ā adv.-prep. <i>hither, unto;</i>	-ças (nom.sg.) I.9.1(3t.).
<i>hither from; as far as.</i>	III.11.7; 12.7,8(2t.).
I.6.6. II.1.4. III.13.	9; 13.5; 18.1. IV.
6; 19.4. V.2.1(2t.).	13.1. V.6.1; 23.2(2t.).
VII.2.1; 7.1; 8.1; 10.	VII.4.2; 12.1; 26.1.
1. VIII.8.1(2t.).	VIII.1.1,2,3(2t.); 14.
2 ā- 1st syl. of ādi. II.8.1.	1.
ākāṣa m. <i>free space, sky;</i>	-çam (acc.sg.) I.9.1.
<i>fifth element, atmos-</i>	IV.10.5. V.10.4,5;
<i>phere or sky.</i>	15.1. VII.2.1; 7.1;

11.1; 12.1(2t.), 2(2t.).	-tā (nom.sg.) I.2.14.
VIII.12.4.	āgnidhriya a. <i>being within</i>
-çena (instr.sg.) VII.	<i>the Āgnīdhra; m. the</i>
12.1.	<i>fire therein.</i>
-çāt (abl.sg.) I.9.1. V.	-yasya (gen.sg.) II.2.4.
10.4,5; 12.2(2t.). VII.	7.
13.1. VIII.12.2.	āṅgīrasa a. <i>descended</i>
-çasya (gen.sg.) VII.	<i>from Āṅgīras; m.</i>
12.2.	<i>mn.pr.</i>
-çc (loc.sg.) V.23.2.	-sas (nom.sg.) III.17.6.
VII.12.1(6t.).	ācaraṇa n. <i>approach, con-</i>
ākāçavant a. <i>possessing</i>	<i>duct; cart.</i>
<i>free space, spacious.</i>	-ṇe (loc.sg.) VIII.12.3.
-vatas (acc.pl.) VII.12.	ācārya m. <i>teacher.</i>
2.	-yas (nom.sg.) IV.9.1;
ākāçātman a. <i>with atmos-</i>	14.1(3t.). VII.15.1.
<i>phere as self.</i>	-yam (acc.sg.) VII.15.
-mā (nom.sg.m.) III.	2.
14.2.	-yāt (abl.sg.) IV.9.3.
ākīṭapataṁgapipīlakam	ācāryakula n. <i>teacher's</i>
adv. (<i>as far as i.e.</i>)	<i>family or abode.</i>
<i>together with worms,</i>	-lam (acc.sg.) IV.5.1;
<i>butteflies, and ants.</i>	9.1.
(So BR., Bö.; but it is	-lāt (abl.sg.) VIII.15.1.
perhaps better to sepa-	ācāryakulavāsin a. <i>dwell-</i>
rate, in spite of the sg.,	<i>ing with a teacher's</i>
into ā and kīṭa—: see	<i>family.</i>
these and Wh. Gr.	-sī (nom.sg.m.) II.23.2.
1253.c,d.)	ācāryajāyā f. <i>teacher's</i>
ākhaṇa a. <i>hard.</i>	<i>wife.</i>
-ṇas (nom.sg.m.) I.2.8.	-(nom.sg.) IV.10.3.
-ṇam (acc.sg.m.) I.2.7,8.	ācāryavant a. <i>having a</i>
āgātrī m. <i>effective singer.</i>	<i>teacher.</i>

- vān (nom.sg.m.) VI.
14.2.
- ācāryahan** m. *slayer of a teacher, magistricide.*
- hā (nom.sg.) VII.15.
2,3.
- āji** f. *race, combat.*
- jes (gen.sg.) I.3.5.
- ājya** n. *melted butter, ghee.*
- yasya (gen.sg.) V.2.4,
5(4t.).
- ātiki** f. nm. pr.
- kyā (instr.sg.) I.10.1.
- āṇḍa** n. *egg.*
- dam (nom.sg.) III.19.
1.
- āṇḍakapāla** n. *egg-shell.*
- le (nom.du.) III.19.1.
- āṇḍaja** a. *egg-born.*
- jam (nom.sg.n.) VI.3.1.
- āt** adv. *from this, thereupon, then.* III.17.7.
- ātmakrīḍa** a. *playing with or delighting in self.*
- das (nom.sg.m.) VII.
25.2.
- ātmatas** adv. *from self.*
VII.26.1(19t.).
- ātman** m. *breath; spirit; soul; character; self; as refl.pron. myself, thyself, himself, etc.; the self* par excel-
- lence, *the soul of the universe.*
- mā (nom.sg.) I.7.2(2t.);
13.1. III.14.3(2t.),4.
IV.3.7; 15.1. V.11.1;
12.1; 13.1; 14.1; 15.
1; 16.1; 17.1. VI.8.
7; 9.4; 10.3; 11.3;
12.3; 13.3; 14.3; 15.
3; 16.3. VII.3.1; 5.
2; 25.2(7t.). VIII.1.
5; 3.3,4; 4.1; 5.3; 7.
1,3,4; 8.3,4(2t.); 10.
1; 11.1; 12.4(3t.),5;
14.1.
- mānam (acc.sg.) I.3.
12. II.9.4; 22.5(2t.).
V.11.2,4,6; 12.1(2t.),
2; 13.1(2t.),2; 14.1
(2t.),2; 15.1(2t.),2;
16.1(2t.),2; 17.1(2t.),
2; 18.1(2t.). VI.16.1
(2t.),2(2t.). VIII.1.6
(2t.); 5.1,2; 7.1,2(2t.),
3; 8.1(2t.),4(3t.); 11.
1,2; 12.6(2t.).
- manā (instr.sg.) VI.3.
2,3; 11.1.
- mane (dat.sg.) II.22.2.
- manas (gen.sg.) V.12.
2; 13.2; 14.2; 15.2;
16.2, 17.2, 18.2. VIII.
5.2; 8.1; 12...

- mani (loc.sg.) V.24.4. VIII.15.1.
 -mānas (nom.pl.) II.22. 3(3t.).
 -masu (loc.pl.) V.18.1; 24.2.
ātmamithuna a. *having self as a match, coupled with self.*
 -nas (nom.sg.m.) VII. 25.2.
ātmarati a. *finding satisfaction in self.*
 -tis (nom.sg.m.) VII.25. 2.
ātmavid a. *knowing self or the supreme spirit.*
 -vit (nom.sg.) VII.1.3 (2t.).
ātmavidyā f. *knowledge of self or of the supreme spirit.*
 -(nom.sg.) IV.14.1.
ātmāsammīta a. *self-measured.*
 -tam (acc.sg.n.) II.10.1,6.
ātmādeṣa m. *doctrine of the soul or self.*
 -ṣas (nom.sg.) VII.25.2.
ātmānanda a. *finding bliss in self.*
 -das (nom.sg.m.) VII. 25.2.
- ātharvaṇa** a. *belonging to Atharvan; m. the Atharva-Veda.*
 -ṇas (nom.sg.m.) VII. 1.4.
 -ṇam (acc.sg.m.) VII. 1.2; 2.1; 7.1.
ādarṣa m. *mirror.*
 -ṣe (loc.sg.) VIII.7.4.
ādi m. *beginning; used as syll. in word-analysis.*
 -dis (nom.sg.) II.8.1; 9. 4; 10.2.
āditya a. *belonging to Aditi or to the Ādityas; m. (1) son of Aditi, pl. the Ādityas (gods of the heavenly light); (2) the sun (the common mg. in ChU.).*
 -yas (nom.sg.) I.3.7; 5. 1; 6.3(2t.); 11.7; 13. 2. II.2.1,2; 10.5; 20. 1; 21.1. III.1.1; 6.4; 7.4; 8.4; 9.4; 10.4; 13.1; 18.2; 19.1,3. IV.11.1. V.4.1; 19.2 (2t.). VIII.6.1.
 -yam (acc.sg.) I.11.7. II.9.1,8; 10.5; 24.11, 12 (these two latter acc.sg.n.). III.1.4; 2. 3; 3.3; 4.3; 5.3; 15.

6; 19.4. IV.15.5; 17.1. V.10.2; 13.1. VIII.6.5.	ādeṣa m. <i>account, precept.</i>
—yena (instr.sg.) III.18.5.	—ṣas (nom.sg.) III.19.1. VI.1.4,6.
—yat (abl.sg.) II.10.5. IV.15.5; 17.2. V.10.2. VI.4.2. VIII.6.2.	—ṣam (acc.sg.) VI.1.3.
—yasya (gen.sg.) I.6.5,6. II.10.6. III.1.4; 2.3; 3.3; 4.3; 5.3. VI.4.2. VIII.6.2.	—ṣās (nom.pl.) III.5.1,2.
—ye (loc.sg.) I.6.6. II.14.1,2. IV.11.1. V.19.2. VIII.6.2.	ādhīpatya n. <i>lordship, supremacy.</i>
—yās (nom.pl.) II.24.16. III.8.1; 16.5(2t.),6.	—yam (acc.sg.) III.6.4; 7.4; 8.4; 9.4; 10.4. V.2.6.
—yebhyas (dat.pl.) II.24.14.	anandin a. <i>joyful.</i>
—yānām (gen.pl.) II.24.1. III.8.3,4; 16.6.	—nas (nom.pl.) VII.10.1.
ādityajaya m. <i>victory over the sun.</i>	√āp <i>reach, get.</i>
—yāt (abl.sg.) II.10.6.	—pnoti (pres.ind.act.sg.) I.7.7,8. II.10.5,6. VII.10.2; 26.2. VIII.1.4; 7.1,2,3; 8.4; 12.6.
ādityatva n. <i>quality of the sun.</i>	—payatas (pres.ind.act.du. caus.) I.1.6.
—vam (nom.sg.) VI.4.2.	—+pra <i>arrive at, win.</i>
ādibhājin a. <i>sharing in ādi.</i>	prāpnuvanti (pres.ind. act.pl.) VII.6.1.
—jīni (nom.pl.n.) II.9.4.	—pa (perf.ind.act.sg.) IV.9.1.
ādiṣṭa n. <i>instruction.</i>	—ptāya (pass.ppl.dat.sg.) V.3.6.
—ṭam (nom.sg.) III.18.1,2.	—ptās (pass.ppl.nom.pl.) IV.5.1.
	—ptebhyas (pass.ppl.dat. pl.) V.11.5.
	—pya grd. VI.4.7; 8.6.
	—payati (pres.ind.act.sg. caus.) IV.9.3.

-paya (imv. act.sg.caus.) IV.5.1.	nāya (dat.sg.) V.3.5.
- + abhipra <i>attain to</i> .	-nāni (acc.pl.) VI.24.2.
abhiprāpnuvanti (pres. ind.act.pl.) V.10.3.	āyatanavant a. <i>having a support or abode</i> .
- + sam <i>win, finish</i> .	-vān (nom.sg.m.) IV.8. 34(3t.).
samāpnoti (pres.ind.act. sg.) I.4.4.	-vatas (acc.pl.) IV.8.4.
[-pta pass.ppl.]	āyamana n. <i>stretching, bending</i> .
āpayitr m. <i>obtainer</i> .	-nam (nom.sg.) I.3.5.
-tā (nom.sg.) I.1.7.	āyus n. <i>life, long life</i> .
āpūryamāṇapakṣa m. <i>the half-month of crescent (moon)</i> .	-(acc.sg.) II.11.2; 12.2; 13.2; 14.2; 15.2; 16. 2; 17.2; 18.2; 19.2; 20.2. III.16.6. IV. 11.2; 12.2; 13.2.
-ṣam (acc.sg.) IV.15.5. V.10.1.	-uṣas (abl.sg.) II.24.6, 10,15.
-ṣat (abl.sg.) IV.15.5. V.10.1.	āranya a. <i>of the forest, wild; m. wild animal</i> .
āpomaya a. <i>made of water</i> .	-yās (nom.pl.m.) II.9.7.
-yas (nom.sg.m.) VI.5. 4; 6.5; 7.1,6.	āruṇī a. <i>descended from Aruna; m.nm.pr.</i>
āmalaka m. <i>Myrobalan tree; n. fruit of same</i> .	-ṇis (nom.sg.) V.11.2. VI.8.1.
-ke (acc.du.n.) VII.3.1.	-ṇim (acc.sg.) V.17.1.
āmikṣā f. <i>curds</i> .	-ṇaye (dat.sg.) III.11.4.
-ṣayā (instr.sg.) VIII. 8.5.	āruṇeya a. <i>descended from Aruni; m.nm.pr.</i>
āyatana n. <i>foothold, sup- port, scat, abode; esp. fireplace, sanctuary</i> .	-yas (nom.sg.) V.3.1. VI.1.1.
-nam (nom.-acc.sg.) V. 1.5(3t.); 1.14(2t.). VI. 8.2(2t.).	ārjava n. <i>rectitude</i> .
	-vam (nom.sg.) III.17.4.

ārtvijya n. <i>office or duty of the sacrificing priest.</i>	āçīḥsamṛddhi f. <i>success in prayer.</i>
-yāis (instr.pl.) I.10.6; II.2,3.	-dhis (nom.sg.) I.3.8.
ārṣeya a. <i>derived from a Rishi, see ṛṣi.</i>	āçedddha a. <i>kindled by hope.</i>
-yam (nom.sg.n.) I.3.9.	-dhas (nom.sg.m.) VII.14.1.
āva- pron.st.1pers., see aham.	āçvatarāçvi m.nm.pr.
āvarta m. <i>turning, winding; activity.</i>	-vis (nom.sg.) V.11.1.
-tam (acc.sg.) IV.15.6.	-vim (acc.sg.) V.16.1.
āvartin a. <i>returning.</i>	√ās sit, <i>seat oneself; remain, dwell.</i>
-tīni (nom.pl.n.) V.10.8.	-sse (pres.ind.mid.sg.) IV.2.4.
āvasatha m. <i>dwelling-place, inn.</i>	-sīran (pres.opt.mid.pl.) VII.13.1.
-thān (acc.pl.) IV.1.1.	-sīnās (pres.ppl.mid.nom.pl.) VIII.6.4.
āvirbhāvatirobhāva m. <i>appearance and disappearance.</i>	-sām (vbl.f.acc.sg.) I.10.11.
-vāu (nom.du.) VII.26.1.	-+upa sit <i>near, honor.</i>
āçā f. <i>hope.</i>	upāsse (pres.ind.mid.sg.) IV.2.2. V.12.1(2t.); 13.1(2t.); 14.1(2t.); 15.1(2t.); 16.1(2t.); 17.1(2t.).
-(nom.sg.) VII.14.1,2; 26.1.	-ste (pres.ind.mid.sg.) I.1.7,8; 2.14; 3.7; 9.2,4. II.1.4; 2.3; 3.2; 4.2; 5.2; 6.2; 7.2; 8.3; 9.8; 10.6(2t.). III.19.4. IV.5.3(2t.); 6.4(2t.); 7.4(2t.); 8.4(2t.); 11.2(2t.); 12.2
-çām (acc.sg.) II.22.2. VII.14.1,2.	
-çayā (instr.sg.) VII.14.2.	
-çāyās (abl.-gen.sg.) VII.14.2(3t.); 15.1.	
āçis f. <i>prayer, benediction.</i>	
-iṣas (nom.pl.) VII.14.2.	

(2t.); 13.2(2t.). V.12.	āśura a. <i>belonging to the</i>
2; 13.2; 14.2; 15.2;	<i>Asuras, demonic.</i>
16.2; 17.2; 18.1. VII.	-ras (nom.sg.m.) VIII.
1.5; 2.2; 3.2; 4.3(2t.);	8.5.
5.3(2t.); 6.2; 7.2(2t.);	āstāva m. <i>praise-place</i> (for
8.2; 9.2(2t.); 10.2	a cert. <i>recitation</i>).
(2t.); 11.2(2t.); 12.2	-ve (loc.sg.) I.10.8.
(2t.); 13.2; 14.2	āśya n. <i>mouth</i> .
(2t.).	-yam (nom.sg.) V.18.2.
-smahe (pres.ind.mid.pl.)	-yāt (abl.sg.) I.2.12.
IV.3.7.	āhavanīya (a. w. agni =)
-sate (pres.ind.mid.pl.)	m. <i>oblation-fire</i> (east-
V.10.1,3; 24.5(2t.).	ern of the three sacri-
VIII.12.6.	ficial fires).
-sīta (pres.opt.mid.sg.)	-yas (nom.sg.) IV.13.1.
I.1.1; 3.1,2,3,5,6,8; 4.	V.18.2.
1; 5.3. II.2.1; 3.1;	-yasya (gen.sg.) II.24.
4.1; 5.1; 6.1; 7.1; 8.	II.
1; 9.1; 10.1; 21.4.	-ye (loc.sg.) IV.17.6.
III.13.1,2,3,4,5,8; 14.	āhāraçuddhi f. <i>purity of</i>
1; 18.1(2t.).	<i>food</i> .
-ssva (imv.mid.sg.) VII.	-dhāu (loc.sg.) VII.26.2.
1.4; 2.1; 3.1; 4.2; 5.	āhuti f. <i>oblation, offering</i> .
2; 6.1; 7.1; 8.1; 9.1;	-tim (acc.sg.) V.19.1.
10.1; 11.1; 12.1; 13.	-tes (abl.-gen.sg.) V.4.
1; 14.1.	2; 5.2; 6.2; 7.2; 8.2.
-sām (vbl.f.acc.sg.) I.2.	-tāu (loc.sg.) V.3.3;
2,3,4,5,6,7,10,11,12.	9.1.
-+paryupa <i>sit around,</i>	āhrāda m. <i>loud noise, sound</i>
<i>worship</i> .	<i>of thunder, thunder-</i>
paryupāsate (pres.ind.	<i>clap</i> .
mid.pl.) V.24.5. VI.	-dās (nom.pl.) VII.11.
15.1.	I.

I

i- pron.st.3pers., see **idam**.

√i, **ay** *go, come; attain to, spring from; be engaged in.*

eti (pres.ind.act.sg.) I.5.

1,3. II.11.2; 12.2; 13.

2; 14.2; 15.2; 16.2;

17.2; 18.2; 19.2; 20.

2; 23.2. III.16.2,4,6;

17.2,3. IV.3.1(2t.); 11.

2; 12.2; 13.2; 15.5. V.

10.1,3. VIII.3.3,5; 6.6.

yanti (pres.ind.act.pl.) I.

9.1. V.10.8.

ayate (pres.ind.mid.sg.,

Wh.Gr.inadequate, but

see Wh.R VF. s.v. √i)

I.2.12.

etu (imv.act.sg.) I.11.3.

yan (pres.ppl.act.nom.sg.)

II.14.1.

eta (nm.ag.nom.sg.) II.

24.5,9,15. III.6.4; 7.

4(2t.); 8.4(2t.); 9.4

(2t.); 10.4(2t.); 11.4.

itas (pass.ppl.nom.sg.) V.

9.2.

— + adhi *perceive, study.*

adhyemi (pres.ind.act.sg.)

VII.1.2(2t.).

— eṣi (pres.ind.act.sg.) V.

11.6.

— eti (pres.ind.act.sg.) V.

11.2,4.

adhite (pres.ind.mid.sg.,

Wh.Gr. inadequate)

VII.3.1; 14.1.

— iṃyā (pres.opt.mid.sg.,

Wh.Gr. 129. a and 616

inadequate) VII.3.1.

— ihi (imv.act.sg.) VII.

1.1.

— iṃyānas (pres.ppl.mid.

nom.sg.) VIII.15.1.

— itya grd. VI.1.2. VIII.

15.1.

— + anu *follow.*

anuyanti (pres.ind.act.pl.)

V.14.1.

— + api *enter, dissolve*

into.

apyeti (pres.ind.act.sg.)

IV.3.1(3t.), 3.

— piyanti (pres.ind.act.pl.)

IV.3.2. VI.10.1.

— pītas (pass.ppl.nom.sg.)

VI.8.1(2t.). VIII.11.

1,2.

— + ā *come or go to, befall.*

āyanti (pres.ind.act.pl.)

V.14.1.

ehi (imv.act.sg.) V.1.12.

āyan (pres.ppl.act.nom.

sg.) VIII.6.6.

- eyāya (perf.ind.act.sg.)
 I.10.7. V.3.1,4,6. VI.1.
 2. VIII.9.2; 10.3; 11.2.
 etya grd. IV.4.3. V.1.7.
 - +udā *go up; go out;*
go forth.
 udeyāya (perf.ind.act.sg.)
 V.3.6.
 - +parya *walk about, re-*
turn.
 paryetya grd. V.1.8,9,
 10,11.
 - +pratya *return.*
 pratyeyāya (perf.ind.act.
 sg.) IV.1.7,8; 3.7.
 - +samā *gather, assem-*
ble at, meet.
 sametya grd. V.11.1.
 - +abhisamā *come to-*
gether to, go to to-
gether.
 abhisametya grd. V.1.12.
 - +upasamā *come to-*
gether to, meet with.
 upasametya grd. I.12.2.
 - +ud *rise, go out.*
 udeti (pres.ind.act.sg.) I.
 6.7. III.6.3; 7.3; 8.
 3; 9.3; 10.3; 11.3.
 -dyanti (pres.ind.act.pl.)
 III.6.2; 7.2; 8.2; 9.2;
 10.2.
 -dyan (pres.ppl.act.nom.
 sg.) I.3.1(2t.). II.14.1.
 -diyāya (perf.ind.act.sg.)
 III.11.2.
 -detā (nm.ag.nom.sg.)
 III.6.4; 7.4(2t.); 8.4
 (2t.); 9.4(2t.); 10.4
 (2t.); 11.1.
 -dītas (pass.ppl.nom.sg.)
 I.6.7. II.14.1.
 -ditya grd. III.11.1.
 - +upa *go near, devote*
oneself to.
 upeyam (pres.opt.act.sg.)
 IV.4.3.
 -etya grd. VI.1.2.
 - +pari *walk about, at-*
tain.
 paryeti (pres.ind.act.sg.)
 VIII.12.3.
 -yetā (nm.ag.nom.sg.)
 III.6.4; 7.4; 8.4; 9.4;
 10.4.
 - +pra *go forth, depart,*
die.
 prāiti (pres.ind.act.sg.) II.
 4.2. VIII.3.1.
 -rayanti (pres.ind.act.pl.)
 V.3.2.
 -rayatas (pres.ppl.act.
 gen.sg.) VI.8.6.
 -reṣyāmi (fut.ind.act.sg.)
 III.16.7.
 -retam (pass.ppl.acc.sg.
 m.) V.9.2.

-tasya (pass.ppl.gen.sg.)
 VIII.8.5.
 -tas (pass.ppl.nom.pl.)
 VIII.3.2.
 pretya grd. III.14.1,4.
 -+vi *disperse, perish.*
 vīyāya (perf.ind.act.sg.)
 IV.9.3(2t.).
 -+sam *come together,*
meet.
 saṁyanti(pres.ind.act.pl.)
 IV.1.4,6.
 -+abhisam *come together*
to.
 abhisameti (pres.ind.act.
 sg.) IV.1.4,6.
 -saṁyanti (pres.ind.act.
 pl.) IV.15.2(2t.).
 -+upasam *come together*
to, go to together.
 upasamiyāta (pres.opt.
 act.pl.) I.12.3.
itara pron.a. *other, differ-*
ent from.
 -rān (acc.pl.m.) I.2.9.
 V.1.12.
itas adv. *hence, from this*
(=abl.); from this
world; here, here be-
low. I.10.2. II.10.5.
 III.14.1,4. V.3.2; 9.2.
 VIII.3.1; 5.3.
iti adv. *so, thus; used in*

making direct quota-
 tion or giving authori-
 ty; *here endeth* (a sec-
 tion or book); often
 superfluous or loosely
 used, esp. in ChU.
 I.1.1(2t.),4,5,6,8,9(3t.),
 10; 2.1,9,14; 3.2(2t.),
 6(2t.),7,8; 4.1(2t.),4;
 5.1(2t.),2(2t.),3,4(2t.),
 5; 6.7,8; 7.9; 8.1
 (2t.),2(2t.),3(2t.),4(8t.),
 5(5t.),6(2t.),7(7t.),8
 (4t.); 9.1(2t.),4(3t.);
 10.2,3(3t.),4(3t.),6,7,9,
 10,11; 11.1(2t.),3(4t.),
 4(2t.),5(2t.),6(2t.),7
 (2t.),8(2t.),9(3t.); 12.
 2,3,5.
 II.1.1(2t.),2(4t.),3(4t.),4;
 2.1; 7.2; 8.1(3t.),2(4t.);
 9.2,7,8; 10.1(2t.),2(2t.),
 3(2t.),4; 19.2; 21.4;
 22.1,2(2t.),3,4(2t.),5
 (3t.); 23.1,3; 24.2,4,
 6,8,10,12,13,15.
 III.1.1,2; 12.6; 13.1,2,3,
 4,5,7,8; 14.1,4(2t.);
 15.4,5(2t.),6(2t.),7(2t.);
 16.2(2t.),4(2t.),6(2t.),
 7; 17.4,5,6,7(2t.); 18.
 1(3t.),2(2t.); 19.1,4.
 IV.1.1,2,3(2t.),4,5(2t.),6,

- 7(2t.), 8(3t.); 2.2, 3, 4, 5; 3.2, 6, 7(2t.); 4.1, 2, 3, 4(3t.), 5(3t.); 5.1(2t.), 2(2t.), 3(2t.); 6.1, 2(2t.), 3(2t.), 4(2t.); 7.1, 2(2t.), 3(2t.), 4(2t.); 8.1, 2(2t.), 3(2t.), 4(2t.); 9.1(2t.), 2(2t.), 3; 10.2, 3(2t.), 4, 5(3t.); 11.1(2t.); 12.1(2t.); 13.1(2t.); 14.1(2t.), 2(5t.), 3(3t.); 15.1(2t.), 2, 6; 17.3(3t.), 4, 5, 6, 9.
- V.1.6, 7(2t.), 8(2t.), 9(2t.), 10(2t.), 11(2t.), 12, 13(2t.), 14(2t.), 15(2t.); 2.1(2t.), 2(2t.), 3, 4, 5(4t.), 6, 7(4t.), 8, 9(2t.); 3.1(2t.), 2(6t.), 3(4t.), 4(2t.), 5(2t.), 6(2t.), 7(2t.); 9.1(2t.); 10.1, 2, 3, 6, 8, 9, 10(2t.); 11.1, 2, 3, 4, 5, 6, 7; 12.1(2t.), 2(2t.); 13.1(2t.), 2(2t.); 14.1(2t.), 2(2t.); 15.1(2t.), 2(2t.); 16.1(2t.), 2(2t.); 17.1(2t.), 2(2t.); 19.1; 20.1; 21.1; 22.1; 23.1.
- VI.1.1, 3, 4(2t.), 5, 6(2t.), 7(2t.); 2.2, 3(2t.), 4; 3.1, 2, 3, 4; 4.1, 2, 3, 4, 5, 6(6t.), 7(3t.); 5.4(3t.); 6.5(3t.); 7.1, 2(3t.), 4, 6; 8.1(2t.), 2, 3(4t.), 5(3t.), 7(3t.); 9.2(2t.), 4(3t.); 10.1, 2, 3(3t.); 11.2, 3(4t.); 12.1(10t.), 3(3t.); 13.1(2t.), 2(10t.), 3(3t.); 14.2(2t.), 3(3t.); 15.1, 3(3t.); 16.1, 3(3t.).
- VII.1.1(2t.), 3(2t.), 4, 5(5t.); 2.1, 2(5t.); 3.1(5t.), 2(5t.); 4.2, 3(6t.); 5.2(2t.), 3(6t.); 6.1, 2(5t.); 7.1, 2(6t.); 8.1, 2(5t.); 9.1, 2(6t.); 10.1(3t.), 2(6t.); 11.1(3t.), 2(6t.); 12.1, 2(6t.); 13.1, 2(5t.); 14.1, 2(6t.); 15.2, 3(6t.), 4(2t.); 16.1(3t.); 17.1(2t.); 18.1(2t.); 19.1(2t.); 20.1(2t.); 21.1(2t.); 22.1(2t.); 23.1(2t.); 24.1(2t.), 2(4t.); 25.1(2t.), 2; 26.1, 2(3t.).
- VIII.1.2, 3, 4; 3.3, 4(3t.), 5; 5.1(2t.), 2(2t.), 3(2t.); 6.1, 4, 5; 7.1, 2, 3(3t.), 4(4t.); 8.1(3t.), 2(2t.), 3(3t.), 4(2t.), 5(2t.); 9.1, 2(2t.), 3(2t.); 10.1(2t.), 2, 3, 4(3t.); 11.1(4t.), 2(3t.), 3(2t.); 12.4(3t.), 5, 6.

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—ṇam (nom.-acc.sg.) III. 4.1,2. VII.1.2,4; 2.1; 7.1.
- ittham** adv. *thus*. V.10.1. VII.5.2.
- id** emph.pcl. *just, exactly*. III.17.7.
- idam** dem.pron. *this, this here* (contr.w.asāu *that, that there*); *this all or universe*; n.acc. as adv. *here, now, thus*; ±sarvam *this universe*; f. ±pr̥thivī *this earth*.
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- iyam (nom.sg.f.) I.1.9;

- 6.1. III.12.2(2t.),3;
 19.2. IV.2.4. V.3.7.
 VI.3.2,3; 10.1(2t.).
 VII.10.1.
 imam (acc.sg.m.) I.3.2.
 IV.15.6. V.11.2,4,6;
 18.1. VII.3.1; 7.1;
 14.1. VIII.6.2(2t.);
 8.4.
 imām (acc.sg.f.) III.11.6.
 anena (instr.sg.) I.2.1;
 7.8. III.16.7. IV.2.5.
 VI.3.2,3. VIII.3.5.
 asmāi (dat.sg.) I.3.7,12;
 10.3; 13.4. II.2.3; 3.
 2; 5.2; 8.3; 21.4. III.
 11.3(2t.),6. IV.2.5;
 3.7; 10.2,4,5. V.1.4.
 VI.16.1.
 asmāt (abl.sg.) VIII.3.
 4; 6.4,5; 12.3.
 asya (gen.sg.) I.8.7; 9.
 1,2,4. II.6.2; 7.2; 9.
 2,3,4,5,6,7,8; 10.6. III.
 1.2; 2.1(2t.); 3.1(2t.);
 4.1(2t.); 5.1(2t.); 12.6.
 (3t.); 13.1,2,3,4,5,6;
 15.1(2t.); 16.1,3,5; 17.
 1,4,5. IV.3.7,8; 11.2;
 12.2; 13.2; 14.1;
 16.3,5. V.12.2; 13.2;
 14.2; 15.2; 16.2; 17.2;
 24.3,4. VI.7.6; 8.6;
 11.1,2; 13.2; 15.2; 16.
 3. VII.1.5; 2.2; 3.2;
 4.3; 5.3; 6.2; 7.2; 8.
 2; 9.2; 10.2; 11.2; 12.
 2; 13.2; 14.2(3t.).
 VIII.1.3,5(2t.); 2.1,2,
 3,4,5,6,7,8,9,10; 3.1,2
 (2t.); 9.1,2; 10.1,2
 (2t.),3,4(2t.); 12.1.5.
 asyās (gen.sg.f.) IV.
 17.8.
 asmin (loc.sg.) I.9.3,4.
 III.12.3(2t.),4(2t.);
 13.7,8; 14.1. IV.5.3;
 6.4; 7.4; 8.4; 10.3; 11.
 2; 12.2; 13.2; 15.1,5.
 V.1.3; 2.3. VII.15.1.
 VIII.1.1(2t.),2(2t.),3
 (2t.),4,5; 9.1(2t.),2
 (2t.); 12.3.
 asyām (loc.sg.f.) III.
 12.2.
 imāu (nom.du.m.) VIII.
 8.3.
 ime (nom.pl.m.) I.7.6;
 10.2,7. II.21.1. III.
 12.3,4. IV.10.3; 14.2.
 V.10.1,3; 11.3. VIII.
 3.1.
 imāni (nom.-acc.pl.n.) I.
 9.1; 11.5,7,9. II.9.2.
 IV.2.2. V.3.4; 10.8.
 VIII.11.1,2.

- imās (nom.-acc.pl.f.) IV.
 2.5; 4.5. VI.3.2,3,4;
 4.7; 8.4,6(2t.); 9.2;
 10.1,2; 12.1. VII.10.
 1(2t.). VIII.3.2.
 imān (acc.pl.m.) I.10.4.
 V.3.5.
 ebhis (instr.pl.) I.4.2;
 11.2.
 ebhyas (dat.-abl.pl.) I.
 2.13; 9.1,3; 11.3. III.
 14.3. VI.4.5.
 abhyas (abl.pl.f.) VIII.
 6.2.
 eṣām (gen.pl.) I.1.2.
 IV.17.8. V.3.5. VI.
 3.1. VII.5.2. VIII.4.1.
 āsām (gen.pl.f.) IV.17.
 8. VI.12.1.
 eṣu (loc.pl.) VIII.7.4.
 āsu (loc.pl.f.) VIII.6.
 2,3.
 √idh, indh *kindle, inflame.*
 idhyate (pres.ind.pass.
 sg.) III.17.7.
 indra m. nm.pr. *Indra.*
 -ras (nom.sg.) VIII.7.
 2; 9.1.
 -ram (acc.sg.) II.22.3.
 -reṇa (instr.sg.) III.7.
 1,3.
 -rasya (gen.sg.) II.22.
 1,3.
 -re (loc.sg.) II.22.5.
 indradyumna m. nm.pr.
 -nas (nom.sg.) V.11.
 1.
 -nam (acc.sg.) V.14.1.
 indriya a. of *Indra*; n.
might.
 -yam (nom.sg.n.) III.
 1.3; 2.2; 3.2; 4.2; 5.2.
 ibhya a. of *one's house-*
hold; rich; m. nm.pr.
 -yam (acc.sg.m.) I.10.2.
 ibhyagrāma m. nm.pr.
 (*Richville*).
 -me (loc.sg.) I.10.1.
 ima- pron.st.3pers., see
 idam.
 iyam, see idam.
 iva encl.pcl. *as, as it were,*
almost; just. III.5.3;
 13.8(3t.). IV.1.3,5;
 9.2; 14.2(2t.). V.1.7;
 10.3; 18.1. VI.1.1;
 4.6(3t.); 7; 12.1. VII.
 6.1(8t.); 15.2. VIII.
 10.2(4t.), 4(4t.); 13.1
 (2t.).
 √iṣ *seek, desire.*
 icchate (pres.ind.mid.
 sg.) VII.3.1(2t.); 14.
 1(2t.).
 -cheya (pres.opt.mid.
 sg.) VII.3.1.(2t.)

-cha (inv.act.sg.) IV.1.7.	paryāiṣiṣyam (cond.ind. act.sg.) I.11.2.
-chan (pres.ppl.act.nom.sg.) VIII.3.2; 9.2; 10.3; 11.4.	iṣīkātūla n. <i>reed-tuft, panicle of reed.</i>
-chantāu (pres.ppl.act.nom.du.) VIII.7.3(2t.).	-lam (nom.sg.) V.24.3.
iṣṭvā grd. VIII.5.1; cf. √yaj.	iṣṭāpūrta n. <i>sacrifice and charity.</i>
- +anu <i>seek after.</i>	-tc (acc.du.) V.10.3.
anvicchāma (pres.subj. act.pl.) VIII.7.2.	iha adv. <i>here, here below; hither.</i> I.12.3,5(2t.). II.10.2. V.10.6,7(2t.); 24.5. VI.9.3; 10.2; 14.2. VII.6.1; 24.2. VIII.1.3,5,6(3t.); 3.1, 2; 8.4(2t.),5.
-cha (inv.act.sg.) VI.8.4(3t.),6(2t.).	ihakāra m. <i>the sound iha.</i>
anviṣya grd. IV.1.7. VIII.7.2.	-ras (nom.sg.) I.13.1.
- +pari <i>look about for.</i>	

I

ikāra m. <i>the sound ī.</i>	īdr̥ṣa a. <i>of this kind.</i>
-ras (nom.sg.) I.13.1.	-ṣās (nom.pl.) IV.14.2.
√ikṣ <i>look, behold; consider.</i>	√ir <i>impel; caus. utter.</i>
āikṣata (impf.ind.mid.sg.) VI.2.3(2t.); 3.2.	īrayati (pres.ind.act.sg. caus.) VII.4.1(2t.); 5.1(2t.).
-ṣanta (impf.ind.mid.pl.) VI.2.4.	√iṣ <i>own, be master of, rule.</i>
- +anu <i>look after.</i>	īṣṭe (pres.ind.mid.sg.) I.6.8; 7.6,9.
anvikṣya grd. VIII.8.4.	√iṣ <i>move, flee.</i>
- +ava <i>look at.</i>	- +samud <i>rise up together; rise fully.</i>
avcṣethām (inv.mid.du.) VIII.8.2.	samudīṣati (pres.ind.act.sg.) VI.6.1,2,3,4.
-ṣya grd. VIII.8.1.	
-ṣām (vbl.f.acc.sg.) VIII.8.1,2.	

U

- u** encl. copula *and; also; now* (stresses a prec. pron. or pcl.). I.1.8; 2.9,10,11,12; 3.2; 4.3, 4; 5.2,4; 7.8. IV.1.3 (2t.); 5; 2.1,3(2t.); 3. 5,7,8; 15.3,4,5. V.3.7; 24.4. VI.4.6(3t.), 7. VII.4.1; 5.1; 9.1. VIII.7.4.
- uktha** n. *praise; a cert. recitation.*
 -tham (nom.sg.) I.7.5.
- uccāis** adv. *high, above.* I. 11.7.
- ucchiṣṭa** a. *left, rejected; impure; n. leavings* (esp. of sacrifice or food).
 -ṭam (nom.-acc.sg.n.) I. 10.3. V.24.4.
 -ṭās (nom.pl.m.) I.10.4.
- uta** conj. *and, also.* II.1. 2,3. VI.1.3; 15.1; 16. 1. VII.5.2; 26.2.
- utkramaṇa** n. *a going up or forth, departure.*
 -ṇe (loc.sg.) VIII.6.6.
- utkrāntaprāṇa** a. *with breath gone or departed.*
 -ṇān (acc.pl.) VII.15.3.
- uttama** a. *supl. highest, best.*
 -mam (acc.sg.n.) III. 17.7(2t.).
 -meṣu (loc.pl.) III.13.7.
- uttamapurusa** m. *the supreme spirit.*
 -ṣas (nom.sg.) VIII.12.3.
- uttara** a. *compar. upper, higher.*
 -ram (nom.-acc.sg.n.) III.15.1; 17.7(2t.).
- uttaratasa** adv. *above; northward; on the left.* III. 7.4; 8.4; 9.4; 10.4. VII.25.1(2t.), 2.
- utthātr** m. *upriser; see √sthā.*
 -tā (nom.sg.) VII.8.1.
- ud** adv. *up, out* (used in close connection w. a verb, though separated from it). III.16.2,4, 6; 17.7. VIII.6.5.
- ud** used as syl. in word-analysis. I.3.6,7(3t.); 6.7. II.8.2.
- udaka** n. *water.*
 -kam (nom.-acc.sg.) III. 19.2. IV.15.1.
 -ke (loc.sg.) I.4.3. VI. 13.1(2t.).

udañmukha a. <i>facing northward.</i>	udaṣārāva m. <i>flat dish or pan of water.</i>
-khas (nom.sg.m.) II. 24.3, 7, 11.	-ve (loc.sg.) VIII.8.1 (2t.), 2(2t.).
udañc a. <i>directed upward or northward, north-erly; n.acc. as adv. northwards.</i>	udāna m. <i>upward breath</i> (one of the five breaths of the body).
udañ (nom.sg.m.) III. 13.4. IV.15.5. V.10.1. VI.14.1.	-nas (nom.sg.) III.13.5. V.23.1.
udak (acc.sg.n.) IV.17.9.	-nāya (dat.sg.) V.23.1.
udīci (nom.sg.f.) III.15.2. IV.5.2.	-ne (loc.sg.) V.23.2.
udañcas (nom.pl.m.) III. 4.1.	udgātṛ m. <i>Udgātar priest, chanter</i> (of the Sāman).
udīcyas (nom.pl.f.) III. 4.1.	-tā (nom.sg.) I.2.13; 6.8; 7.8; 11.6. IV. 16.2.
udanyā f. <i>thirst</i> (a. <i>wa-tery</i>).	-tāram (acc.sg.) I.10.10.
-(nom.sg.) VI.8.5.	-tar (voc.sg.) I.10.10; 11.6.
udapāna n. <i>well, cistern; (Bö., the drinking of water).</i>	-tṛn (acc.pl.) I.10.8.
-nam (nom.sg.) I.10.4.	udgītha m. <i>chanting</i> (of the Sāman).
udaya m. <i>going up, ris-ing.</i>	-thas (nom.sg.) I.1.1, 2, 3, 4, 5; 3.4, 6, 7; 5.1(3t.), 5(2t.); 6.8; 9.2; 12.1. II.2.1, 2; 3.1; 4.1; 5.1; 6.1; 7.1; 8.2; 9.5; 10.3; 11.1; 12.1; 13.1; 14.1; 15.1; 16.1; 17.1; 18.1; 19.1; 20.1; 21.1; 22.1.
-yam (acc.sg.) III.19.3.	
-yāt (abl.sg.) II.9.2.	
udaraçāṇḍilya m.nm.pr.	
-yāya (dat.sg.) I.9.3.	

- tham (acc.sg.) I.1.7;
 8; 2.1,2,3,4,5,6,7,10,11,
 12,14; 3.1,2,3,5; 5.3;
 9.2,3; 10.10; 11.6,7.
 -the (loc.sg.) I.8.1(3t.).
udgīthabhājin a. *sharing*
in the udgītha.
 -jinas (nom.pl.m.) II.
 9.5.
udgīthākṣara n. a *syllable*
of udgītha.
 -rāṇi (acc.pl.) I.3.6,7.
uddālaka m.nm.pr.
 -kas (nom.sg.) V.11.2.
 VI.8.1.
 -kam (acc.sg.) V.17.1.
 -kāya (dat.sg.) III.11.4.
udbhijja a. *propagated by*
sprouts.
 -jas (nom.sg.m.) VI.
 3.1.
 1 **upa** adv.-prep. *to, to-*
ward; unto. II.1.4.
 III.19.4. IV.4.5; 11.
 2; 12.2; 13.2.
 2 **upa** used as syll. in word-
 analysis. II.8.2.
upakosala m.nm.pr.
 -las (nom.sg.) IV.10.1.
 -la (voc.sg.) IV.14.1
 (2t.).
upajana m. *accretion, ap-*
pendage.
- nam (acc.sg.) VIII.12.
 3.
upatāpin a. *sick.*
 -pī (nom.sg.) VIII.4.2.
 -pinam (acc.sg.) VI.15.
 1.
upadrava m. *accident, ca-*
lamity.
 -vas (nom.sg.) II.8.2;
 9.7; 10.3.
upadravabhājin a. *sharing*
in calamity.
 -jinas (nom.pl.m.) II.9.
 7.
upaniṣad f. (*sitting down*
near sc.a teacher)
secret doctrine; esp.
an Upaniṣad (a cert.
 class of writings which
 discuss the secret
 meaning of the Veda).
 -ṣat (nom.sg.) VIII.8.5.
 -ṣadam (acc.sg.) I.13.4
 (2t.). VIII.8.4. .
 -ṣadā (instr.sg.) I.1.
 10.
upari adv.-prep. *above, fur-*
ther, over; (repeated)
again and again.
 VIII.3.2(2t.).
upariṣṭāt adv.-prep. *from*
above, after, behind. V.
 2.2. VII.25.1(2t.),2.

upavādin a. <i>talking at, abusive.</i>	VIII.1.3(2t.); 6.2(2t.); 8.4.
-dinas (nom.pl.m.) VII. 6.1.	-bhe (nom.-acc.du.n.-f.) IV.16.4. VIII.1.3; 3.5(2t.).
upavyākhyāna n. <i>addi- tional meaning, fur- ther explanation.</i>	-bhābhyām (instr.du.) IV.16.5.
-nam (nom.sg.) I.1.1,10; 4.1. III.19.1.	ubhaya a. <i>of both kinds, both.</i>
upasattṛ m. <i>worshiper</i> ; see √sad.	-yam (nom.-acc.sg.n.) I. 2.2,3,4,5,6. III.18.1,2.
-tā (nom.sg.) VII.8.1.	-ye (nom.pl.) I.2.1. VIII.7.2.
upasada m. (?) <i>service</i> ; a cert. <i>festival</i> lasting several days.	ubhayapād a. <i>with both feet.</i>
-dāis (instr.pl.) III.17.2.	-pāt (nom.sg.m.) IV. 16.5.
upasarāṇa n. <i>a flowing to; place of refuge.</i>	uras n. <i>breast.</i>
-ṇāni (nom.pl.) I.3.8.	-(nom.sg.) V.18.2.
upastha m. <i>lap</i> ; <i>sexual or- gans</i> (esp. of a wom- an.)	urugāyavant a. <i>wide-ex- tending.</i>
-thas (nom.sg.) V.8.1.	-vatas (acc.pl.) VII.12. 2.
upākarāṇa n. <i>fetching near, commencement.</i>	ulūlu (a.?) m. <i>shout, yell.</i>
-ṇāt (abl.sg.) II.24.3,7, 11.	-lavas (nom.pl.) III.19. 3(2t.).
upāsana n. <i>seat, attend- ance; worship.</i>	ulba n. <i>bag enveloping the embryo, amnion; skin of an egg.</i>
-nam (nom.sg.) II.1.1.	-bam (nom.sg.) III.19.2.
ubha a. <i>both.</i>	ulbāvṛta a. <i>covered by the ulba; hidden in the womb.</i>
-bhāu (nom.-acc.du.m.) I.1.10; 7.7. VII.12.1.	

-tas (nom.sg.m.) V.9.1.	-ṇas (nom.sg.m.) I.3.2
uṣasti m.nm.pr.	(2t.).
-tis (nom.sg.) I.10.1;	uṣṇiman m. <i>heat, warmth.</i>
II.1.	-mānam (acc.sg.) III.
uṣṇa a. <i>hot, blazing.</i>	13.8.

ūkāra m. <i>the sound ū.</i> I.	-vas (nom.pl.) I.4.3. II.
13.2.	2.3. III.5.1 (2t.).
ūrdhva a. <i>going upwards,</i>	-vābhis (instr.pl.f.) VII.
<i>raised, elevated; n.</i>	II.1.
acc. as adv.-prep. <i>aloft,</i>	-veṣu (loc.pl.) II.2.1.
<i>later, after.</i>	ūṣman m. <i>heat, steam, pas-</i>
-vas (nom.sg.m.) III.	<i>sion; sibilant or spi-</i>
10.4; II.1; 13.5. VI.	<i>rant</i> (any one of the
6.1,2,3,4. VIII.6.5.	four letters <i>ç, ṣ, s, h</i>).
-vam (acc.sg.n.) II.9.6,	-mānas (nom.pl.) II.22.
7. VII.1.1. VIII.6.	3.5.
6.	-masu (loc.pl.) II.22.4.

R

√ṛ <i>move</i> (tr. and intr.),	ṛgveda m. <i>the Rig-Veda.</i>
<i>raise, rise, hasten, meet</i>	-das (nom.sg.) I.3.7.
<i>with.</i>	III.1.2. VII.1.4.
ṛtvā grd. I.2.7 (2t.), 8.	-dam (acc.sg.) III.1.3;
- +sam <i>come together;</i>	15.7. VII.1.2; 2.1;
caus. <i>fasten.</i>	7.1.
samarpitam (pass.ppl.	rc f. <i>luster; verse, hymn;</i>
caus.nom.sg.n.) VII.	esp. a <i>spoken verse</i> as
15.1.	distinguished from one
-tās (pass.ppl.caus.nom.	sung (<i>sāman</i>) or from
pl.m.) VII.15.1.	a sacrificial formula
ṛktas adv. <i>concerning the</i>	(<i>yajus</i>), the three col-
<i>Rik.</i> IV.17.4.	lectively being <i>man-</i>

tra; pl. <i>the Rig-Veda</i> .	ṛtumant a. <i>possessing the seasons.</i>
-(nom.sg.) I.1.2,4,5(2t);	-mān (nom.sg.) II.5.2.
3.4(2t); 6.1,2,3,4,5,8;	ṛte prep. <i>without</i> . V.1.8,
7.1,2,3,4,5.	9,10,11.
-cam (acc.sg.) I.3.4,9;	ṛtvij a. <i>sacrificing at the right time</i> ; m. <i>priest</i> ,
4.4.	applying to any one of
-cā (instr.sg.) III.12.5.	the four: adhvaryu ,
V.2.7.	udgātr , brahman , hotṛ .
-cas (gen.sg., nom.-acc.	-vik (nom.sg.) IV.17.9.
pl.) I.1.2; 4.3. III.	-vije (dat.sg.) V.11.5.
1.2(2t.). IV.17.2. VI.	-vijas (acc.pl.) IV.17.10.
7.2.	√ṛdh <i>thrive, prosper</i> (tr.
-ci (loc.sg.) I.3.9; 4.3;	and intr.).
6.1(2t.), 2(2t.), 3(2t.),	- + sam pass. <i>be ful-</i>
4(2t.), 5(2t.); 7.1(2t.),	<i>filled</i> .
2(2t.), 3(2t.), 4(2t.).	samṛdhyanti (pres.ind.
-cāu (nom.du.) III.17.6.	act.-pass.pl., Wh.Gr.
rgbhyas (abl.pl.) IV.17.	774) VII.14.2.
3.	-dhyeta (pres.opt.mid-
ṛcām (gen.pl.) IV.17.4	pass.sg.) I.3.12.
(3t.).	-ddham (pass.ppl.nom.
ṛtu m. <i>fixed time, epoch,</i>	sg.n.) V.2.8.
<i>season</i> (usually six a	ṛṣabha m. <i>bull</i> .
year, five in ChU.).	-bhas (nom.sg.) IV.5.1.
-tavas (nom.pl.) II.5.2.	ṛṣi m. <i>poet-secr, Rishi</i> .
-tūn (acc.pl.) II.16.2.	-ṣim (acc.sg.) I.3.9.
-tuṣu (loc.pl.) II.5.1,2;	
I.6.1,2.	

E

e- pron.st.3pers., see eka ,	-kas (nom.sg.m.) I.
eta-, ena-, eva, evam.	5.2,4. III.6.3; 7.3; 8.
eka num.a. <i>one, alone</i> .	3; 9.3; 10.3. IV.3.

6; 9.2; 17.9. VI.7.3.	—(nom.sg.) VII.26.2.
VII.8.1; 26.2.	[2 ekādaśa num.a. <i>eleventh.</i>]
—kā (nom.sg.f.) VI.7.3,	ekāyana n. <i>union; meeting-place; oneness.</i>
6. VIII.6.6(2t.)	—nam (nom.-acc.sg.) VII.
—kam (nom.sg.n., acc.sg. m.) II.10.2. V.3.5	1.2,4; 2.1; 5.2; 7.1.
(2t.). VI.2.1(2t.),2;	ekāra m. <i>the sound</i> e.
7.5. VII.4.1; 5.1.	—ras (nom.sg.) I.13.2.
—kām (acc.sg.f.) VI.11.	ekāika a. <i>each one singly.</i>
2; 12.1.	—kā (nom.sg.f.) VI.3.4;
—kena (instr.sg.) IV.16.	4.7; 8.6.
3. VI.1.4,5,6.	—kām (acc.sg.f.) VI.3.3,
—ke (nom.pl.) VI.2.1.	4.
ekatā f. <i>unity.</i>	—kasmāi (dat.sg.) V.11.5.
—tām (acc.sg.) VI.9.1.	eta— pron.st.3pers. <i>this,</i>
ekadhā adv. <i>singly.</i> VII.	<i>this here</i> (ref. to prec.
26.2.	oftener than to fol.);
ekapād a. <i>having one foot,</i>	n.acc. as adv. <i>thus.</i>
<i>lame.</i>	eśas (nom.sg.m.) I.1.3;
—pāt (nom.sg.m.) IV.	2.2,8,9,11; 3.1; 4.4;
16.3.	5.1(2t.),3; 6.6,7,8; 7.
ekala a. <i>alone.</i>	5,6,9; 9.2(2t.). II.21.
—las (nom.sg.) III.11.1.	3; 24.5,9,15,16. III.
ekaviṅśa num.a. <i>twenty-</i>	11.1; 14.3(2t.),4; 15.
<i>first.</i>	1. IV.5.2; 6.3; 7.3;
—śas (nom.sg.) II.10.5.	8.3; 11.1; 12.1; 13.1;
ekaviṅśati f. <i>twenty-one.</i>	15.1(2t.),3(3t.),4(2t.),
—ṣatyā (instr.sg.) II.10.5.	6; 16.1(4t.); 17.8,9. V.
ekaśata n. <i>hundred and</i>	2.9; 10.2,4,8; 12.1,2;
<i>one.</i>	13.1; 14.1,2; 15.1,2;
—tam (acc.sg.) VIII.11.	16.1,2; 17.1; 24.4. VI.
3(2t.).	8.6; 9.4; 10.3; 11.1,
1 ekādaśa num. <i>eleven.</i>	

3; 12.2,3; 13.3; 14.3;
 15.3; 16.3. VII.4.2;
 15.4; 16.1; 25.2; 26.
 2. VIII.1.3,5; 3.3,4
 (2t.); 4.2(2t.),3; 5.3,
 4; 6.1(4t.),6; 7.4(4t.);
 8.3; 9.1,2,3; 10.1(3t.),
 3,4; 11.1,3; 12.3,5.
 etat (nom.-acc.sg.n.) I.1.1,
 5(2t.),6,7,8(2t.),10(2t.);
 2.4,5,6,14; 4.1,4(2t.),5
 (2t.); 6.1,2,4,5(2t.),6;
 7.1,2,3,4(3t.),7,9; 8.7,
 8; 9.2. II.1.4; 2.3;
 3.2; 4.2; 5.2; 6.2; 7.
 2; 8.3; 10.6; 11.1,2;
 12.1,2; 13.1,2; 14.1,2;
 15.1,2; 16.1,2; 19.1,2;
 20.1,2; 21.1,2. III.1.
 4(2t.); 2.3(2t.); 3.3
 (2t.); 4.2,3(2t.); 5.2,
 3(2t.); 6.1,2,3(3t.); 7.
 1,2,3(3t.); 8.1,2,3(3t.);
 9.1,2,3(3t.); 10.1,
 2,3(3t.); 11.4(2t.),6
 (2t.); 12.3,4,5,9; 13.1,
 2,3,4,5,8(3t.); 14.4;
 16.7(2t.); 17.6(2t.);
 18.2. IV.1.3,4,6; 3.6
 (2t.); 4.2(2t.),4(2t.),
 5; 9.3; 15.1(2t.). V.
 2.1,2,3(2t.); 10.8; 11.
 7; 13.2; 24.2,3. VI.

1.7(2t.); 4.5; 8.1,3
 (2t.),5(2t.); 13.1. VII.
 1,2,3(2t.),4; 2.1; 11.
 1(2t.). VIII.1.5(2t.);
 3.3,4(2t.); 6.3,4,5(2t.);
 7.4(2t.); 8.3(2t.); 9.
 1; 10.1(3t.); 11.1(4t.),
 3; 12.4; 15.1.
 eṣā (nom.sg.f.) I.1.8; 2.
 3; 11.5,7,9. III.12.5;
 13.7,8. IV.3.8; 14.1;
 17.9. VIII.8.5.
 etam (acc.sg.m.) I.2.9,
 10,11,12; 3.2; 5.2,4;
 7.6; 9.3(2t.),4. III.1.
 3; 2.1; 3.2; 14.4; 15.
 2(2t.); 19.4. IV.5.3
 (2t.); 6.4(2t.); 7.4
 (2t.); 8.4(2t.); 11.2
 (2t.); 12.2(2t.); 13.2
 (2t.); 15.2(2t.). V.
 10.5; 12.2; 13.2; 14.
 2; 15.2; 16.2; 17.2;
 18.1. VI.12.2. VIII.
 3.2; 4.1,2(2t.),3; 9.3;
 10.4; 11.3; 12.6.
 -tām (acc.sg.f.) I.13.4.
 III.11.3; 12.2. IV.2.
 2; 17.3. VI.14.2(2t.).
 VIII.8.4.
 -tena (instr.sg.) I.2.9.
 IV.15.6. VIII.8.5; 12.
 5.

- tayā (instr.sg.f.) V.2.7.
 -tasmāt (abl.sg.) I.7.6,
 8. III.6.2,3; 7.2,3; 8.
 2,3; 9.2,3; 10.2,3.
 VIII.11.3.
 -tasya (gen.sg.) I.1.9;
 3.5; 6.8; 7.5. II.9.2,
 3,4,5,6,7,8. III.13.1.
 V.18.2. VI.12.2. VII.
 26.1. VIII.3.4.
 -tasmin (loc.sg.) I.1.6.
 III.16.2,4,6. V.4.2; 5.
 2; 6.2; 7.2; 8.2.
 -tasyam (loc.sg.f.) I.6.
 1,2,3,4,5; 7.1,2,3,4.
 -tāu (nom.-acc.du.m.).
 IV.3.4. V.17.2. VIII.
 5.4.
 -te (nom.du.f.,nom.pl.m.)
 I.10.4; 11.3. II.23.2.
 III.4.2; 5.2,4(2t.); 13.
 6; 16.1,3,5; 17.6. IV.
 2.5; 3.8. V.10.3,9;
 11.1; 18.1. VIII.3.2;
 6.2; 12.6.
 -tayos (gen.du.m.) V.
 10.8.
 -tāni (nom.-acc.pl.n.) I.
 3.7. II.7.1; 10.4; 22.
 2; 23.3. III.2.1; 3.2;
 5.4(2t.). V.1.15. VII.
 4.2; 5.2; 15.4. VIII.
 3.5; 12.2(2t.).
- tās (nom.-acc.pl.f.) II.
 17.1,2; 18.1,2. III.1.2.
 IV.17.2. VIII.6.1.
 -tān (acc.pl.m.) III.13.
 6(2t.). IV.3.2,3. V.
 3.5; 10.10. VIII.1.6
 (2t.); 12.5.
 -tāis (instr.pl.) VIII.6.5.
 -teṣām (gen.pl.) I.10.3.
 -tāsām (gen.pl.f.) II.20.
 2. VI.4.7.
- etad adv. *thus*, see *eta—*.
 etadātmaka a. *having this*
 nature (Bö.); see
 āitadātmaya.
 etadātmaya a. *having this*
 nature (BR.); see
 āitadātmaya.
 etadupaniṣada a. *having*
 this secret doctrine or
 Upaniṣad.
 -das (nom.sg.m.) VIII.
 8.4.
- etarhi adv. *now, at this*
 time; then. I.8.6,8.
 VI.7.3,6.
- eṭṭi, see *√i*.
- ena— pron.st. 3pers.encl.;
 only oblique cases,
 unemph. *him, her, it,*
 them.
 -nam (acc.sg.m.) I.2.8;
 11.1,4,6,8. II.1.2(4t.),

- 4; 22.3,4(4t.). III.
 19.4. IV.1.3,4,6,7; 4.
 2; 5.1; 11.1; 12.1; 13.
 1; 15.2,6. V.1.13(2t.),
 14(2t.). VI.7.2,4; 8.
 1. VII.5.2; 15.2,3.
 VIII.10.2,4.
 -nat (acc.sg.n.) VI.13.
 2. VIII.1.4.
 -nān (acc.pl.m.) 1.2.1.
 V.10.2. VII.15.3.
- eva** adv. *so; just, exactly;*
 emph. prec. word.
 I.1.5,8(2t.),9,10(3t.); 2.
 7,8,9(3t.),10,11,12; 3.
 1,2,3,5,6,7(3t.); 4.3,4;
 5.2,3,4,5; 6.1(2t.),2
 (2t.),3(2t.),4(2t.),5,6
 (3t.),8; 7.1(2t.),2(2t.),
 3(2t.),4(3t.),5(2t.),7,
 8,9; 9.1(2t.),4; 10.5,
 7,10,11; 11.3(2t.),5,9;
 12.3,4.
 II.1.2(2t.),3(2t.); 10.4;
 20.2; 22.1(2t.); 23.2,
 4(2t.).
 III.1.1,2(3t.); 2.1(3t.);
 3.1(3t.); 4.1(3t.); 5.
 1(3t.); 6.1,2,3(4t.),4;
 7.1,2,3(4t.),4; 8.1,2,3
 (4t.),4; 9.1,2,3(4t.),4;
 10.1,2,3(4t.),4; 11.1
 (2t.),3,6(2t.); 12.2,3,
 4; 15.4,5,6,7; 16.4
 (2t.),6(2t.); 17.3,5
 (2t.),6; 18.2(2t.),3,4,
 5,6; 19.1,3.
 IV.1.1,5; 2.3(2t.),4,5; 3.
 1(3t.),2(2t.), 3(2t.),
 4,8; 4.2; 7.4; 9.3(3t.);
 10.1,2,5(3t.); 11.1; 12.
 1; 13.1; 15.1,3,4,5
 (2t.); 16.1,3,4; 17.4,
 5,6,9,10.
 V.1.15(2t.); 2.3,6; 3.3,
 6(3t.),7; 4.1; 5.1; 6.
 1; 7.1; 8.1; 9.2(2t.);
 10.5,6; 11.6(4t.),7; 12.
 1; 13.1; 14.1; 15.1;
 16.1; 17.1; 18.1,2
 (11t.); 24.4.
 VI.1.4,5,6,7; 2.1(4t.),2
 (2t.),3(2t.),4(2t.); 3.
 1,3; 4.1,2,3,4*,7; 5.4;
 6.2; 8.2(3t.),3,4,5(2t.),
 6; 9.2,4; 10.1(2t.),2,
 3; 11.2,3; 12.3; 13.2,
 3; 14.2(3t.),3; 15.3;
 16.1,2,3.
 VII.1.3(3t.),4; 2.1; 5.2
 (3t.); 6.1(2t.); 7.1;
 10.1(2t.); 11.1(2t.);
 13.1; 15.2,3,4; 16.1;
 17.1(2t.); 18.1(2t.)
 19.1(2t.); 20.1(2t.);
 21.1(2t.); 22.1(2t.);

- 23.1(2t.); 25.1(5t.),
2(3t.); 26.1,2.
- VIII.1.3,5(2t.),6; 2.1,2.
3,4,5,6,7,8,9,10; 3.2,3;
4.2(2t.),3(2t.); 5.1
(4t.),2(4t.),3(2t.),4(2t.);
6.2,5; 7.2(2t.),4; 8.1,
3(2t.),4(3t.); 9.1(4t.),
2(3t.),3(2t.); 10.1(2t.),
3,4(2t.); 11.1(3t.),2
(3t.),3(3t.); 12.3(2t.).
- evamvid** a. *knowing so or
such*.
-vit (nom.sg.m.) I.7.8.
IV.17.8,9,10. V.24.4.
VIII.3.3,5.
-vidam (acc.sg.) IV.17.
9,10.
-vidi (loc.sg.) I.2.8. IV.
14.3. V.2.1.
- evam** adv. *so, thus*.
I.1.7,8; 2.7,8,14; 3.1,7;
4.3,4(3t.),5; 6.7(2t.);
7.7,9; 9.2,4; 10.10,11;
12.4; 13.4.
II.1.4; 2.3; 3.2; 4.2; 5.
2; 6.2; 7.2; 8.3; 9.8;
10.6; 11.2; 12.2; 13.
2; 14.2; 15.2; 16.2;
- 17.2; 18.2; 19.2; 20.2;
21.2; 23.4; 24.16(2t.).
III.6.3; 7.3; 8.3; 9.3;
10.3; 11.3; 12.9; 13.1,
2,3,4,5,6(2t.),8(2t.);
15.2(2t.); 16.7; 18.3,
4,5,6(2t.); 19.4.
IV.1.2,4,6; 3.8(2t.); 5.
3(2t.); 6.4(2t.); 7.4;
8.4(2t.); 9.2; 11.2(2t.);
12.2(2t.); 13.2(2t.);
14.3; 15.2,3,4; 16.3,5;
17.8.
V.1.8,9,10,11,12; 10.10
(3t.); 12.2; 13.2; 14.
2; 15.2; 16.2; 17.2;
24.2,3(2t.),5.
VI.1.6; 2.2; 6.2,5; 7.3;
6; 8.2,3,4,5,7; 9.2; 10.
2; 11.2; 13.1; 14.2.
VII.3.1; 15.1,4(3t.); 24.
2; 25.2(3t.); 26.1(3t.).
VIII.1.6; 3.2; 6.2; 8.3;
9.1,2,3; 10.4; 11.1,2
(2t.); 12.3(2t.); 15.1.
- evammahant** a. *thus great*.
-hān (nom.sg.m.) VI.
12.2.
- eṣas, eṣā**, see *eta-*

ĀI

āitadātmya a. <i>having this nature.</i> (Bö., M.M., BR., Capp. treat as n. subst.; but see Wh. Gr. 1211 and AJP. XI. 412.)	12.3; 13.3; 14.3; 15.3; 16.3.
-yam (nom.sg.n.) VI. 8.7; 9.4; 10.3; 11.3;	āitareya m.nm.pr. -yas (nom.sg.) III.16.7.
	āirammadiya n.nm.pr. of a cert. lake.
	-yam (nom.sg.) VIII.5.3.

O

omkāra m. <i>the sound om.</i>	and end of Veda-reading.
-ras (nom.sg.) II.23.4 (3t.).	I.1.1 (2t.), 5, 6, 8, 9 (3t.); 4.1 (2t.), 4; 5.1, 3; 12.5 (4t.). VIII.6.5.
-reṇa (instr.sg.) II.23.4.	
ojas n. <i>strength.</i>	oṣadhi f. <i>plant, herb.</i>
-(nom.sg.) III.13.5.	-dhayas (nom.pl.) I.1.2.
ojasvin a. <i>strong.</i>	-dhinām (gen.pl.) I.1.2.
-vī (nom.sg.m.) III.13.5.	oṣadhivanaspati m. <i>plants and trees.</i>
om sacred mystic syl. of reverence, esp. at beg.	-tayas (nom.pl.) V.10.6.

ĀU

āupamanyava m.nm.pr.	āuhoikāra m. <i>the sound</i>
-vas (nom.sg.) V.11.1.	āuhoi.
-va (voc.sg.) V.12.1.	-ras (nom.sg.) I.13.2.

K

ī ka— interr.pron.st.—(1) interr. <i>who, what</i> (subst. and a.); (2) indef.	<i>some, any, certain</i> (subst. and a., in neg. cl. and w.pcl. ca, cana,
--	---

- cid); (3) n.acc. as *adv. how, why.*
- kas (nom.sg.m.) IV.1.3, 5; 3.6; 9.2; 14.2(2t.). V.1.7; 11.1. VI.4.5. VIII.6.3.
- kim (nom.-acc.sg.n.) I.1. 8. II.8.1. III.12.1; 15. 4; 16.2,4,6,7. IV.1.4, 6; 9.3; 10.3; 14.2. V. 2.1(3t.),2; 3.4; 11.1; 19.2; 20.2; 21.2; 22. 2; 23.2. VI.7.2,4; 12. 1(3t.). VII.1.3; 15.2. VIII.1.2,4; 7.3; 8.1, 2; 9.2; 10.3; 11.2.
- kā (nom.sg.f.) I.8.4(4t.), 5(2t.),7(2t.); 9.1.
- kam (acc.sg.m.) I.7.9. V.12.1; 13.1; 14.1; 15.1; 16.1; 17.1. VII. 13.1.
- kām (acc.sg.f.) II.13.2.
- kāsmāi (dat.sg.) III.11. 6.
- kasmin (loc.sg.) VII. 24.1.
- 2 ka n. *joy, happiness* (w. allusion to **ka** m. *the Who, the Unknown, the highest deity*).
- kam (nom.-acc.sg.) IV. 10.5(4t.).
- kaṇsa m. (n.) *vessel of metal; metal.*
- sam (acc.sg.) V.2.8.
- kakṣa m. *hiding - place, thicket.*
- ṣam (acc.sg.) II.9.7.
- katama pron. a. *supl. who of several, whosoever.*
- mas (nom.sg.m.) I.1. 4(2t.). VIII.7.4.
- mat (nom.sg.n.) I.1.4 (2t.).
- mā (nom.sg.f.) I.1.4 (2t.); 11.4.6,8.
- katara pron. a. *compar. who of two.*
- reṇa (inst.sg.) V.10. 8.
- katham interr. *adv. how.*
- II.24.2. IV.1.3. V.1. 8,9,10,11; 3.4,5. VI. 1.4,7; 2.2; 13.2(3t.).
- kathā f. *talk, conversation about (loc.).*
- thām (acc.sg.) I.8.1.
- kad pron.st. in cpd., see Wh.Gr. 506.
- kadarya a. *stingy, avaricious.*
- yas (nom.sg.m.) V.11. 5.
- kadā interr. *adv. when.*
- III.11.2.

kanīyāns a. compar. <i>smaller, less</i> .	3. V.2.8. VIII.15.
—yas (nom.sg.n.) VII. 10.1.	I.
kapilāsa a. <i>with reddish pollen</i> (Bö.); see kapyāsa .	—māṇi (nom.-acc.pl.) I. 3.5. VII.3.1; 4.1,2; 5.1; 14.1; 26.1.
kapūya a. <i>malodorous, disgusting</i> .	—maṇām (gen.pl.) VII. 4.2.
—yām (acc.sg.f.) V.10.7.	—masu (loc.pl.) V.2.9.
kapūyacaraṇa a. <i>of malodorous conduct</i> .	karmajita a. <i>won by work</i> .
—nās (nom.pl.) V.10.7.	—tas (nom.sg.m.) VIII. 1.6.
kapyāsa a. <i>like an ape's fundament</i> .	kala a. <i>dumb</i> .
—sam (nom.sg.n.) I.6.7.	—lās (nom.pl.) V.1.8.
✓ kam <i>wish, desire</i> .	kalahin a. <i>quarrelsome</i> .
kāmayate (pres.ind.mid. sg.caus.) I.2.8. VIII. 2.10.	—hinas (nom.pl.) VII.6.1.
✓ kamp <i>tremble</i> .	kalā f. <i>small part, esp one-sixteenth</i> .
— + ā <i>tremble violently; caus. shake</i> .	—(nom.sg.) IV.5.2(4t.); 6.3(4t.); 7.3(4t.); 8. 3(4t.). VI.7.3,6.
ākampayet (pres.opt.act. sg.caus.) VII.8.1.	—lānām (gen.pl.) VI.7. 3,6.
karṇa m. <i>ear</i> .	✓ kaṣ <i>scratch</i> .
—ṇāu (acc.du.) III.13.8.	kaṣamāṇam (pres.ppl. mid.acc.sg.m.) IV.1.8.
karṭṛ m. <i>doer</i> .	kākṣaseni m. nm.pr.
—tā (nom.sg.) VI.16.1. VII.8.1; 9.1.	—nim (acc.sg.) IV.3.5.
karman n. <i>deed, sacred work, rite</i> .	kāpeya m. nm.pr.
—ma (nom.sg.) IV.14.	—yas (nom.sg.) IV.3.7.
	—yam (acc. sg.) IV.3.5.
	—ya (voc.sg.) IV.3.6.
	kāma m. <i>wish, longing</i> .
	—mas (nom.sg.) I.10.4.

V.1.4. VII.14.2. VIII.	kiṃgotra a. <i>of what race.</i>
1.4.5; 3.1; 12.6.	—ras (nom.sg.m.) IV.4.
—mam (acc.sg.) I.1.6; 3.	1(2t.),4.
12(2t.); 7.9.	kim , see s.v. ka —supra.
—mās (nom.pl.) III.19.	kila adv. <i>indeed, truly</i>
3(2t.). IV.10.3. VIII.	(emph.prec. word). I.
3.2.	8.6,8. IV.14.2,3. V.
—mān (acc.pl.) I.2.13.	3.4. VI.11.3; 13.2(2t.).
VII.10.2. VIII.1.6	kīṭa m. <i>worm, insect.</i>
(2t.); 7.1,2,3; 12.5,6.	—ṭas (nom.sg.) VI.9.3;
—mānūm (gen.pl.) I.1.7,	10.2.
8; 2.14.	kīṭapataṃgapipīlaka n.
kāmacāra a. <i>moving at</i>	<i>worms, butterflies, and</i>
<i>will or freely.</i>	<i>ants.</i>
—ras (nom.sg.m.) VII.	—kam (acc.sg.) VII.2.
25.2. VIII.1.6; 4.3;	1; 7.1; 8.1; 10.1.
5.4.	kīrti f. <i>mention, renown,</i>
kāmam adv. <i>at will, freely.</i>	<i>glory.</i>
VI.7.1.	—tis (nom.sg.) III.13.4.
kāmalāyana m. nm.pr.	—tyā (instr.sg.) II.11.2;
—nas (nom.sg.) IV.10.1.	12.2; 13.2; 14.2; 15.2;
kāmāgāna m. <i>the fulfill-</i>	16.2; 17.2; 18.2; 19.2;
<i>ing of desires by song.</i>	20.2. III.18.3,4,5,6.
—nasya (gen.sg.) I.7.9.	kīrtimant a. <i>having re-</i>
kāmya a. <i>desirable, relat-</i>	<i>noun.</i>
<i>ing to a wish.</i>	—mān (nom.sg.) III.13.4.
—yeṣu (loc.pl.) V.2.9.	ku —, see Wh.Gr. 504.
kārayā f. see √kr .	kuṭumba n. <i>household,</i>
kārṣṇāyasa a. <i>made of iron.</i>	<i>family.</i>
—sam (nom.sg.n.) VI.1.	—be (loc.sg.) VIII.15.1.
6.	kutas interr.adv. <i>whence,</i>
kāla m. <i>time, right time.</i>	<i>why, how.</i> V.11.5. VI.
—lam (acc.sg.) II.13.1.	2.2.

kumāra m. *boy, youth.*

—rasya (gen.sg.) V.3.6.

—ra (voc.sg.) V.3.1.

kuru m. nm.pr.; pl. *the people of Kuru.*

—rūn (acc.pl.) IV.17.9.

—ruṣu (loc.pl.) I.10.1.

kula n. *herd, family, guild, abode.*

—le (loc.sg.) III.13.6.

V.12.1,2; 13.1,2; 14.2; 15.2; 16.2; 17.2.

kulmāṣa m. *sour gruel* (of fruits, etc.).

—śās (nom.pl.) I.10.7.

—śān (acc.pl.) I.10.2.

kuçala a. *well, able, clever, versed in;* n.acc. as adv. *well.*

—lam (acc.sg.n.) IV.10.2,4.

—lās (nom.pl.) I.8.1(2t.).

√**kr̥** (skr̥) *do, make* (in the various uses of these words).

karoti (pres.ind.act.sg.)

I.3.5. V.8.1. VII.21.1; 22.1(3t.).

kurutas (pres.ind.act.du.) I.1.10(2t.).

—rvanti (pres.ind.act.pl.) IV.1.4,6; 15.5.

—rute (pres.ind.mid.sg.)

VI.16.1,2. VII.3.1;

14.1.

karavāṇi (pres.subj.act.sg.) VI.3.3.

kuryāt (pres.opt.act.sg.) II.24.2(2t.).

—rvīya (pres.opt.mid.sg.) VII.3.1.

—rvīta (pres.opt.mid.sg.) III.14.1. IV.17.10.

akarot (impf.ind.act.sg.) VI.3.4.

cakāra (perf.ind.act.sg.) I.2.13; 12.3. IV.6.1;

7.1; 8.1. V.3.6,7; 11.3,5. VI.13.1,2.

—krus (perf.ind.act.pl.) V.11.1,2. VI.4.5,6(3t.), 7.

—kre (perf.ind.mid.sg.) I.2.10,11,12. IV.1.1; 4.1; 10.2.

—krāte (perf.ind.mid.du.) VIII.8.1,2.

—krire (perf.ind.mid.pl.) I.2.2,3,4,5,6,7; 10.11.

akārṣīt (aor.ind.act.sg.) VI.16.1.

kr̥ta pass.ppl., which see. —tvāgrd. VII.21.1. VIII.15.1.

kārayām (caus.vbl.f.acc.sg.) V.11.5.

— +upā <i>bring near, present.</i>	<i>side (four-spot) of die, best throw at dice.</i>
upākṛte (pass.ppl.loc.sg.) IV.16.2,4.	—tam (nom.sg.n.) IV.3.8(2t.).
— +nirā <i>separate, select.</i>	—tāya (dat.sg.) IV.1.4,6.
nirākṛtya grd. IV.4.5.	kṛtātman a. <i>with self complete.</i>
— +vyā <i>separate, divide.</i>	—mā (nom.sg.) VIII.13.1.
vyākaraṇāṇi (pres.subj. act.sg.) VI.3.2.	kṛti f. <i>doing, action, production, work.</i>
—rot (impf.ind.act.sg.) VI.3.3.	—tis (nom.sg.) VII.21.1.
— +pari <i>make ready, adorn.</i>	—tim (acc.sg.) VII.21.1.
pariṣkṛta pass.ppl., which sec.	kṛṣa a. <i>lean, weak.</i>
— +sam <i>put together, consecrate, adorn</i> (cf. <i>Sanskrit</i>).	—cānām (gen.pl.) IV.4.5.
saṁskaroti (pres.ind.act. sg.) IV.16.2,3.	kṛṣṇa a. <i>black.</i>
—kurvanti (pres.ind.act. pl.) IV.16.4. VIII.8.5.	—ṇam (nom.sg.n.) III.3.3. VI.4.1,2,3,4,6.
— +hiṁ <i>say hiṁ, low</i> (as cow to calf).	—ṇāya (dat.sg.) III.17.6.
hiṁkurvanti (pres.ind.act. pl.) II.9.2.	kṛṣṇāyasa n. <i>iron.</i>
—ñcakrus (perf.ind.act.pl.) I.12.4.	—sam (nom.sg.) VI.1.6.
kṛcchrin a. <i>finding trouble; see mithunin.</i>	√kṛp <i>be in order, correspond, fall to the share of.</i>
—rī (nom.sg.) V.3.7.	kalpante (pres.ind.mid. pl.) II.2.3; 5.2.
kṛta a. <i>done, proper; n. stake at game, lucky</i>	— +sam <i>succeed, prosper; caus. join together, determine, imagine.</i>
	saṁkalpate (pres.ind.mid. sg.) VII.4.2(4t.).

-pante (pres.ind.mid.pl.) VII.4.2(3t.).	ākramate (pres.ind.mid. sg.) VIII.6.5.
samakalpetām (impf.ind. mid.du.) VII.4.2(2t.).	- +ud <i>ascend, depart.</i>
-panta (impf.ind.mid.pl.) VII.4.2.	utkrāmati (pres.ind.act. sg.) VIII.6.5.
samkṣiptān (pass.ppl.acc. pl.) VII.4.3.	-manti (pres.ind.act.pl.) I.2.9.
-kalpayati (pres.ind.act. sg.caus.) I.2.6. VII. 4.1; 5.1.	uccakrāma (perf.ind.act. sg.) V.1.8,9,10,11.
kāikeya m.nm.pr.	utkramīs (unaug.aor.ind. act.sg.) V.1.12.
-yas (nom.sg.) V.11.4.	udakramiṣyat (cond.ind. act.sg.) V.1.4.2.
kola n. <i>Kola-fruit.</i>	utkrānte (pass.ppl.loc.sg.) V.1.7.
-le (acc.du.) VII.3.1.	uccikramiṣan (pres.ppl. des.nom.sg.) V.1.12.
koṣa m. <i>cask, chest, buck- et; (scabbard, seedcup, womb, storeroom, an- thology).</i>	- +prati <i>return.</i>
-ṣas (nom.sg.) III.15.1 (2t.).	praticakrame (perf.ind. mid.sg.) IV.2.1,3.
-ṣam (acc.sg.) III.15.3.	-mire (perf.ind.mid.pl.) V.11.7.
kāuṣṭaki m.nm.pr.	✓ krīḍ <i>play, sport.</i>
-kis (nom.sg.) I.5.2,4.	krīḍan (pres.ppl.nom.sg.) VIII.12.3.
kratu m. <i>power, insight, wisdom.</i>	krāuñca (m. <i>curlew</i>) a. of a <i>curlew, curlew's.</i>
-tum (acc.sg.) III.14.1.	-cam (nom.sg.n.) II.22. I.
kratumaya a. <i>endowed with wisdom.</i>	kva interr.adv. <i>where, whither; indef.w. ca anywhere.</i> II.24.2. VI.2.3,4; 8.4,6.
-yas (nom.sg.m.) III. 14.1.	
✓ kram <i>stride, go, come.</i>	
- +ā <i>tread upon, ascend.</i>	

kṣattṛ m. <i>cutter, attendant.</i>	sg.) III.1.4; 2.3; 3.
—tā (nom.sg.) IV.1.7,8.	3; 4.3; 5.3.
—tāram (acc.sg.) IV.1.5.	✓kṣi, kṣī <i>destroy.</i>
kṣatra n. <i>rule, second or</i>	kṣīyate (pres.ind.pass.-
<i>warrior caste; mem-</i>	mid.sg.) VIII.1.6(2t.);
<i>ber of warrior caste.</i>	6.5.
—rasya (gen.sg.) V.3.7.	—yante (pres.ind.pass.pl.)
kṣatrayidyā f. <i>science of</i>	IV.11.2; 12.2; 13.2.
<i>warrior caste.</i>	kṣudra a. <i>small.</i>
—(nom.sg.) VII.1.4.	—rāṇi (nom.pl.n.) V.10.8.
—yām (acc.sg.) VII.1.2;	✓kṣudh <i>be hungry.</i>
2.1; 7.1.	kṣudhitās (pass.ppl.caus.
kṣatriyayoni f. <i>birth-sta-</i>	(?) nom.pl.) V.24.5.
<i>tion of a ruler.</i>	✓kṣubh <i>tremble, be in mo-</i>
—nim (acc.sg.) V.10.7.	<i>tion.</i>
kṣayyaloka a. <i>having a</i>	kṣobhate (pres.ind.mid.
<i>perishable world.</i>	sg.) III.5.3.
—kās (nom.pl.) VII.25.	kṣetra n. <i>field, land.</i>
2.	—rāṇi (acc.pl.) VII.24.
✓kṣar <i>flow, glide, melt</i>	2.
<i>away.</i>	kṣetrabhāga m. <i>piece of</i>
—+vi <i>flow asunder.</i>	<i>land.</i>
vyakṣarat (impf.ind.act.	—gam (acc.sg.) VIII.1.5.

KH

kha n. <i>hole, opening</i> (esp.	<i>break, section</i> (of
in hub of wheel or in	book).]
human body), <i>organ</i>	khadyotamātra a. <i>as large</i>
<i>of sense; void space,</i>	<i>as a</i> (glowing, flying
<i>sky, air.</i>	<i>insect) fire-fly.</i>
kham (nom.-acc.sg.) IV.	—ras (nom.sg.m.) VI.7.
10.5(4t.).	3.
[khaṇḍa a. <i>broken; m.</i>	—ram (acc.sg.m.) VI.7.5.

khalu continuative or emph.pcl. <i>now, indeed, verily.</i> I.1.10; 3.3,6; 8; 5.1,5. II.1.1(2t.); 9.1,8; 10.1. III.14.1 (2t.). V.2.7; 10.6; 18.1. VI.2.2; 3.1,4; 4.7; 6.2; 8.2,4,6; 9. 2; 10.2; 11.2. VIII. 6.5; 9.1,2; 11.1,2; 15. 1.	- +sam (<i>press together</i>) <i>tear out together.</i> saṁkhidet (pres.opt.act. sg.) V.1.12. samakhidat (impf.ind. act.sg.) V.1.12. ✓ khyā <i>appear, see.</i> - +anuvyā <i>show dis- criminately further, explain.</i> anuvyākhyāsyāmi (fut. ind.act.sg.) VIII.9.3; 10.4; 11.3. - +pari <i>behold, observe.</i> parikhyāyate (pres.ind. pass.sg.) VIII.7.4.(2t.).
✓ khād <i>bite, chew, eat.</i> khādantam (pres.ppl.act. acc.sg.) I.10.2. -ditvā grd. I.10.5,7.	
✓ khid <i>depress</i> (fig.).	

G

gata a. <i>gone</i> ; n. <i>going</i> , <i>extension.</i> -tam (nom.sg.n.) VII. 1.5; 2.2; 3.2; 4.3; 5. 3; 6.2; 7.2; 8.2; 9.2; 10.2; 11.2; 12.2; 13.2; 14.2.	gandhamālya n. <i>odors and garlands.</i> -ye (nom.du.) VIII.2. 6.
gati f. <i>going, path, origin.</i> -tis (nom.sg.) I.8.4(4t.), 5(2t.); 7(2t.); 9.1. -tim (acc.sg.) IV.14. 1.	gandhamālyaloka m. <i>world of odors and garlands.</i> -kena (instr.sg.) VIII. 2.6.
gandha m. <i>smell, odor.</i> -dhāya (dat.sg. as inf.) VIII.12.4.	gandhamālyalokakāma a. <i>desirous of the world of odors and garlands.</i> -mas (nom.sg.) VIII. 2.6. gandharvās m.pl. <i>the heav-</i>

- only singers, the*
Gandharvas. II.21.1.
gandhāra m. nm.pr.
 -rās (nom.pl.) VI.14.2.
 -rān (acc.pl.) VI.14.2.
 -rebhyas (abl.pl.) VI.
 14.1.
 ✓**gam** *go, come, arrive at.*
 gacchati (pres.ind.act.sg.)
 II.13.1; 20.2. IV.15.
 1; 17.9. V.3.7. VIII.
 6.2,5.
 -chanti (pres.ind.act.pl.)
 VIII.3.2; 6.2.
 -cheyus (pres.opt.act.pl.)
 II.1.4. III.19.4.
 jagāma (perf.ind.act.sg.)
 VIII.8.4.
 aganma (aor.ind.act.pl.)
 III.17.7.
 gata pass.ppl., which see.
 -tvā grd. VIII.3.2.
 gamayati (pres.ind.act.sg.
 caus.) IV.15.6. V.
 10.2.
 -yanti (pres.ind.act.pl.
 caus.) VI.9.1.
 -yatu (imv.act.sg.caus.)
 V.2.6.
 jīgamiṣet (pres.opt.act.
 sg.des.) V.2.4.
 -+ā *come to, arrive at,*
return.
- āgacchāmahe (pres.ind.
 mid.pl.) VI.10.2.
 -chet (pres.opt.act.sg.)
 V.19.1.
 ājagāma (perf.ind.act.sg.)
 IV.15.1.
 -gmatus (perf.ind.act.du.)
 VIII.7.2.
 āgamas (aor.ind.act.sg.)
 VIII.9.2; 10.3; 11.2.
 -miṣyas (cond.ind.act.
 sg.) V.12.2; 13.2;
 14.2; 15.2; 16.2; 17.
 2.
 -mya grd. VI.10.1.
 -+abhyā *visit.*
 abhyāgacchāma (pres.
 subj.act.pl.) V.11.2,4.
 -ājagmus (perf.ind.act.
 pl.) V.11.2,4.
 -+samā *come together,*
meet.
 samāgacchatas (pres.ind.
 act.du.) I.1.6.
garbha m. *womb, fetus,*
offspring.
 -bhas (nom.sg.) V.8.2;
 9.1.
 -bhās (nom.pl.) II.9.6.
 ✓1 **gā** *go, come.*
 agās (aor.ind.act.sg.) IV.
 4.5.
 -+adhi *fall into; study.*

adhyagiṣṭhās (aor.ind. mid.sg.) VII.1.3.	—yāni (pres.subj.act.sg.) I.7.9. II.22.2(2t.).
—+apa <i>go away, vanish.</i>	—yet (pres.opt.act.sg.) II.22.2.
apāgāt (aor.ind.act.sg.) VI.4.1,2,3,4.	—yatu (imv.act.sg.) I.12.2.
—+abhi <i>approach, obtain.</i>	—+ud <i>chant, intone.</i>
abhigām (unaug.aor.ind.act.sg.) VIII.14.1(2t.).	udgāyati (pres.ind.act.sg.) I.1.1,9; 3.1,4; 4.1.
—+upā <i>approach, come to.</i>	—gāsyasi (fut.ind.act.sg.) I.10.10; 11.6.
upāgāt (aor.ind.act.sg.) II.1.2(4t.).	udagāsyas (cond.ind.act.sg.) I.11.7.
✓2 gā <i>sing, chant.</i>	gātrī m. <i>singer.</i>
gāyati (pres.ind.act.sg.) I.3.4; 7.7(2t.), 9(2t.). III.12.1.	—tā (nom.sg.) I.6.8.
—yanti (pres.ind.act.pl.) I.7.6(2t.); 11.7.	gāthā f. <i>song, religious verse.</i>
gīyate (pres.ind.pass.sg.) I.6.1,2,3,4,5; 7.1,2,3,4.	—(nom.sg.) IV.17.9.
—+abhi <i>sing or call to, praise with song.</i>	1 gāyatra n. <i>song, hymn, sacred verse.</i>
abhigāyati (pres.ind.act.sg.) II.24.3,7,11.	—ram (nom.-acc.sg.) II.11.1,2.
—yatāt (pres.-fut.imv.act.sg.) I.5.4.	2 gāyatra a. <i>in or connected with the Gāyatrī.</i>
abhyagāṣiṣam (aor.ind.act.sg.) I.5.2,4.	—ram (nom.sg.n.) III.16.1.
—+ā <i>gain by singing.</i>	gāyatrī f. <i>a cert. sacred verse; the meter thereof (consisting of 3x8 syll.).</i>
āgāyati (pres.ind.act.sg.) I.2.13.	—(nom.sg.) III.12.1. (2t.), 2,5; 16.1.

gārhapatya m. <i>sacred fire of the householder.</i>	-yās (nom.pl.) III.5.1,2.
-yas (nom.sg.) IV.11.1. V.18.2.	✓gr <i>swallow.</i>
-yasya (gen.sg.) II.24.3.	jagāra (perf.ind.act.sg.) IV.3.6.
-ye (loc.sg.) IV.17.4.	geṣṇa m. <i>singer.</i>
gir f. <i>praise, speech, word.</i>	-nāu (nom.du.) I.6.8; 7.5(2t.).
-ras (nom.pl.) I.3.6.	go m. f. <i>bull, ox, cow.</i>
gī 2nd syl. of udgītha . I.3.6,7(3t.). Cf. gīr nom. of gir .	gāvas (nom.pl.) II.6.1; 18.1.
gītavādita n. <i>song and music.</i>	gās (acc.pl.) IV.4.5; 6.1(2t.); 7.1(2t.); 8.1(2t.)
-te (nom.du.) VIII.2.8.	gobhis (instr.pl.) IV.2.3.
gītavaditaloka m. <i>world of song and music.</i>	gavām (gen.pl.) IV.2.1,2,3,4.
-kena(instr.sg.) VIII.2.8.	goaṇva n. <i>cows and horses.</i>
gītavāditalokakāma a. <i>desirous of the world of song and music.</i>	-vam (acc.sg.) VII.24.2.
-mas (nom.sg.m.) VIII.2.8.	gonāya m. <i>cow-leader.</i>
✓gup <i>keep, protect; des. beware of, shun.</i>	-yas (nom.sg.) VI.8.3,5.
jugupseta (pres.opt.mid. sg.des.) V.10.8.	gopā m. <i>cow-keeper, protector.</i>
guru a. <i>heavy, venerable; m. venerable person, esp. teacher.</i>	-pās (nom.sg.) IV.3.6.
-ros (gen.sg.) V.10.9. VIII.15.1.	goṣṛuti m.nm.pr.
guhya grdv. <i>to be covered; hidden, secret.</i>	-taye (dat.sg.) V.2.3.
	gāutama m. nm.pr.
	-mas (nom.sg.) V.3.6.
	-mam (acc.sg.) IV.4.3.
	-ma (voc.sg.) V.3.6,7; 4.1; 5.1; 6.1; 7.1; 8.1; 17.1.

√grabh, <i>grah</i> <i>grasp, seize.</i>	— +prati <i>seize hold of.</i>
— +api <i>shut.</i>	pratigrhṇāti (pres.ind. act.sg.) VI.16.1,2.
apigrhya grd. III.13.8.	—grhya grd. I.10.5.
— +ā <i>check, control, draw</i> <i>in.</i>	grāma m. <i>dwelling-place,</i> <i>village.</i>
āgrhya grd. VII.11.1.	—mas (nom.sg.) IV.3.4.
— +ud <i>lift up, cease</i> (cf. “ <i>let up,</i> ” “ <i>hold up</i> ”).	—mam (acc.sg.) VI.14.2.
udgrhṇāti (pres.ind.act. sg.) II.3.2; 15.1.	—māt (abl.sg.) VI.14.2.
— +upod <i>lift up towards.</i>	—me (loc.sg.) V.10.3.
upodgrhṇan (pres.ppl. act.nom.sg.) IV.2.5.	—mān (acc.pl.) VIII. 6.2.
— +pari <i>embrace, sur-</i> <i>round.</i>	grīṣma m. <i>summer.</i>
parigrhītām (pass.ppl. acc.sg.f.) III.11.6.	—mas (nom.sg.) II.5.1; 16.1.
	glāva m. nm.pr.
	—vas (nom.sg.) 1.12.1,3.

GH

ghora m.nm.pr.	√ghrā <i>smell.</i>
—ras (nom.sg.) III.17.6.	jighrati (pres.ind.act.sg.) I.2.2.
ghoṣa m. <i>noise, tumult,</i> <i>sound.</i>	—rāṇi (pres.subj.act.sg.) VIII.12.4.
—ṣās (nom.pl.) III.19.3 (2t.),4.	ghrāṇa n. <i>nose.</i>
ghoṣavant a. <i>sonant.</i>	—ṇam (nom.sg.) VIII. 12.4.
—ntas (nom.pl.) II.22.5.	

C

ca encl.conj. *and*.

I.1.5(4t.), 8, 10(4t.); 2.2
(2t.), 3(2t.), 4(2t.), 5(2t.),
6(2t.), 8; 3.2(3t.); 6.
8(5t.); 7.6(3t.), 7(3t.),
8(3t.); 10.2.

II.1.4(2t.); 2.3(2t.); 8.
1; 15.2(2t.); 24.1(2t.),
14(2t.), 16(2t.).

III.12.1(3t.), 6; 13.2(2t.),
4(2t.), 5(2t.), 8(2t.);
15.4; 18.1(2t.), 2(2t.),
3(4t.), 4(4t.), 5(4t.), 6
(4t.); 19.1(2t.), 3(4t.),
4(2t.).

IV.1.4, 6; 3.5(2t.); 5.2;
10.5(4t.); 11.2(2t.);
12.2(2t.); 13.2(2t.);
14.1(2t.); 15.5(2t.);
16.1(2t.); 17.10.

V.1.1(6t.), 3(2t.), 4(2t.);
2.2(2t.); 3.2; 10.1, 9
(3t.); 15.1(2t.); 17.1
(2t.); 19.2(3t.); 20.2
(3t.); 21.2(3t.) 22.2
(3t.); 23.2(3t.).

VI.2.3; 7.4.

VII.1.3; 2.1(18t.), 4; 3.
1(6t.); 4.2(4t.); 7.1
(22t.); 8.1(3t.); 10.1
(2t.); 11.1(2t.); 14.1
(4t.); 26.2(6t.).

VIII.1.3(4t.), 4(2t.), 6
(2t.); 3.2(3t.); 5.3
(2t.), 4(2t.); 6.2(4t.),
6(2t.); 7.1(2t.), 2(2t.),
3(2t.), 4; 8.4; 12.6(4t.);
15.1(2t.).

cakra n. *wheel*.

-reṇa (instr.sg.) IV.16.

3.

-rābhyām (instr.du.) IV.
16.5.

✓cakṣ appear, see, show.

- +ā proclaim, name,
call.

acakṣate (pres.ind.mid.
pl.) I.3.2, 6. II.1.1.

IV.15.2. V.1.15(2t.).

VI.8.1, 3, 5. VII.24.2;

26.2(2t.). VIII.5.1

(2t.), 2(2t.), 3(2t.).

cakṣus n. *eye*.

-(nom.-acc.sg.) I.2.4; 7.
2(2t.). II.7.1; 11.1.

III.13.1; 18.2, 5. IV.

3.3; 8.3. V.1.3, 9(2t.),

13; 7.1; 13.2; 18.2;

19.2. VIII.12.4(2t.), 5.

-ṣuṣā (instr.sg.) V.1.8,
10, 11. VIII.12.5.

-ṣuṣi (loc.sg.) V.19.2.

-ṣūṇṣi (nom.pl.) V.1.15.

cakṣuṣya a. *agreeable to*

<i>the eyes, pleasant to see.</i>	<i>caturviṇṣativarṣa a. twenty-four years old.</i>
-yas (nom.sg.m.) III. 13.8.	-ṣas (nom.sg.m.) VI. 1.2.
caṇḍāla m. a <i>Caṇḍāla</i> , out-cast.	caturviṇṣatyakṣara a. <i>with twenty-four syllables.</i>
-lāya (dat.sg.) V.24.4.	-rā (nom.sg.f.) III. 16.1.
caṇḍālayoni f. <i>birth-station of a Caṇḍāla.</i>	catuṣcatvāriṇcat f. <i>forty-four.</i>
-nim (acc.sg.) V.10.7.	-(nom.sg.) III.16.3.
catur num.a. <i>four.</i>	catuṣcatvāriṇṇadakṣara a. <i>with forty-four syllables.</i>
-tvāras (nom.pl.m.) V. 10.9.	-rā (nom.sg.f.) III.16.3.
-turas (acc.pl.m.) IV. 3.6.	catuḥṣata (n.) num.a. <i>four hundred.</i>
caturakṣara n. <i>a complex of four syllables.</i>	-tās (acc.pl.f.) IV.4.5.
-ram (nom.sg.) II.10. 2,3.	catuṣkala a. <i>consisting of four-sixteenths or one-fourth.</i>
caturtha num.a. <i>fourth.</i>	-las (nom.sg.m.) IV.5. 2; 6.3; 7.3; 8.3.
-thas (nom.sg.m.) III. 18.3,4,5,6. VII.1.4.	-lam (acc.sg.m.) IV.5. 3(2t.); 6.4(2t.); 7.4(2t.); 8.4(2t.).
-tham (nom.sg.n.,acc.sg.m.) III.9.1. VII.1.2; 2.1; 7.1.	catuṣpada a. <i>four-footed; with four pādas or verses.</i>
-thīm (acc.sg.f.) V.22. 1.	-dā (nom.sg.f.) III.12.5.
[caturdaṣa num.a. <i>fourteenth.</i>]	catuṣpād a. <i>four-footed, with four quarters or fourths.</i>
[caturviṇṣa num.a. <i>twenty-fourth.</i>]	
caturviṇṣati f. <i>twenty-four.</i>	
-tis (nom.sg.) III.16.1.	

-pāt (nom.sg. n.) III. 18.2.	-met (pres.opt.act.sg.) II.12.2.
cana adv.postp. <i>also not,</i> <i>not even</i> (w.neg. and interr.=neg.indef.). II.13.2. III.11.2,6. IV. 9.3. V.2.1; 3.5(2t.); 10.8. VI.4.5; 12.1. VII.13.1. VIII.6.3.	-ma (inv.act.sg.) VI. 13.2(3t.).
candra m. <i>moon.</i> -ras (nom.sg.) IV.3.1; 7.3. VIII.13.1. -rāt (abl.sg.) VI.4.3.	camasa m. <i>drinking ves-</i> <i>sel, wooden cup.</i> -sam (acc.sg.) V.2.8.
candratva n. <i>quality of the</i> <i>moon, brightness.</i> -vam (nom.sg.) VI.4.3.	✓ car <i>go, move, walk, roam,</i> <i>go to, engage in.</i> carati (pres.ind.act.sg.) III.17.3. VIII.10.1.
candramas m. <i>moon.</i> -mās (nom.sg.) I.6.4 (2t.); 13.1. II.20.1. III.13.2. IV.12.1. V. 4.1; 20.2(2t.). -masam (acc.sg.) IV. 15.5. V.10.2,4. -masas (abl.-gen.sg.) IV.15.5. V.10.3. VI. 4.3. -masi (loc.sg.) IV.12. 1. V.20.2.	-ranti (pres.ind.act.pl.) VII.11.1. -ret (pres.opt.act.sg.) V. 11.6. -rantī (pres.ppl.act.nom. sg.f.) IV.4.2,4. -+ā <i>behave, deal with.</i> ācaran (pres.ppl.act.nom. sg.m.) V.10.9,10. -+pari <i>attend, serve,</i> <i>care for.</i> paricaran (pres.ppl.act. nom.sg.m.) VII.8.1. VIII.8.4. -ricacāra (perf.ind.act. sg.) IV.10.1. -ryacārīt (aor.ind.act.sg.) IV.10.2,4. -+sam <i>meet, roam over</i> <i>again.</i> sañcarantas (pres.ppl. act.nom.pl.) VIII.3.2.
✓ cam <i>sip.</i> -+ā <i>sip</i> (water), <i>rinse</i> <i>the mouth.</i> ācāmati (pres.ind.act.sg.) V 2.7(4t.).	

carman n. *skin, leather.*

—maṇā (instr.sg.) IV.

17.7.

—maṇi (loc.sg.) V.2.8.

cākrāyana m.nm.pr.

—ṇas (nom.sg.) I.10.1;

11.1.

cākṣuṣa a. *belonging to the eye, visible.*

—ṣas (nom.sg.m.) VIII.

12.4.

✓cit observe, strive after;
caus. remind; caus.
mid. reflect, consider,
think, understand.

cetayate (pres.ind.mid.
sg.caus.) VII.5.1.

citta pass.ppl., which sec.

citta a. *observed, thought,
striven after, under-
stood; n. attention,
understanding, rea-
son.*

—tam (nom.-acc.sg.n.)

VII.5.1,2(4t.),3(2t.);
26.1.

—tāt (abl.sg.n.) VII.5.
3(2t.); 6.1.

—tasya (gen.sg.n.) VII.
5.3.

—te (loc.sg.n.) VII.5.2.

—tān (acc.pl.m.) VII.5.

3.

cittavant a. *having under-
standing or reason,
sensible.*

—vān (nom.sg.) VII.5.
2.

cittātmaka a. *having at-
tention or reason as
nature.*

—kāni (nom.pl.n.) VII.
5.2.

cittāikāyana a. *having
meeting place in at-
tention or reason.*

—nāni (nom.pl.n.) VII.
5.2.

cid encl.pcl. *even, also* (w.
interr.= indef.). III.
16.2,4,6. V.2.1. VII.
15.2.

cira a. *long, lasting; n. as
subst. delay; n. as adv.
long time.*

—ram (nom.-acc.sg.n.)
V.3.7. VI.14.2.

ced conj. *and; if.* See ca
and id. I.10.9,10,11;
11.4,5,6,7,8,9. III.16.
2,4,6. VII.15.4. VIII.
1.2,4(2t.).

cāikitāyana m.nm.pr.

—nas (nom.sg.) I.8.1.

—nam (acc.sg.) I.8.3,

6.

CH

✓chad *cover.*

acchādayan (impf.ind.
act.pl.caus.) I.4.2.

chandas n. *delight, wish,*
holy song.

-(acc.sg.) I.3.10.

-dasā (instr.sg.) I.3.10.

-dobhis (instr.pl.) I.4.2.

-dasām (gen.pl.) I.4.2.

chandastva n. *quality or*
essence of holy song.

-vam (nom.sg.) I.4.2.

✓chā *cut or tear up.*

-+vi *cut or tear in*
pieces.

vicchāyayanti (pres.ind.
act.pl.caus.) VIII.10.
2,4.

[chāndogya a. *derived from*
Chandoga; n. *his*
teaching.]

✓chid *cut or tear off.*

-+vi *cut or tear in*
pieces.

vicchetsyate (fut.ind.mid.
sg.) VI.7.1.

J

✓jaks *laugh.*

jakṣiti (pres.ind.act.sg.)
III.17.3.

-ṣat (pres.ppl.act.nom.
sg.m.) VIII.12.3.

jagat a. *moving, alive*; f. a
cert. *meter* (of 4x12
syll.).

-tī (nom.sg.f.) III.16.5.

jaghana m.n. *hinder parts,*
hips, pudenda; instr.
as adv.-prep. *behind.*

-nena (instr.sg.) II.24.
3,7,11.

✓jan, jā (*beget*), *be born.*

jāyate (pres.ind.mid.-
pass.sg., Wh.Gr. 761.
b) II.3.1; 12.1; 15.1.

III.13.6. V.9.1. VI.
2.4. VII.12.1.

-yante (pres.ind.mid.pl.)
V.10.6. VI.2.3.

-yeta (pres.opt.mid.sg.)
VI.2.2.

-yeran (pres.opt.mid.pl.)
V.2.3.

-yasva (inv.mid.sg.) V.
10.8.

-yamānam (pres.ppl.
mid.acc.sg.m.) III.19.
3.

ajāyata (impf.ind.mid.
sg.) III.1.3; 2.2; 3.2;
4.2; 5.2; 19.3. VI.2.1.

jātas (pass.ppl.nom.sg.)
V.9.2.

- +abhi *be born or destined for.*
 abhi jāyate (pres.ind.mid.sg.) VII.12.1.
 - +pra (*beget*), *spring forth, be born again.*
 prajāyate (pres.ind.mid.sg.) II.13.2.
 -yeya (pres.opt.mid.sg.) VI.2.3(2t.).
 -yemahi (pres.opt.mid.pl.) VI.2.4.
jana m.nm.pr.
 -nas (nom.sg.) V.11.1.
 -nam (acc.sg.) V.15.1.
janapada m. *district, country, people.*
 -dam (acc.sg.) VIII.1.5.
 -de (loc.sg.) V.11.5.
janitr m. *progenitor.*
 -tā (nom.sg.) IV.3.7.
 ✓ **jap** *whisper* (esp. prayers).
 japati (pres.ind.act.sg.) V.2.6.
jabālā f.nm.pr.
 -(nom.sg.) IV.4.2,4.
 -lām (acc.sg.) IV.4.1.
jaya m. *victory.*
 -yas (nom.sg.) II.10.6.
 -yam (acc.sg.) II.10.6.
jarā f. *wearing out, decay, old age.*
- (nom.sg.) VIII.1.4; 4.1.
 -rayā (instr.sg.) VIII.1.5.
jarāyu n. *cast-off skin of serpent; outer skin of egg or embryo; chorion.*
 -(nom.sg.) III.19.2.
jāgata a. *in or connected with the Jagatī.*
 -tam (nom.sg.n.) III.16.5.
jānaçruti m.nm.pr.
 -tis (nom.sg.) IV.1.1, 5; 2.1,3.
 -tes (gen.sg.) IV.1.2.
jābāla m.nm.pr.
 -las (nom.sg.) IV.4.1, 2,4. V.2.3.
 -le (loc.sg.) IV.10.1.
jāyā f. *wife.*
 -(nom.sg.) I.10.7. IV.2.4; 10.2.
 -yayā (instr.sg.) I.10.1.
 -yāyās (gen.sg.) I.10.5.
 ✓ **ji** *win, conquer.*
 jayati (pres.ind.act.sg.) I.9.2. II.7.2; 10.5. IV.5.3; 6.4; 7.4; 8.4.
 jēṣyantas (fut.ppl.act. nom.pl.) VIII.8.5.
jihvā f. *tongue.*

-(nom.sg.) V.7.1.	-jam (nom.sg.n.) VI.
✓jīv <i>live.</i>	3.1.
jīvati (pres.ind.act.sg.)	jivana a. <i>vivifying</i> ; n.
II.11.2; 12.2; 13.2;	<i>life.</i>
14.2; 15.2; 16.2; 17.2;	-nam (nom.sg.n.) I.9.
18.2; 19.2; 20.2. III.	3.4.
16.7. IV.11.2; 12.2;	jivāpeta a. <i>with life gone</i>
13.2. V.9.2.	<i>away, lifeless.</i>
-vanti (pres.ind.act.pl.)	-tam (nom.sg.n.) VI.
I.11.9.	11.3.
-vct (pres.opt.act.sg.)	juhū f. (<i>tongue</i> ; <i>tongue of</i>
VII.9.1.	<i>Agni, flame</i> ; <i>sacrifi-</i>
-van (pres.ppl.act.nom.	<i>cial ladle</i>); <i>eastern</i>
sg.) VI.11.1(3t.).	<i>side of the world-soul's</i>
ajivat (impf.ind.act.sg.)	<i>case.</i>
III.16.7.	-hūs (nom.sg.) III.15.2.
-viṣyam (cond.ind.act.	✓jṛ <i>decay, grow old.</i>
sg.) I.10.4.	jīryati (pres.ind.act.sg.)
jīvitum (m.acc.sg. as inf.)	III.15.1. VIII.1.5.
V.1.8,9,10,11.	jāivali m.nm.pr.
- +upa <i>live upon.</i>	-lis (nom.sg.) I.8.1,2,8.
upajīvanti (pres.ind.act.	V.3.1.
pl.) III.6.1; 7.1; 8.1;	✓jñā <i>know, perceive.</i>
9.1; 10.1. VIII.1.5.	jānāsi (pres.ind.act.sg.)
jīva a. <i>living</i> ; m. <i>life,</i>	VI.15.1(2t.). VIII.6.
<i>spirit, self.</i>	4(2t.).
-vas (nom.sg.) VI.11.	-nāti (pres.ind.act.sg.)
2,3.	VI.15.1,2. VIII.6.4;
-vena (instr.sg.) VI.3.	11.1,2.
2,3; 11.1.	-nāni (pres.subj.act.sg.)
-vās (nom.pl.) VIII.3.2.	III.14.1.
jīvajā a. <i>born alive or from</i>	-nīyāt (pres.opt.act.sg.)
<i>the womb.</i>	V.2.9.

jñāpayate (pres.ind.mid. sg.caus.) II.13.1.	—natas (pres.ppl.act.gen. sg.) VII.26.1.
— +anu <i>permit</i> .	vijajñāu (perf.ind.act.sg.) VI.7.6(2t.); 16.3(2t.).
anujānāti (pres.ind.act. sg.) I.1.8.	vijñāsyasi (fut.ind.act. sg.) VI.7.4.
— +ā <i>attend to, notice</i> ; caus. <i>command</i> .	—ātam (pass.ppl.nom.sg. n.) VI.1.3,4,5,6.
ājñāpayām (caus.vbl.f. acc.sg.) V.3.7.	vijijñāse (pres.ind.mid. sg.des.) VII.16.1; 17. 1; 18.1; 19.1; 20.1; 21.1; 22.1; 23.1.
— +prati <i>recognize</i> , <i>agree</i> ; mid. <i>answer</i> , <i>confess</i> .	vijñāpayati (pres.ind.act. sg.caus.) VII.2.1(2t.).
pratijajñe (perf.ind.mid. sg.) IV.1.8; 9.2; 14.3.	—yatu (imv.act.sg.caus.) VI.5.4; 6.5; 8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3.
— +vi <i>discern, under- stand</i> ; caus. <i>report</i> .	vyajñāpayiṣyata (cond. ind.mid.sg.caus.) VII. 2.1.
vijānāmi (pres.ind.act. sg.) IV.10.5(2t.).	jñātr m. <i>knower</i> .
—nāti (pres.ind.act.sg.) I. 2.9. III.13.8. VII.7. 1(2t.); 13.1; 17.1; 18.1(3t.); 24.1(2t.). VIII.6.3; 7.1,3; 11.1; 12.6.	—tā (nom.sg.) VIII.5.1.
—nīthas (pres.ind.act.du.) VIII.8.1.	jñāti m. <i>near relative, kins- man</i> .
—nīyus (pres.opt.act.pl.) VII.13.1(2t.).	—tayas (nom.pl.) VI. 15.1.
—nīhi (imv.act.sg.) VI. 3.4; 4.7; 8.1,3(2t.),5.	—tibhis (instr.pl.) VIII. 12.3.
—nan (pres.ppl.act.nom. sg.) VII.15.4; 17.1; 25.2.	jñānavant a. <i>intelligent</i> , <i>wise; where wisdom is</i> .
	—vatas (acc.pl.) VII.7. 2.

jyāyāns a. compar. *greater, superior, older.*

—yān (nom.sg.m.) I.9.1.

III.12.6; 14.3(4t.).

—yas (nom.sg.n.) II.21.

3.

jyeṣṭha a. suppl. *principal, best, oldest.*

—ṭhas (nom.sg.m.) V.1.

1(2t.); 2.6.

—ṭham (acc.sg.n.) V.1.1.

—ṭhāya (dat.sg.) III.11.

4,5. V.2.4.

jyāiṣṭhya n. *preëminence, primogeniture.*

—yam (acc.sg.) V.2.6.

jyok adv. *long.* II.11.2;

12.2; 13.2; 14.2; 15.

2; 16.2; 17.2; 18.2;

19.2; 20.2. IV.11.2;

12.2; 13.2.

jyotiṣmant a. *having light.*

—mān (nom.sg.) IV.7.

3,4(3t.).

—matas (acc.pl.) IV.7.4.

jyotis n. *light.*

—(nom.-acc.sg.) III.13.7

(2t.); 17.7(4t.). IV.1.

2. VIII.3.4; 12.2,3.

—iṣā (instr.sg.) III.18.3,

4,5,6.

✓**jval** blaze, glow.

jvalati (pres.ind.act.sg.)

II.12.1.

—latas (pres.ppl.act.gen.

sg.) III.13.8.

— +pra blaze forth, ignite.

prājvālīt (aor.ind.act.sg.)

VI.7.6.

prajvalayet (pres.opt.act.

sg.caus.) VI.7.5.

N

nya m.nm.pr. of a cert. sea.

—yas (nom.sg.) VIII.5.3.

—yam (acc.sg.) VIII.5.

4.

T

ta— pron.st. 3 pers. *he, she, it; this, that* (used
1. both as subst. and
a., 2. w.pron. of 1 or
2 pers., 3. w. other
pron.); n. as adv.

there, then, therefore;
instr. as adv. *there-*
fore; abl. as adv. *there-*
fore.

sas (nom.sg.m.) I.1.3;

2.8(2t.), 13(2t.); 3.3

(3t.),4,12; 4.5; 5.1
 (2t.),5(2t.); 6.7,8; 7.
 6,7(2t.); 8.2,3; 9.2
 (2t.),4; 10.2,5,6(2t.),8;
 11.2. II.1.4; 3.1(3t.);
 4.1(4t.); 8.1(3t.),2
 (3t.); 9.2,3,4,5,6,7;
 11.2; 12.1(4t.),2; 13.
 1(4t.),2; 14.2; 15.1
 (4t.),2; 16.2; 17.2;
 18.2; 19.2; 20.2; 21.
 1(3t.),2,4; 22.3,4(2t.);
 24.2,3,7,11(2t.). III.6.
 3(2t.),4; 7.3(2t.),4; 8.
 3(2t.),4; 9.3(2t.),4;
 10.3(2t.),4; 12.7,8(2t.),
 9; 13.1(3t.),2(2t.),3
 (2t.),4(2t.),5(3t.),6;
 14.1; 15.1,2(2t.),4;
 16.2,4,6,7(2t.); 17.1,
 6(2t.); 18.3,4,5,6; 19.
 2(2t.),3,4. IV.1.1,4
 (2t.),5,6(2t.),7,8(2t.);
 3.3,6(2t.); 4.2,3,4(2t.),
 5; 5.3; 6.1,4; 7.1,4;
 8.1,4; 10.1,3(2t.),5;
 11.1(2t.),2; 12.1(2t.),
 2; 13.1(2t.),2; 16.2,3
 (2t.),5(2t.); 17.2,3.
 V.1.7,12; 2.1,2,6(2t.),
 8; 3.4(2t.),5,6(3t.),
 7; 8.1; 9.1,2; 10.
 10; 11.3,5; 18.1; 19.

1; 24.1. VI.1.2,4,6; 5
 2,3; 6.1,2,3(2t.),4; 7.
 2(2t.),4; 8.2,6,7; 9.4
 (2t.); 10.1,3(2t.); 11.
 1,3(2t.); 12.3(2t.); 13.
 1,3(2t.); 14.1,2,3(2t.);
 15.3(2t.); 16.1(3t.),2
 (2t.),3(2t.). VII.1.2,
 3(2t.),5; 2.2; 3.1,2;
 4.2,3(2t.); 5.3(2t.); 6.
 2; 7.2(2t.); 8.1,2; 9.
 2(2t.); 10.2; 11.2
 (2t.); 12.2(2t.); 13.2;
 14.2; 15.2,4; 16.1; 24.
 1(2t.); 25.1(7t.),2
 (2t.); 26.2. VIII.1.3,
 5; 2.1,10; 3.3; 4.1;
 6.4,5(2t.); 7.1(3t.),3
 (3t.); 8.4; 9.2(2t.),3;
 10.1(3t.),3(3t.),4; 11.
 1(2t.),2(2t.),3; 12.3
 (3t.),4(4t.),5(2t.),6;
 14.1(2t.); 15.1.
 tat (nom.-acc.sg.n.) I.1.
 5,6,8(2t.); 2.1,4,5,6;
 3.4,8,10; 4.2,4,5(2t.);
 6.1(2t.),2(2t.),3(2t.),4
 (2t.),5(2t.),6(2t.); 7.
 1(2t.),2(2t.),3(2t.),4
 (4t.),5(6t.),6; 12.1,3.
 II.1.1(2t.),2(3t.),3(2t.);
 3.2; 8.2; 9.2,3,4,5,6,7,
 8(2t.); 10.1,2,3,4,5

(2t.); 11.2; 12.1,2;
 13.1,2; 14.2; 15.1,2;
 16.2; 17.2; 18.2; 19.
 2; 20.2; 21.1,3,4(3t.);
 23.4. III.1.4(3t.); 2.
 3(3t.); 3.3(3t.); 4.3
 (3t.); 5.3(3t.); 6.1
 (2t.); 7.1; 8.1; 9.
 1; 10.1; 11.1,4(2t.),
 5; 12.4(2t.),5,7(2t.),
 9; 13.1(2t.),2(2t.),
 3,4(2t.),5,7,8; 14.
 1; 15.1,4,6,7(2t.); 16.
 1(2t.),3(2t.),5(2t.),
 7; 17.2,3,5,6; 18.2;
 19.1(5t.),2,3. IV.1.2
 (3t.),4(2t.),5,6(2t.),
 7; 2.1(2t.),3(2t.); 3.
 7,8; 10.5(3t.); 14.3;
 15.1,5; 17.4(2t.),5,6,7,
 9(2t.). V.1.9,10,11,13
 (2t.),14(2t.); 2.1,3,7,9;
 10.1,2,4,6,7,8; 19.1
 (2t.),2; 20.2; 21.2; 22.
 2; 23.2; 24.1,3,4(2t.).
 VI.1.7; 2.1,3(5t.),4;
 3.4; 4.1(3t.),2(3t.),3
 (3t.),4(3t.),5,6(4t.),7
 (2t.); 5.1(3t.),2(3t.),
 3; 6.1,2; 7.6; 8.2,3
 (3t.),5(3t.),6,7(2t.);
 9.3,4(2t.); 10.2,3(2t.);
 11.3(2t.); 12.3(2t.);

13.1(2t.),2(2t.),3(2t.);
 14.3(2t.); 15.3(2t.);
 16.3(3t.). VII.1.5; 2.
 2,4; 3.2; 4.3; 5.3; 6.
 2; 7.2; 8.2; 9.2; 10.
 2; 11.1(4t.),2; 12.2;
 13.2; 14.2; 23.1; 24.
 1(3t.); 26.2. VIII.1.1
 (2t.),2,3,6; 3.2(2t.),
 5(3t.); 4.2; 5.1(2t.),
 2(2t.),3(5t.),4; 6.2,3,
 6; 7.2; 8.1; 10.1,3;
 11.1,3; 12.1,2; 14.1
 (2t.); 15.1.

sā (nom.sg.f.) I.3,3,4;
 6.5,6; 7.4(2t.),5; 10.5;
 11.4,5,6,7,8,9. III.1.2.
 2(2t.),3(2t.),5; 13.3;
 19.2(2t.). IV.3.8; 4.
 2(2t.),4(2t.). V.1.8
 (2t.). VI.3.2,3; 5.3;
 6.4; 7.6; 11.2(3t.).

tam (acc.sg.m.) I.2.2,7
 (2t.),10,11,12,13; 3.1,
 9,10; 5.3; 8.6,8; 9.3;
 10.2,7; 12.2. II.2.2,3;
 24.2. III.1.5.4; 16.2,
 4,6; 19.3. IV.1.3,7,8;
 2.1,3,4; 3.6; 4.4,5(2t.);
 6.2; 7.2; 8.2; 9.2; 10.
 1,2,3; 11.2; 12.2; 13.
 2; 14.1. V.1.1.2; 3.1,4,
 6,7(2t.); 9.2; 10.4; 11.2

- (2t.), 4(2t.), 6(2t.). VI. 1.1, 3(2t.); 7.3, 4(2t.), 5; 12.2; 13.1, 2; 14.1. VII.1.1, 3(2t.); 15.4; 26.2(2t.). VIII.1.2, 4, 5(2t.); 3.1; 5.1; 6.3, 4; 7.1, 2, 3(2t.); 9.2; 10.3; 11.2; 12.6(2t.).
- tām (acc.sg.f.) I.2.3; 3.9(2t.), 11; 4.2; 10.9, 10, 11; 11.4, 5, 6, 7, 8, 9. II.23.3. V.3.6; 19.1; 20.1; 21.1; 22.1; 23.1. VII.4.1; 5.1.
- tasmāi (dat.sg.) I.12.2. II.24.6, 10, 15, 16. IV. 2.5; 3.5, 6, 8; 5.2; 6.3; 7.3; 8.3; 9.3; 10.2, 4; 14.3. V.3.6, 7. VII.5. 2; 26.2. VIII.9.3; 10. 4; 11.3.
- tasyāi (dat.sg.f.) I.2.11.
- tena (instr.sg.) I.1.9, 10; 2.2, 4, 5, 6, 9(2t.), 10, 11, 12. II.9.1(2t.). III. 11.2. V.10.8. VI.7. 3, 5. VII.1.1. VIII. 2.1, 2, 3, 4, 5, 6, 7, 8, 9, 10; 3.5.
- tayā (instr.sg.f.) I.2.3. IV.3.8. VI.7.3, 6. VIII. 6.6.
- tasmāt (abl.sg.) I.2.2, 3, 4, 5, 6; 3.2, 3, 4(3t.); 5. 2, 4; 6.1, 2, 3, 4, 5, 8(2t.); 7.1, 2, 3, 4, 6, 8. II.9.2, 3, 4, 5, 6, 7.8. III.17.5. IV.3.8; 16.1; 17.10. V.2.2; 3.7; 10.8; 12. 1; 13.1; 14.1; 15.1; 16.1; 17.1; 24.4. VI. 2.1, 3, 4; 8.1. VII.5.2; 6.1; 9.1; 10.1; 11.1 (2t.); 13.1. VIII.3.3, 5; 4.2(2t.); 8.5; 12.6.
- tasyās (abl.-gen.sg.f.) II. 23.3. IV.2.5; 17.3. V.4.2; 5.2; 6.1, 2; 7. 2; 8.1, 2.
- tasya (gen.sg.) I.1.1; 4. 1; 6.7, 8; 7.5. II.9.2. III.1.1, 2, 3; 2.2; 3.2; 4.2; 5.2; 13.1, 7, 8; 15. 2; 16.1; 19.1, 3. IV. 10.1; 16.1. V.4.1; 5.1; 7.1; 18.2; 19.2; 20.2; 21.2; 22.2; 23.2; 24.2. VI.5.1, 3; 8.4, 6; 14.2 (2t.); 15.1; 16.1, 2. VII.25.2; 26.1. VIII. 3.3, 4.
- tasmin (loc.sg.) II.9.2. III.15.1. V.2.9(2t.); 4.2; 5.2; 6.2; 7.2; 8. 2; 10.5. VIII.1.1.
- tāu (nom.-acc.du.m.) I.1.

- 6; 7.5. IV.3.4. VIII.
 7.2,3(4t.); 8.1(3t.),2
 (3t.),3(2t.),4.
 te (nom.-acc.du.n.) III.
 19.1. VIII.14.1.
 tayos (gen.du.f.) IV.16.
 2.
 te (nom.pl.m.) I.2.2; 4.
 3; 7.6(2t.); 8.1; 9.
 3; 10.11; 12.4(2t.).
 II.9.2,3,5,6,7. III.4.2;
 5.2,4; 6.2; 7.2; 8.2;
 9.2; 10.2; 13.6; 19.2.
 IV.2.5; 3.8; 10.5; 14.
 1. V.1.7; 8.1; 10.1,
 3,6,7(2t.); 11.1,2,6,7.
 VI.1.7; 9.2,3; 10.2.
 VII.6.1(3t.); 13.1
 (2t.); 25.2. VIII.3.1;
 6.2(2t.); 7.2; 8.4.
 tāni(nom.-acc.pl.n.) I.3.
 5. II.9.4; 10.4; 23.4.
 III.2.2; 3.2; 5.4. V.
 10.8. VII.4.2; 5.2.
 VIII.3.5; 11.3.
 tās (nom.-acc.pl.f.) III.
 1.2(3t.); 2.1(2t.); 3.
 1(2t.); 4.1(2t.); 5.1
 (2t.); 17.1,4; 19.2.
 IV.4.5(2t.); 6.1; 7.1;
 8.1. VI.2.4(2t.); 10.
 1(2t.). VIII.6.1.
 tātā (acc.pl.m.) I.4.3; 7.
 7,8; 10.3,5,7; 12.3.
 II.9.8; 22.1. IV.15.5.
 V.1.7; 10.1,3; 11.4,7
 (2t.); 18.1.
 tātis (instr.pl.) V.10.9,
 10.
 tebhyaś (dat.-abl.pl.) II.
 21.3; 23.3,4. V.11.3,
 5. VIII.8.4.
 teṣāṃ (gen.pl.) I.6.8;
 7.6. III.5.4(2t.). IV.
 17.1. V.3.5. VI.3.1.
 VII.4.2; 25.2. VIII.
 1.6(2t.); 3.1; 4.3(2t.);
 5.4(2t.); 12.6.
 tāsāṃ (gen.pl.f.) III.15.
 2. IV.17.2. VI.3.3,4;
 5.2. VIII.6.6.
 tatas adv. *thence, there-
 fore.* II.10.2. III.11.
 1,6(2t.); 12.6; 16.2,4,
 6. VI.7.3,5; 14.1; 16.
 1,2. VII.1.1. VIII.1.4.
 tatra adv. *there, then.* I.
 4.3; 10.8. III.11.2;
 17.6. IV.6.1; 7.1; 8.1.
 V.2.9. VI.8.3,5; 9.2;
 10.1; 14.1. VII.1.5;
 2.2; 3.2; 4.3; 5.3; 6.
 2; 7.2; 8.2; 9.2; 10.
 2; 11.2; 12.2; 13.2;
 14.2. VIII.12.3.
 tathā adv. *so, thus; yes;*

- also.* I.8.2; 9.4(2t.); 11.3(2t.), 5, 7, 9(2t.).
 III.14.1. V.3.5, 7. VI. 1.7; 5.4; 6.5; 8.7; 9. 4; 10.3; 11.3; 12.3; 13.1, 2, 3; 14.3; 15.3; 16.3.
- tad** adv. *there*, see **ta**—.
- tadā** adv. *at that time, in that case.* VI.8.1. VIII.6.3(2t.).
- √tan**, **tā** *stretch* (tr. and intr.).
 — + ā *spread over, reach to.*
 ātatās (pass.ppl.nom.sg. m.) VIII.6.2.
 —tam (pass.ppl.nom.sg. n.) IV.1.2.
 — + pra *extend.*
 pratāyante (pres.ind.pass. pl.; so BR., but see **√tāy**).
 — + vi *extend* (weft or line); *perform* (sacrifice, from comparison w. weft).
 vitatām (pass.ppl.acc.sg. m.) I.10.7.
 — + sam *make continuous.*
 saṁtanuta (inv.act.pl.) III.16.2, 4, 6.
- √tap** *be warm, blaze; beshine, heat; be in pain, do penance.*
 tapati (pres.ind.act.sg.) I.3.1. III.18.3(2t.), 4(2t.), 5(2t.), 6(2t.).
 —pata (inv.act.pl.) VI. 16.1.
 —pantam (pres.ppl.act. acc.sg.m.) II.14.2.
 —ptas (pass.ppl.nom.sg. m.) IV.10.2, 4.
 —ptam (pass.ppl.acc.sg. m.) VI.16.1, 2.
 —pyamānāyās (pres.ppl. pass.gen.sg.f.) IV. 17.3.
 —nānām (pres.ppl.pass. gen.pl.) IV.17.1, 2.
 — + abhi *warm, heat.*
 abhitapati (pres.ind.act. sg.) VII.11.1.
 abhyatapat (impf.ind.act. sg.) II.23.3(2t.), 4. IV.17.1, 2, 3.
 —pan (impf.ind.act.pl.) III.1.3; 2.2; 3.2; 4.2; 5.2.
 abhitaptasya (pass.ppl. gen.sg.) III.1.3; 2.2; 3.2; 4.2; 5.2.
 —tāyās (pass.ppl.abl.sg.f.) II.23.3.

-tebhyas (pass.ppl.abl. pl.) II.23.3,4.	-dṛk (acc.sg.n.) V.24.1.
- +upa <i>make hot</i> ; =pass. <i>suffer, become unwell.</i>	✓tāy <i>stretch.</i>
upatapasi (pres.ind.act. sg.) III.16.7.	- +pra <i>extend.</i>
-pet (pres.opt.act.sg.) III.16.2, +, 6.	pratāyante (pres.ind.mid. pl.) VIII.6.2(2t.).
- +ni <i>beam down upon.</i>	tāvanta a. <i>so great, so many,</i> <i>lasting so long</i> ; n.acc. as adv. <i>so far, so long.</i>
nitapati (pres.ind.act.sg.) VII.11.1.	-vān (nom.sg.m.) III. 12.6. VIII.1.3.
tapas n. <i>heat; penance;</i> <i>asceticism.</i>	-vat (nom.-acc.sg.n.) I. 9.3; 11.3. III.6.4; 7. 4(2t.); 8.4(2t.); 9.4 (2t.); 10.4(2t.). V. 11.5. VI.14.2; 15.1. VIII.6.4,5.
-(nom.sg.) II.23.2. III. 17.4. V.10.1.	ti- 2nd syl. of <i>sattiya.</i> VIII.3.5.
tamas n. <i>darkness.</i>	tiraṣcīnavañca m. <i>cross-</i> <i>beam; bee-hive.</i>
-(acc.sg.) I.3.1.	-ças (nom.sg.) III.1.1.
-asas (abl.-gen.sg.) I.3. 1. III.17.7. VII.26. 2.	tiryañc a. <i>oblique, hori-</i> <i>zontal.</i>
tarhi adv. <i>at that time;</i> <i>then, in that case.</i> I. 11.3. II.24.2.	tiraṣcībhis (instr.pl.f.) VII.11.1.
talpa m. <i>bed, couch.</i>	tilamāṣa m. <i>sesame plants</i> <i>and beans.</i>
-pam (acc.sg.) V.10.9.	-ṣās (nom.pl.) V.10.6.
tasmāt adv. <i>from that,</i> <i>therefore</i> ; see ta-.	tisras, see tri.
tāta m. <i>father, reverend,</i> <i>dear.</i>	tīrtha m. (<i>passage, access;</i> <i>shrine</i>) <i>the right place</i> <i>or moment; the right</i> <i>or holy way.</i>
-(voc.sg.) IV.4.2. V. 3.5.	
tādṛṣ a. <i>of this sort</i> ; n.acc. as adv. <i>in this way, so.</i>	

-thebhyas (abl.pl.) VIII. 15.1.	-tayas (nom.pl.) VII. 8.1; 10.1.
1 tu postp.pcl. <i>but, on the other hand.</i> I.1.10; 6. 8; 11.3(2t.). II.22.1. IV.4.3,4; 9.2; 10.5; 14.1,3. V.12.2; 13.2; 14.2; 15.2; 16.2; 17. 2; 18.1. VI.1.7; 2.2 (2t.); 3.4; 4.7; 8.6. VII.16.1(2t.); 17.1; 18.1; 19.1; 20.1; 21. 1; 22.1; 23.1. VIII. 9.3; 10.2,4(2t.); 11.3.	-tīn (acc.pl.) VII.2.1; 7.1.
2 tu— pron.st.2pers., see tvam.	tr̥nodaka n. <i>grass and wa- ter.</i>
tura a. <i>strong, wealthy, copious.</i>	-kam (acc.sg.) II.22.2.
-ram (acc.sg.n.) V.2.7.	tr̥tīya num.a. <i>third.</i>
tūṣṇīm adv. <i>silently.</i> I.10. 11.	-yas (nom.sg.m.) II. 23.2.
√tr̥ cross over, overcome.	-yam (nom.sg.n.) III. 8.1. V.10.8.
tarati (pres.ind.act.sg.) VII.1.3.	-yām (acc.sg.f.) V.21.1. VI.11.2.
-tas (pres.ind.act.du.) VIII.4.1.	-yasyām (loc.sg.f.) VIII. 5.3.
tīrtvā grd. VIII.4.2(2t.).	tr̥tīyasavana n. <i>third or evening libation (of Soma).</i>
tārayatu (imv.act.sg. caus.) VII.1.3.	-nam (nom.-acc.sg.) II. 24.1,16. III.16.4,5(2t.), 6.
tr̥ṇa n. <i>grass, grass-blade.</i>	-nasya (gen.sg.) II.24. 11.
-ṇāis (instr.pl.) VI.7.5.	√tr̥d split, bore.
tr̥ṇavanaspati m. <i>grass and trees.</i>	- +sam connect by a <i>hole, fasten together.</i>
	saṁtr̥ṇā (pass.ppl.nom. sg.f.) II.23.4.
	-ṇāni (pass.ppl.nom.pl. n.) II.23.4.
	√tr̥p be satisfied, become content.

tr̥pyati (pres.ind.act.sg.)	—sā (instr.sg.) V.19.2;
III.6.3; 7.3; 8.3; 9.3;	20.2; 21.2; 22.2; 23.
10.3. V.19.1,2(5t.); 20.	2*. VI.8.4,6. VIII.6.3.
1,2(4t.); 21.1,2(5t.);	—sas (abl.-gen.sg.) VI.
22.1,2(5t.); 23.1,2(4t.).	2.3; 4.1,2,3,4,6; 6.4.
—yanti (pres.ind.act.pl.)	VII.11.2(3t.); 12.1.
III.6.1; 7.1; 8.1; 9.1;	—si (loc.sg.) VI.8.6; 15.
10.1. V.20.2.	1,2.
—yati (pres.ppl.act.loc.	tejasvant a. <i>possessing</i>
sg.) V.19.2(3t.); 20.	<i>fire or vigor; brilliant</i>
2(3t.); 21.2(2t.); 22.	<i>or strong.</i>
2(3t.); 23.2(3t.).	—vatas (acc.pl.) VII.11.
—yantyām (pres.ppl.act.	2.
loc.sg.f.) V.19.2; 21.	tejasvin a. <i>sharp, bright,</i>
2(2t.); 22.2.	<i>strong.</i>
—yantiṣu (pres.ppl.act.	—vī (nom.sg.m.) II.14.
loc.pl.f.) V.20.2.	2. III.13.1. VII.11.2.
tr̥pti f. <i>satiety, satisfaction.</i>	tejomaya a. <i>consisting of</i>
—tim (acc.sg.) V.19.2;	<i>flame, shining.</i>
20.2; 21.2; 22.2; 23.	—yī (nom.sg.f.) VI.5.4;
2.	6.5; 7.6.
tr̥ptimant a. <i>sated, satisfied.</i>	tena adv. <i>in that way,</i>
—mān (nom.sg.m.) VII.	<i>therefore; see ta—.</i>
10.2.	trapu n. <i>tin.</i>
tejas n. <i>sharpness, point</i>	—(acc.sg.) IV.17.7.
<i>of flame, fire; vigor.</i>	—puṇā (instr.sg.) IV.17.
—(nom.-acc.sg.) III.1.3;	7.
2.2; 3.2; 4.2; 5.2;	traya a. <i>triple; n. triad</i>
13.1. VI.2.3(2t.); 5.	(the three Vedas).
3; 8.4,5(2t.),6(2t.);	—yam (acc.sg.n.) III.17.
15.1,2. VII.2.1; 4.2;	6.
7.1; 11.1(4t.),2(2t);	—yī (nom.sg.f.) I.1.9. II.
26.1.	21.1; 23.3.

-yīm (acc.sg.f.) I.4.2. IV.17.3.	-(nom.sg.f.) VI.3.4(2t.); 4.7(2t.); 8.6(2t.).
-yyās (gen.sg.f.) IV.17. 8.	-tam (acc.sg.f.) VI.3.3 (2t.), 4(2t.).
trayodaṣa num.a. <i>thir- teenth.</i>	triṣṭubh f. a cert. meter (of 4×11 syll.).
-ṣas (nom.sg.m.) I.13.3.	-ṭup (nom.sg.) III.16.3.
[trayoviṇṣa num.a. <i>twenty- third.</i>]	tredhā adv. <i>in three ways or parts.</i> VI.5.1,2,3.
√trā protect, rescue.	trāiṣṭubha a. <i>in or connect- ed with the Triṣṭup.</i>
trāyate (pres.ind.midl.- pass.sg., Wh.Gr. 761.c) III.12.1.	-bham (nom.sg.n.) III. 16.3.
trāṇa n. <i>protection, help.</i>	tryakṣara a. <i>having three syllables; n. a complex of three syllables.</i>
-ṇam (acc.sg.) VIII.5.2.	-ram (nom.sg.n.) II.10. 1(2t.), 3(2t.), 4.
tri num.a. <i>three.</i>	tvac f. <i>skin.</i>
trayas (nom.m.) I.8.1. II.21.1; 23.1.	-vak (nom.sg.) II.19.1.
trīṇi (nom.n.) II.21.3 (2t.). VI.3.1; 4.1,2,3, 4. VIII.3.5.	tvattas adv. (=tvat, abl. sg. of tvam, which see). V.3.7.
tisras (nom.-acc.f.) IV. 17.2. VI.3.2,3,4; 4.7; 8.6.	tvam 2 pers.pron. <i>thou.</i>
tribhis (instr.) II.10.3 (2t.).	-(nom.sg.) I.5.2(2t.), 4 (2t.). IV.1.8; 4.2(3t.), 4(2t.). V.1.12,13(2t.), 14(2t.); 3.5,7; 12.1 (2t.); 13.1(2t.); 14.1 (2t.); 15.1(3t.); 16.1. (3t.); 17.1(3t.). VI. 8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.
tridhā adv. <i>in three ways or parts.</i> VII.26.2.	
tripād a. <i>three-footed; m. three-quarters.</i>	
-pāt (nom.sg.m.) III. 12.6.	
trivṛt a. <i>threefold.</i>	

3; 16.3. VII.15.2(6t.).	4,5,6,7,8,9. IV.5.2; 6
tvām (acc.sg.) IV.4.2,	1,3; 7.1,3; 8.1,3; 14.1
4. V.14.1.	(2t.),2(2t.),3(2t.). V.
tvā (encl.acc.sg.) I.8.3,	2.6; 3.5; 12.2; 14.2;
6,8. II.22.3,4(2t.); 24.	15.2; 16.2; 17.2. VI.
4,8,12,13. IV.1.2; 2.	7.3,6. VII.1.1. VIII.
3; 4.5; 9.2; 10.2; 14.	9.3; 10.4; 11.3.
2. V.3.1,4. VII.15.	tava (gen.sg.) IV.2.3.
2.	V.3.6; 12.1; 13.1.
te (encl.dat.-gen.sg.) I.	yūyam (nom.pl.) V.18.1.
5.2,4; 7.9; 8.6(3t.),8	vas (encl.acc.-gen.pl.)
(3t.); 10.9,10,11; 11.	V.1.7(2t.); 11.7.

TH

-tha 3rd syl. of udgītha. I.3.6,7(3t.).

D

daṇṇa m. <i>biting; gadfly.</i>	dakṣiṇāgni m. <i>right-hand</i>
-ṇas (nom.sg.) VI.9.3;	or <i>southern altar-fire.</i>
10.2.	-nāu (loc.sg.) IV.17.5.
dakṣiṇa a. <i>able; right-</i>	datta n. <i>gift, liberality.</i>
<i>hand; southern.</i>	-tam (nom.sg.) V.10.3.
-ṇas (nom.sg.m.) III.	dadhan n. <i>sour milk.</i>
13.2.	-dhnas (gen.sg.) VI.
-ṇā (nom.sg.f.) . III.15.	6.1.
2. IV.5.2.	dadhimadhu n. <i>sour milk</i>
-ṇās (nom.pl.m.-f.) III.	<i>and honey.</i>
2.1(2t.); 17.4.	-dhunos (loc.du.) V.2.4.
dakṣiṇatas adv. <i>from or on</i>	darṇana n. <i>seeing, sight.</i>
<i>the right or south.</i>	-nāya (dat.sg. as inf.)
III.7.4; 8.4; 9.4; 10.	VIII.3.1; 12.4.
4. VII.25.1(2t.),2.	darṇānīya grdv. <i>to be seen</i>
dakṣiṇā adv. <i>to the right,</i>	or <i>shown, sightly.</i>
<i>southward.</i> V.10.3.	-yam (acc.sg.n.) I.2.4.

daṣa num. *ten*. IV.3.8(2t.).

V.9.1. VII.9.1; 26.2.

[daṣama num.a. *tenth*.]

√dah *burn*.

dahet (pres.opt.act.sg.)

VI.7.3,5.

-hyate (pres.ind.pass.sg.) VI.16.1,2.

-+pra *burn up, destroy*.

pradhākṣit (unaug.aor.ind.act.sg.) IV.1.2.

-+prati *burn against, burn*.

pratidhakṣyati (fut.ind.act.sg.) II.22.4.

-+vyatisam *burn up together completely*.

vyatisamdahet (pres.opt.act.sg.) VII.15.3.

dahara a. *small, fine*.

-ras (nom.sg.m.) VIII.1.1,2.

-ram (nom.sg.n.) VIII.1.1,2.

√dā, dad *give, grant*.

dadāti (pres.ind.act.sg.)

VII.15.1(2t.).

-dāni (pres.subj.act.sg.) II.22.5.

-dyās (pres.opt.act.sg.) I.11.3(2t.).

-dyāt (pres.opt.act.sg.) III.11.6.

dehi (inv.act.sg.) I.10.

3.

datta (inv.act.pl.) IV.

3.7.

dadatus (perf.ind.act.du.)

IV.3.5.

-dus (perf.ind.act.pl.)

IV.3.8.

dasyāmi (fut.ind.act.sg.)

V.11.5(2t.).

dattam (pass.ppl.nom.sg.

n.) IV.3.6.

-+ā *receive, seize, get possession of*.

adadate (pres.ind.mid.

pl.) III.16.5.

āttas (pass.ppl.nom.sg.)

VIII.12.1.

-tam (pass.ppl.nom.sg.

n.) VIII.12.1.

-tās (pass.ppl.nom.pl.m.)

VIII.12.6.

adāya grd. II.9.4. IV.

2.1,3.

-+abhyā *appropriate, put on; embrace*.

abhyāttas (pass.ppl.

nom.sg., ? *embracing*)

III.14.2,4.

-+vyā (± *mukham*) *open the mouth*.

vyādadāti (pres.ind.act.

sg.) I.2.9.

- +pari <i>surrender, in-trust.</i>	diç f. <i>region, direction, cardinal point.</i>
paridadāni (pres.subj.act. sg.) II.22.5.	dik (nom.sg.) III.15.2. IV.5.2(4t.).
- +pra <i>deliver, present.</i>	diçam (acc.sg.) I.3.11 (2t.). VI.8.2(4t.); 14. 2(2t.).
pradadāu (perf.ind.act. sg.) I.10.3.	-ças (nom.pl.) II.17.1; 21.4. III.15.1; 18.2. IV.12.1. V.6.1; 20.2 (2t.).
dāna n. <i>giving, liberality.</i>	digbhis (instr.pl.) III. 18.6.
-nam (nom.sg.) II.23.1. III.17.4.	diçām (gen.pl.) III.15. 2(2t.).
dāru n. <i>wood.</i>	dikṣu (loc.pl.) IV.3.8. V.20.2.
-(acc.sg.) IV.17.7(2t.).	diṣṭa n. <i>appointed place, destiny.</i>
dālbya m.nm.pr.	-ṭam (acc.sg.) V.9.2.
-yas (nom.sg.) I.2.13; 8.1; 12.1,3.	√dikṣ <i>consecrate oneself</i> (for performance of a ceremony, esp. for offering of Soma).
-yam (acc.sg.) I.8.3,6.	dikṣitvā grd. V.2.4.
-ya (voc.sg.) I.8.6.	dikṣā f. <i>preparation, consecration.</i>
√dās <i>bear ill will.</i>	-ṣās (nom.pl.) III.17.1.
- +abhi <i>bear ill will towards.</i>	√dīp <i>blaze, shine.</i>
abhidāsati (pres.ind.act. sg.) I.2.8.	dīpyate (pres.ind.mid.sg.) III.13.7.
dāsabhārya n. <i>slaves and wives.</i>	√du, dū <i>burn</i> (tr. and intr.), <i>afflict.</i>
-yam (acc.sg.) VII. 24.2.	
dāsī f. <i>female slave.</i>	
-(nom.sg.) V.13.2.	
div, see dyo.	
divikṣit a. <i>dwelling in the sky.</i>	
-ṣidbhyas (dat.pl.) II. 24.14	

- +pra *grieve*.
 pradūyante (pres.ind. pass.pl.) V.24.3.
 -yeta (pres.opt.pass.sg.) V.24.3.
duḥkhatā f. *pain, sorrow*.
 -tām (acc.sg.) VII.26.2.
durudgītha m. *bad udgītha*.
 -tham (acc.sg.) I.5.5.
durgandhī a. *ill-smelling*.
 -(acc.sg.n.) I.2.2,9.
durniṣprapadana n. *difficult departure*.
 -nam (nom.sg.) V.10.6.
 ✓**duṣ** *spoil, become bad, be impure*.
 duṣyati (pres.ind.act.sg.) VIII.10.1,3.
duṣkṛta n. *evil deed*.
 -tam (nom.sg.) VIII.4.1.
 ✓**duh** *milk, derive*.
 dugdhe (pres.ind.mid.sg.) I.3.7; 13.4. II.8.3.
duhitṛ f. *daughter*.
 -taram (acc.sg.) IV.2.3.
dr̥ḍha a. *strong, firm*.
 -dhasya (gen.sg.) I.3.5.
 ✓**dr̥ṣ** *see; pass.-mid. appear; caus. show*.
 dr̥ṣyate (pres.ind.pass.-mid.sg.) I.6.6; 7.5. IV.11.1; 12.1; 13.1; 15.1. V.12.1; 13.1. VIII.7.4.
 -yeta (pres.opt.pass.-mid.sg.) V.1.7.
 dadar̥ṣa (perf.ind.act.sg.) VIII.9.1; 10.1; 11.1.
 dr̥ṣtam (pass.pppl.nom.sg.n.) III.13.8. IV.3.8(2t.).
 -tvā gr̥d. II.9.7. III.6.1,3; 7.1,3; 8.1,3; 9.1,3; 10.1,3.
 dar̥ṣayati (pres.ind.act.sg.caus.) VII.26.2.
 -yitvā gr̥d.caus. VII.11.1(2t.).
dr̥ṣṭi f. *seeing, glance*.
 -ṭis (nom.sg.) III.13.7.
deva a. *divine; m. god*.
 -vas (nom.sg.) I.12.5. IV.3.6.
 -vam (acc.sg.) III.17.7.
 -vasya (gen.sg.) V.2.7.
 -vās (nom.-voc.pl.) I.2.1; 4.2,4,5; 13.2. II.9.5; 24.16. III.6.1; 7.1; 8.1; 9.1; 10.1; 11.2. V.4.2; 5.2; 6.2; 7.2; 8.2; 10.4. VIII.8.4; 12.6.
 -vān (acc.pl.) VII.2.1;

7.1. VIII.9.1; 10.1; 11.1.	-thas (nom.sg.) IV.15.6.
-vebhyas (dat.pl.) II. 22.2; 24.14.	devamadhu n. <i>honey of the gods.</i>
-vānām (gen.pl.) II.24.	-(nom.sg.) III.1.1.
1. IV.3.7. V.10.4. VIII.7.2.	devamanuṣya m. <i>gods and men.</i>
-veṣu (loc.pl.) IV.3.4.	-yās (nom.pl.) VII.6.1; 8.1; 10.1.
devakāma m. <i>desire of the gods.</i>	devayāna a. <i>leading to the gods.</i>
-mān (acc.pl.) I.7.7.	-nas (nom.sg.) V.10.2.
-mānām (gen.pl.) I.6.8.	-nasya (gen.sg.) V.3.2.
devakīputra m. <i>son of De- vakī.</i>	devavidyā f. <i>science of the gods.</i>
-rāya (dat.sg.) III.17.6.	-(nom.sg.) VII.1.4.
devatā f. <i>divinity.</i>	-yām (acc.sg.) VII.1.2; 2.1; 7.1.
-(nom.sg.) I.10.9,10,11; 11.4 (2t.),5,6 (2t.),7,8 (2t.),9. VI.3.2,3(2t.), 4; 4.7.	devasuṣi m. <i>cavity of the gods.</i>
tām (acc.sg.) I.3.9(2t.). IV.2.2(2t.).	-ṣayas (nom.pl.) III.13. 1.
-tāyām (loc.sg.) VI.8. 6; 15.1,2.	devāsura m. <i>gods and Asuras.</i>
-tās (nom.-acc.pl.) IV. 17.2. VI.3.2; 8.6.	-rās (nom.pl.) I.2.1. VIII.7.2.
-tānām (gen.pl.) II.20. 2. IV.17.8. VI.4.7.	deça m. <i>region, spot, place.</i>
-tāsu (loc.pl.) II.20.1,2.	-çe (loc.sg.) VIII.15. 1.
devatrā adv. <i>among the gods.</i> III.17.7.	dāiva a. <i>divine.</i>
devapatha m. <i>way of the gods.</i>	-vas (nom.sg.) VII.1.4.
	-vam (nom.sg.n.,acc.sg. m.) VII.1.2; 2.1; 7. 1. VIII.12.5.

-vena (instr.sg.) VIII. 12.5.	5. V.12.1. VII.2.1; 7.1.
-vās (nom.pl.) V.1.4.	divā (instr.sg.) III.11.
doṣa m. <i>fault, defect.</i>	3; 17.7. IV.1.2.
-ṣeṇa (instr.sg.) VIII. 10.1,3.	divas (abl.sg.) III.13.7; 14.3. IV.17.1.
doṣā f. <i>night</i> ; instr. as adv. <i>at night.</i>	divi (loc.sg.) III.12.6. V.19.2. VIII.5.3.
-(old instr.sg.) VI.13.1.	draṣṭṛ m. <i>seer.</i>
doha m. <i>milking, milk.</i>	-tā (nom.sg.) VII.8.1; 9.1.
-has (nom.sg.) I.3.7; 13.4. II.8.3.	✓dru <i>run.</i>
-ham (acc.sg.) I.3.7; 13.4. II.8.3.	- +upa <i>run to.</i>
dyu, see dyo.	upadravanti (pres.ind.act. pl.) II.9.7.
✓dyut <i>shine, gleam.</i>	dva num.a. <i>two.</i>
- +vi <i>shine forth, light- en.</i>	dvāu (nom.-acc.du.m.) IV.3.4. VII.3.1.
vidyotate (pres.ind.mid. sg.) II.3.1; 15.1. VII.11.1.	dve (nom.du.f.,acc.du.n.) III.17.6. VII.3.1(2t.).
dyāvāprthivī f. <i>heaven and earth.</i>	dvātriṅcat f. <i>thirty-two.</i>
-(nom.du.) VII.4.2. VIII.1.3.	-tam (acc.sg.) VIII.7. 3; 9.3(2t.); 10.4(2t.).
dyo f. (m.) <i>heaven, sky, day.</i>	1 dvādaça num. <i>twelve.</i> IV.10.1.
dyāus (nom.sg.) I.3.7; 6.3(2t.). II.2.1,2; 17. 1. III.1.1; 15.1; 19. 2. IV.6.3; 13.1. V. 19.2(2t.). VII.6.1; 8. 1; 10.1.	[2 dvādaça num.a. <i>twelfth.</i>] dvādaçavarṣa a. <i>twelve years old.</i>
divam (acc.sg.) III.15.	-ṣas (nom.sg.) VI.1.2.
	dvārāpa m. <i>door-keeper.</i>
	-pās (nom.pl.) III.13.6.
	-pān (acc.pl.) III.13.6 (2t.).

dvāviṇṇa num.a. <i>twenty-second.</i>	—yam (nom.sg.n.) III. 7.1.
—cena (instr.sg.) II.10. 5.	—yām (acc.sg.f.) V.20.1. VI.11.2.
dvāviṇṇaṭi f. <i>twenty-two.</i>	dvis num.adv. <i>twice.</i> III. 7.4; 8.4; 9.4; 10.4.
—tis (nom.sg.) II.10.4.	dvvyakṣara n. <i>a complex of two syllables.</i>
dvitiya num.a. <i>second.</i>	—ram (nom.sg.) II.10.2.
—yas (nom.sg.) II.23. 2.	

DH

dhana n. <i>booty, wealth, money.</i>	<i>human body, vein, nerve.</i>
—nam (acc.sg.) I.11.3. V.11.5.	—nayas (nom.pl.) III. 19.2.
—nena (instr.sg.) V.15. 1.	dharma m. <i>custom, right, law.</i>
—nasya (gen.sg.) III. 11.6.	—mas (nom.sg.) VII.2.1.
ḍhanamātrā f. <i>a measure of money, some money.</i>	—mam (acc.sg.) VII.2. 1; 7.1.
—rām (acc.sg.) I.10.6.	—mās (nom.pl.) II.1.4.
ḍhanasani a. <i>granting treasures.</i>	dharmaskandha m. <i>division of law.</i>
—nayas (nom.pl.) I.7.6.	—dhās (nom.pl.) II.23. 1.
ḍhanus n. <i>bow.</i>	√dhā, dadh put, place, constitute, do, make; mid. appropriate, obtain; w. ṣrad have faith, w. aṣrad be without faith.
—uṣas (gen.sg.) I.3.5.	dhīmahī (?aor.opt.mid. pl., Wh.Gr. 837.b) V. 2.7.
√dham, dhmā blow.	
— + pra blow forth.	
pradhmayita (pres.opt. pass.sg., Wh.Gr. 772, 738.b) VI.14.1.	
ḍhamani f. <i>reed; vessel of</i>	

- + antar *put between, cover, conceal.*
 antardhāya grd. VI.16. 1,2.
 - + ava *put down in, dip into* (water or other fluid).
 avādhās (aor.ind.act.sg.) VI.13.1.
 avadhāya grd. VI.13.1.
 - + ā *put on* (as wood on fire).
 ādhāya grd. IV.6.1; 7. 1; 8.1. V.2.6.
 - + abhyā *put in place* (esp. wood), *kindle* (fire).
 abhyāhitasya (pass.ppl. gen.sg.) VI.7.3,5.
 - + vyā pass. *be separated, be sick.*
 vyādhīyante (pres.ind. pass.pl.) VII.10.1.
 - + samā *put in order, lay* (as wood for fire).
 samāhitam (pass.ppl. nom.sg.n.) VIII.1.3, 4.
 -te (pass.ppl.nom.du.f.) VIII.1.3.
 -tās (pass.ppl.nom.pl.) VIII.1.5.
 - + upasamā *put in place, lay on, build* (as fire).
 upasamāhitā (pass.ppl. nom.sg.f.) VI.7.6.
 -ādhāya grd. IV.6.1; 7. 1; 8.1. VI.7.5.
 - + ni *deposit, lay aside.*
 nidadhāti (pres.ind.act. pl.) II.9.8.
 -dhāu (perf.ind.act.sg.) I. 10.5.
 nihitam (pass.ppl.acc.sg. m.) VIII.3.2.
 - + abhini *lay down on, touch against.*
 abhinīhitās (pass.ppl. nom.pl.) II.22.5.
 - + upani *deposit, lay down.*
 upanīhitās (pass.ppl. nom.pl.) I.10.2.
 - + pari *surround.*
 paridadhāti (pres.ind.act. pl.) V.2.2.
 - + vi *divide, produce.*
 vidadhāt (pres.ppl.act. nom.sg.m.) VIII.15.1.
 vidhīyate (pres.ind.pass. sg.) VI.5.1,3.
 -yante (pres.ind.pass.pl.) VI.5.2.
 - + sam *unite, restore.*
 samīdadhāti (pres.ind.act. sg.) IV.17.4,5,6,8.

-dhyāt (pres.opt.act.sg.)	✓dhī <i>think</i> .
IV.17.7.	dhīmahi (pres.ind.act.pl.
- +aṣrad <i>be without faith</i> .	only in the later language; see ✓dhā and Wh.RVF.).
aṣradadhat (pres.ppl. act.nom.sg.m.) VII.	✓dhū <i>shake, shake off</i> .
19.1.	dhūtvā grd. VIII.13.1.
-dhānam (pres.ppl.mid. acc.sg.m.) VIII.8.5.	- +vi <i>shake apart, remove, shake off</i> .
- +ṣrad <i>have faith</i> .	vidhūya grd. VIII.13.1.
ṣradadhāti (pres.ind.act. sg.) VII.19.1; 20.1 (3t.).	dhūma m. <i>smoke</i> .
ṣradhatsva (imv.mid. sg.) VI.12.3.	-mas (nom.sg.) II.12.1.
ṣradadhat (pres.ppl.act. nom.sg.m.) VII.19.1.	V.4.1; 5.1; 6.1; 7.1; 8.1; 10.5 (2t.).
dhātu m. <i>layer, element</i> .	-mam (acc.sg.) V.10.3.
-tus (nom.sg.) VI.5.1, 2, 3.	-māt (abl.sg.) V.10.3.
dhānā f. <i>a grain</i> ; pl. <i>corns</i> , i.e. <i>grain</i> .	✓dhr̥ <i>hold, withstand; undertake, resolve</i> (w. inf.).
-nās (nom.pl.) VI.12.1.	dadhre (perf.ind.mid.sg.)
dhārmika a. <i>lawful, dutiful, virtuous</i> .	IV.10.3.
-kān (acc.pl.m.) VIII. 15.1.	✓dhmā, see ✓dham.
✓dhāv <i>run, stream</i> .	✓dhyā <i>think, meditate on</i> .
- +upa <i>resort to</i> .	dhyāyati (pres.ind.act. sg.) VII.6.1 (3t.).
upadhāvet (pres.opt.act. sg.) I.3.8, 9, 10, 11.	-yanti (pres.ind.act.pl.) VII.6.1 (3t.).
dhik interj. w. acc. <i>fiel shame!</i> VII.15.2.	-yan (pres.ppl.act.nom. sg.) I.3.12. II.22.2.
	-yantas (pres.ppl.act. nom.pl.) V.1.8, 9, 10.
	dhyāna n. <i>thought, religious meditation</i> .

-nam (nom.-acc.sg.) VII.	✓dhvañs <i>scatter, sink</i>
6.1(2t.), 2; 26.1.	<i>down, fall to dust.</i>
-nāt (abl.sg.) VII.6.2	- +pra <i>perish.</i>
(2t.); 7.1.	pradhvañsate (pres.ind.
-nasya (gen.sg.) VII.6.2.	mid.sg.) VIII.1.4.
dhyānopadāṇḥa a. <i>having</i>	- +vi <i>crumble away.</i>
<i>as one's portion the</i>	vidhvañsate (pres.ind.
<i>gift of meditation.</i>	mid.sg.) I.2.8(2t.).
-ṣās (nom.pl.) VII.6.1	-seta (pres.opt.mid.sg.)
(2t.).	I.2.7.
dhruva a. <i>steady, safe.</i>	vidadhvañsire (perf.ind.
-vas (nom.sg.) VII.4.	mid.pl.) I.2.7.
3; 5.3.	✓dhvan <i>sound.</i>
-vā (nom.sg.f.) VII.	- +apa <i>sound wrong.</i>
26.2.	apadhvañtam (pass.
-vān (acc.pl.) VII.4.3;	ppl.nom.sg.n.) II.22.
5.3.	I.

N

1 na— pron.st.1pers., see	4; 15.1,2; 16.7; 17.1.
aham.	IV.1.7; 3.5,6(2t.); 4.2
2 na adv. <i>not, nor.</i>	(2t.), 4(2t.), 5(3t.); 9.
I.1.10; 2.9(2t.); 8.5,7;	3; 10.1,3(2t.), 5; 11.
10.2,4(2t.).	2; 12.2; 13.2; 14.3
II.4.2; 9.6; 12.2(2t.);	(2t.); 15.5,6(2t.); 16.
13.2; 14.2; 15.2; 16.	4(2t.); 17.10(2t.).
2; 17.2; 18.2; 19.2	V.1.15(4t.); 2.1; 3.2
(3t.); 20.2; 21.3; 24.	(3t.), 3(3t.), 4, 5(3t.), 7;
2.	10.3, 8(2t.), 10; 11.3, 5
III.6.1(2t.); 7.1(2t.);	(6t.); 12.2; 13.2; 14.
8.1(2t.); 9.1(2t.); 10.	2; 15.2; 16.2; 17.2.
1(2t.); 11.1(2t.), 2(2t.),	VI.1.1, 7(2t.); 4.5; 7.1,
3(2t.), 6; 12.2, 3, 4; 14.	2(2t.), 3(2t.); 8.3, 5; 9.

- 2(2t.); 10.1,2; 11.3; 12.1,2; 13.1,2; 14.2; 15.1,2; 16.2.
 VII.1.3; 2.1(9t.); 5.2(2t.); 9.1; 10.1; 12.1; 13.1(3t.); 15.3(6t.); 4; 17.1; 18.1; 19.1; 20.1; 21.1; 22.1; 23.1; 24.1(4t.); 2; 26.2(3t.).
 VIII.1.3,5(2t.); 3.1,2(3t.); 4.1(6t.); 2; 5.3; 6.3(2t.); 8.1; 9.1,2; 10.1,2(3t.); 3,4(3t.); 11.1(3t.); 2(2t.); 12.1(2t.); 3; 15.1(2t.).
nakṣatra n. *star, constellation*.
 -rāṇi (nom.pl.) I.6.4(2t.). II.20.1; 21.1. IV.12.1. V.4.1. VII.12.1. VIII.1.3.
nakṣatravidyā f. *science of the stars*.
 -(nom.sg.) VII.1.4.
 -yām (acc.sg.) VII.1.2; 2.1; 7.1.
nakha m.n. *nail, claw*.
 -khebhyas (abl.pl.) VIII.8.1.
nakhanikṛntana n. *nail-paring, shaving*.
 -nena (instr.sg.) VI.1.6.
nadathu m. *sounding, roaring*.
 -thum (acc.sg.) III.13.8.
nadī f. (*roaring*) *flowing water, stream*.
 -dyas (nom.pl.) III.19.2. VI.10.1.
 ✓**nam** bend, bow (intr.); w. **upa** fall to the share of.
 nameyus (pres.opt.act. pl.) II.1.4.
namas n. *bow, obeisance, adoration*.
 -(nom.sg.) II.24.5,9,14.
 [navadaṣa num.a. *nineteenth*.]
navadhā adv. *in nine parts or ways*. VII.26.2.
 [navama num.a. *ninth*.]
 ✓**naṣ** be lost, vanish, perish.
 naṣyati (pres.ind.act.sg.) VIII.5.3; 9.1,2.
nāka (m. *heaven*) a. *sorrowless*.
 -kam (nom.sg.n.) II.10.5.
nāḍī f. *tube, vein*.
 -dyas (nom.pl.) VIII.6.1,6.
 -ḍbhyas (abl.pl.) VIII.6.2.

- dīṣu (loc.pl.) VIII.6.2, 3.
nānā adv. *differently* (as pred.a.). I.1.10.
nānātyaya a. *going beyond differently, different, various.*
 -yās (nom.pl.) IV.10.3.
 -yānām (gen.pl.) VI.9.1.
nābhi f. *navel, nave of wheel.*
 -bhāu (loc.sg.) VII.15.1.
nāmadheya n. *name-giving, appellation, name.*
 -yam (nom.sg.) VI.1.4,5,6; 4.1,2,3,4.
nāman n. *form name; acc. as adv. by name, name-ly.*
 -ma (nom.-acc.sg.) I.6.7; 7.5(2t.). III.15.2(4t.) IV.2.5; 4.2(2t.), 4(2t.); 5.2; 6.3; 7.3; 8.3. V.2.1,6. VI.8.1, 3,5. VII.1.3,4(3t.),5; 3.1; 26.1. VIII.3.4; 14.1.
 -mnas (abl.-gen.sg.) VII.1.5(3t.); 2.1.
 -mni (loc.sg.) VII.4.1(2t.); 5.1(2t.).
- nāmarūpa** n. *name and form.*
 -pe (acc.du.) VI.3.2,3.
 -payos (gen.du.) VIII.14.1.
nārada m.nm.pr.
 -das (nom.sg.) VII.1.1.
nāṣa m. *loss, destruction.*
 -ṣam (acc.sg.) VIII.9.1,2.
nāsikya a. *nasal.*
 -yam (acc.sg.m.) I.2.2.
ni- 1st syl. of **nidhana**. II.8.2.
 ✓**nij** *cleanse.*
 - + nis *wash off.*
 nirñijya grd. V.2.8.
nidhana n. *putting down, settlement, end, death.*
 -nam (nom.sg.) II.2.1, 2; 3.2; 4.1; 5.1; 6.1; 7.1; 8.2; 9.8; 10.4; 11.1; 12.1; 13.1; 14.1; 15.1; 16.1; 17.1; 18.1; 19.1; 20.1; 21.1.
nidhanabhājin a. *sharing in nidhana.*
 -jinas (nom.pl.) II.9.8.
nidhi m. *setting down; treasure* (a cert. work).
 -dhis (nom.sg.) VII.1.4.
 -dhim (acc.sg.) VII.1.2; 2.1; 7.1.

- ninada** m. *noise, hum.*
 -dam (acc.sg.) III.13.8.
✓nind, **nid** *revile.*
 nindet (pres.opt.act.sg.)
 II.14.2; 15.2; 16.2;
 17.2; 18.2; 20.2.
nirukta a. *uttered; n. ety-
 mological explanation.*
 -tam (nom.sg.n.) VIII.
 3.3.
nirodha m. *shutting in,
 restraint.*
 -dhas (nom.sg.) VIII.
 6.5.
nirvahitr m. *accomplisher,
 separator.*
 -tā (nom.sg.) VIII.14.1.
niçā f. *night.*
 -çāyām (loc.sg.) IV.1.2.
niṣaṇṇa, see **✓sad**.
niṣka m. *golden ornament
 for breast or neck.*
 -kas (nom.sg.) IV.2.2,
 4. V.13.2.
 -kam (acc.sg.) IV.2.1,3.
niḥṣṭhā f. *completion, con-
 summate wisdom.*
 -(nom.sg.) VII.20.1.
 -thām (acc.sg.) VII.
 20.1.
nihava m. *summons.*
 -vas (nom.sg.) I.13.2.
- ✓nī** *lead.*
 nayati (pres.ind.act.sg.)
 IV.15.3(2t.).
 -yate (pres.ind.mid.sg.)
 VI.8.5.
 -yante (pres.ind.mid.pl.)
 VI 8.3.
 -yet (pres.opt.act.sg.) I.
 8.5,7.
 neṣye (fut.ind.mid.sg.)
 IV.4.5.
 nītas (pass.ppl.nom.sg.)
 VIII.6.4.
 nīyate (pres.ind.pass.sg.)
 VIII.6.5.
 - +ava *pour off* or *down.*
 avanayet (pres.opt.act.
 sg.) V.2.4,5(4t.).
 - +ā *lead to, bring.*
 ānayanti (pres.ind.act.
 pl.) VI.16.1.
 -nītas (pass.ppl.nom.sg.)
 VI.14.1.
 -niya grd. VI.14.1.
 - +upa *lead to, receive*
 (esp. a pupil).
 upaniya grd. IV.4.5.
nīla a. *blue.*
 -las (nom.sg.m.) VIII.
 6.1.
 -lam (nom.sg.n.) I.6.5,
 6; 7.4(2t.).
 -lasya(gen.sg.) VIII.6.1.

nīhāra m. <i>mist, fog</i> .	nūnam adv. <i>now, immediately, surely</i> . IV.14.2. VI.1.7.
—ras (nom.sg.) III.19.2.	nāimiṣiya a. <i>relating to the sacred forest Naimisa</i> ;
√nu cry aloud, roar.	m.nm.pr. <i>inhabitant thereof</i> .
—+pra murmur, utter (esp. the sacred syl. om).	—yānām (gen.pl.m.) I.2.13.
praṇāuti (pres.ind.act. sg.) I.4.5.	no (2na+u) adv. <i>and not</i> . VIII.11.1,2,3.
nu adv. (temporal, continuative, imperative) <i>now, still, then</i> . I.4.3. II.7.2. IV.1.3,5,8; 4.1,4; 9.2; 10.3; 14.2 (3t.). V.3.4; 9.1. VI.1.3,4.	nyagrodha m. <i>fig-tree</i> . —dhas (nom.sg.) VI.12.2.
	nyagrodhaphala n. <i>fig</i> . —lam (acc.sg.) VI.12.1.

P

pacchas adv. <i>by pādas or hemistichs</i> . V.2.7.	m.) III.10.1. VII.1.2; 2.1; 7.1.
pañca num. <i>five</i> . III.13.1, 6(3t.). IV.3.8(2t.). V.3.5; 10.10. VIII.11.3(2t.).	—mīm (acc.sg.f.) V.23.1.
1 pañcadaṣa num. <i>fifteen</i> . VI.7.1,2.	—myām (loc.sg.f.) V.3.3; 9.1.
[2 pañcadaṣa num.a. <i>fifteenth</i> .]	[pañcaviṇṣa num.a. <i>twenty-fifth</i> .]
pañcadhā adv. <i>in five parts</i> . II.21.3. VII.26.2.	pañcavidha a. <i>of five kinds, fivefold</i> . —dham (acc.sg.n.) II.2.1,3; 3.1,2; 4.1,2; 5.1,2; 6.1,2; 7.1,2.
pañcama num.a. <i>fifth</i> . —mas (nom.sg.m.) V.10.9. VII.1.4.	—dhasya (gen.sg.) II.7.2.
—mam (nom.sg.n., acc.sg.)	pañcāla m.nm.pr. <i>of a warrior-tribe</i> . —lānām (gen.pl.) V.3.1.

padvīṣaṇku m. *tether-peg.*

—kūn (acc.pl.) V.1.12.

paṇḍita a. *wise, clever.*

—tas (nom.sg.) VI.14.2.

✓**pat** *fly, fall, fall morally.*

patanti (pres.ind.act.pl.) V.10.9.

—titvā grd. VI.8.2(2t.).

—+ati *fly past.*

atipetus (perf.ind.act.pl.) IV.1.2.

—+ud *fly up, shoot forth.*

utpatitam (pass.ppl.acc.sg.n.) VI.8.3,5.

—+upani *fly down towards.*

upanipatya grd. IV.7.2; 8.2.

—+pari *fly around.*

paripatanti (pres.ind.act.pl.) II.9.4.

—+vi *fly asunder, burst.*

vipatet (pres.opt.act.sg.) I.8.6,8.

—tiṣyati (fut.ind.act.sg.) I.8.6,8; 10.9,10,11; 11.4,6,8.

vyapatiṣyat (cond.ind.act.sg.) I.11.5,7,9. V.12.2.

paṭaṅga m. *bird, insect, esp. butterfly.*

—gas (nom.sg.) VI.9.3; 10.2.

pati m. *master, lord, husband.*

—tis (nom.sg.) I.2.11.

—tim (acc.sg.) I.10.7.

—te (voc.sg.) I.10.7.

path, see **panthan**.

✓**pad** *go* (in cpd. and deriv.), *fall*.

padyante (pres.ind.mid.pl.) V.1.4.

—+ava *fall off or out.*

avapadyante (pres.ind.mid.pl.) II.9.6.

—+ā *approach, reach.*

āpadyeran (pres.opt.mid.pl.) V.10.7(2t.).

—+samud *arise, be born.*

samutpadyante (pres.ind.mid.pl.) I.9.1.

—+abhinis *come forth, appear, become.*

abhiniṣpadyate (pres.ind.mid.sg.) VIII.3.4; 4.2; 12.3.

—yante (pres.ind.mid.pl.) VIII.12.2

—+pra *enter, resort to.*

prapadye (pres.ind.mid.sg.) III.15.3(5t.), 4,5(4t.), 6(4t.), 7(4t.). VIII.13.1(2t.); 14.1.

prāpatsi (aor.ind.mid.sg.)	sg.) VI.8.1. VIII.2.1,
III.15.4.	2,3,4,5,6,7,8,9,10; 6.3.
prapannas (pass.ppl.nom.	-padya grd. VI.9.2.
sg.) II.22.3,4(2t.).	-pādayām (caus.vbl.f.
- +anupra <i>follow, obey.</i>	acc.sg.) V.11.2,3.
anuprapatsi (aor.ind.mid.	- +abhisam <i>become like,</i>
sg.) VIII.14.1.	<i>change into.</i>
- +prati <i>resort to, enter</i>	abhisampadyate (pres.
<i>upon, perform, under-</i>	ind.mid.sg.) VIII.15.
<i>stand, answer.</i>	I.
pratipadyate (pres.ind.	- +upasam <i>arrive at.</i>
mid.sg.) III.13.6.	upasampadyeta (pres.
-padyeta (pres.opt.mid.	opt.mid.sg.) VI.14.2.
sg.) III.17.6.	-ya grd. VIII.3.4; 12.
-padyamānās (pres.ppl.	2,3.
mid.nom.pl.) IV.15.6.	pad m. <i>foot</i> , see pāda .
-pede (perf.ind.mid.sg.)	pādāu (nom.du.) V.17.
VI.7.4.	2(2t.); 18.2.
-patsye (fut.ind.mid.sg.)	panthan m. <i>path</i> .
V.11.3.	-thās (nom.sg.) V.10.2.
- +sam <i>meet with, suc-</i>	pathos (gen.du.) V.3.2;
<i>ceed in, arrive at; caus.</i>	10.8.
<i>agree.</i>	para a. <i>distant, beyond,</i>
sampadyate (pres.ind.	<i>higher, better.</i>
mid.sg.) VI.8.6; 15.	-ram (nom.-acc.sg.n.) II.
I,2.	10.5; 21.3. VIII.3.4;
-padyāmahe (pres.ind.	12.2,3.
mid.pl.) VI.9.2.	-rasyām (loc.sg.f.) VI.
-pedus (perf.ind.act.pl.)	8.6; 15.1,2.
IV.4.5. VIII.11.3.	parah̥kṛṣṇa a. <i>beyond black,</i>
-patsye (fut.ind.mid.sg.)	<i>deep-black.</i>
VI.14.2.	-ṇam (nom.sg.n.) I.6.
-pannas (pass.ppl.nom.	5,6; 7.4(2t.). III.4.3.

parama a.supl. <i>farthest, best.</i>	paricārin a. <i>going about, serving.</i>
—mas (nom.sg.) I.1.3.	—riṇī (nom.sg.f.) IV.4.
paraçu m. <i>hatchet, ax.</i>	2,4.
—çum (acc.sg.) VI.16.1	paridhānīyā f. <i>concluding</i>
(2t.),2.	<i>verse.</i>
paras adv.-prep. <i>farther, beyond</i> (instr.-abl.).	—yāyās (abl.sg.) IV.16.
II.10.6. III.13.7; 17.	2,4.
7. IV.1.3; 2.3.	pariṣkṛta a. <i>adorned</i>
parastāt adv.-prep. <i>beyond, later, after.</i> II.24.6,	(√kr̥).
10,15.	—tas (nom.sg.) VIII.9.
parāñc a. <i>directed away, following upon, beyond.</i>	1,2.
—cas (nom.pl.) I.6.8; 7.	—te (loc.sg.) VIII.9.1,
7.	2.
parāyana n. <i>departure, final aim, essence.</i>	—tāu (nom.du.) VIII.8.
—nam (nom.sg.) I.9.1.	2(2t.),3(2t.).
parārdhya a. <i>being on the more remote side, best.</i>	parovarīyāñs a. compar.
—yas (nom.sg.) I.1.3.	<i>far more desirable.</i>
pari adv.-prep. <i>around.</i> III.	—yān (nom.sg.m.) I.9.2.
17.7.	—yas (nom.-acc.sg.n.) I.
parigha m. <i>iron bolt or bar.</i>	9.2,3,4. II.7.1,2(2t.).
—gham (acc.sg.) II.24.	—yāñsam (acc.sg.m.) I.
6,10,15.	9.2.
paricaritṛ m. <i>attendant.</i>	—yāñsi (nom.pl.n.) II.
—tā (nom.sg.) VII.8.1.	7.1.
paricaryagr̥dv. <i>to be served.</i>	—yāsas (acc.pl.m.) I.9.
—yas (nom.sg.) VIII.8.4.	2. II.7.2.
	parjanya m. <i>rain-cloud;</i>
	nm.pr. <i>the rain-god.</i>
	—yas (nom.sg.) III.13.
	4. V.5.1; 22.2(2t.).
	—ye (loc.sg.) II.15.1,2.
	V.22.2.

parṇa n. *wing, plum, leaf.*

—ṇāni (nom.pl.) II.23.4.

parvata m. *mountain.*

—tās (nom.pl.) III.19.2.

VII.6.1; 8.1; 10.1.

palāṣa n. *leaf, petal.*

—ṣāni (nom.pl.) V.2.3.

✓**paç** sec. *perceive.*

paçyāmi (pres.ind.act.sg.) VIII.9.1,2; 10.

2,4; 11.1,2.

—yasi (pres.ind.act.sg.)

V.12.2; 13.2; 14.2;

15.2; 16.2; 17.2. VI.

12.1(2t.).

—yati (pres.ind.act.sg.)

I.2.4. V.2.9; 12.2; 13.

2; 14.2; 15.2; 16.2;

17.2. VII.24.1(2t.);

26.2(2t.).

—yāvas (pres.ind.act.du.)

VIII.8.1.

—yathas (pres.ind.act.du.)

VIII.8.1,2.

—yanti (pres.ind.act.pl.)

III.17.7.

—yet (pres.opt.act.sg.)

V.2.8.

—yema (pres.opt.act.pl.)

II.24.4,8,12,13.

—yan (pres.ppl.act.nom.

sg.) VII.15.4; 25.2.

VIII.12.5.

—yatas (pres.ppl.act.gen.sg.) VII.26.1.

—yantas (pres.ppl.act.nom.pl.) V.1.8,10,11.

III.17.7(2t.).

— + abhi *behold, know.*

abhipaṣyanti (pres.ind.act.pl.) IV.3.6.

— + pari *look around, discover.*

paripaṣyet (pres.opt.act.sg.) I.4.3.

paryapaṣyat (impf.ind.act.sg.) I.4.3.

paçavya a. *belonging to cattle.*

—yam (nom.sg.n.) II.22.1.

paçu m. *cattle, animal* (esp. for sacrifice).

—çavas (nom.pl.) II.6.2; 9.2. VII.8.1; 10.1.

—çūn (acc.pl.) II.15.2; 18.2. VII.2.1; 3.1; 7.

1; 13.1; 14.1.

—çubhis (instr.pl.) II.

11.2; 12.2; 13.2; 14.

2; 15.2; 16.2(2t.); 17.

2; 18.2; 19.2; 20.2.

V.17.1; 19.2; 20.2;

21.2; 22.2; 23.2.

—çubhyas (dat.pl.) II.

22.2.

- çuṣu (loc.pl.) II.6.1,2;
 18.1,2.
paçumant a. *possessing*
cattle.
 -mān (nom.sg.) II.6.2;
 18.2.
paçcāt adv.-prep. *from be-*
hind, after, westward.
 III.6.4; 7.4; 8.4; 9.4.
 IV.6.1; 7.1; 8.1. V.
 2.8. VI.10.1. VII.
 25.1(2t.),2.
paçya a. *looking, intelli-*
gent.
 -yas (nom.sg.) VII.26.
 2(2t.).
 ✓**pā** *drink; int. drink ea-*
gerly; des. be thirsty.
 pibati (pres.ind.act.sg.)
 I.2.9. III.17.2. V.2.7.
 -banti (pres.ind.act.pl.)
 III.6.1; 7.1; 8.1; 9.
 1; 10.1.
 -bāma (pres.subj.act.pl.)
 I.12.5.
 -ba (inv.act.sg.) VI.7.1.
 -ban (pres.ppl.act.nom.
 sg.) V.10.9.
 -batas (pres.ppl.act.gen.
 sg.) VI.7.1.
 pītam (pass.ppl.nom.-acc.
 sg.n.) I.10.3. VI.
 8.5.
 -tās (pass.ppl.nom.pl.)
 VI.5.2.
 pīyamānānām (pres.ppl.
 pass.gen.pl.) VI.6.3.
 pepīyamānas (pres.ppl.
 mid.-pass.int.nom.sg.,
 Wh.Gr.1016) VI.11.1.
 pipāsati (pres.ind.act.sg.
 des.) III.17.1. VI.8.
 5.
pāda m. *foot, quarter; see*
pad.
 -das (nom.sg.) III.12.
 6; 18.2(8t.),3,4,5,6.
 IV.5.2; 6.3; 7.3; 8.3.
 -dam (acc.sg.) IV.5.2,
 3(2t.); 6.1,3,4(2t.);
 7.1,3,4(2t.); 8.1,3,4
 (2t.).
pānavant a. *rich in drink.*
 -vatas (acc.pl.) VII.9.2.
pāpa a. *evil, wicked.*
 -pam (nom.-acc.sg.n.) I.
 2.8. IV.14.3. VIII.
 13.1.
pāpakṛtyā f. *evil doing,*
sin.
 -yām (acc.sg.) IV.11.2;
 12.2; 13.2.
pāpiṣṭhatara a. compar. of
 supl. *by far the worst*
off.
 -ram (nom.sg.n.) V.1.7.

pāpīyāṅs a.compar. *worse*.

-yān (nom.sg.) IV.16.3.

pāpman m. *evil, sin*.

-mā (nom.sg.) VIII.6.3.

-manā (instr.sg.) I.2.2

(2t.), 3(2t.), 4(2t.), 5(2t.),

6(2t.). V.10.10.

-mānas (nom.pl.) V.24.

3. VIII.4.2.

-mabhyas (abl.pl.) I.6.

7(2t.).

pāman m. *skin disease, scab*.

-mānam (acc.sg.) IV.

I.8.

pāra n. *farther shore, end, limit*.

-ram (acc.sg.) VII.1.3;

26.2.

✓pālay *watch, protect* (Wh.Gr.1042.m; not the anomaly noted at 1087.c).

- +prati *watch for, expect*.

pratipālayām (vbl.f.acc. sg.) I.12.3.

piṅgala a. *reddish brown*.

-las (nom.sg.) VIII.6.1.

-lasya (gen.sg.) VIII.

6.1.

pitṛ m. *father; pl. ancestors or the Manes*.

-tā (nom.sg.) III.11.4,

5. V.3.1. VI.1.1,3.

VII.15.1.

-taram (acc.sg.) V.1.7.

VII.15.2.

-tur (gen.sg.) V.3.4.

-taras (nom.pl.) II.9.8;

21.1. VIII.2.1.

-tr̥bhyas (dat.pl.) II.22.

2.

pitṛyāṇa a. *trodden by ancestors or the Manes*.

-ṇasya (gen.sg.) V.3.2.

pitṛloka m. *world of the Manes*.

-kam (acc.sg.) V.10.4.

-kena (instr.sg.) VIII.

2.1.

-kāt (abl.sg.) V.10.4.

pitṛlokakāma a. *desirous of the world of the Manes*.

-mas (nom.sg.) VIII.2.

1.

pitṛhan m. *patricide*.

-hā (nom.sg.) VII.15.

2,3.

pitrya a. *paternal, sacred to the Manes* (a cert. work).

-yas (nom.sg.) VII.1.4.

-yam (acc.sg.m.) VII.

1.2; 2.1; 7.1.

piçuna a. *backbiting, slanderous.*

—nās (nom.pl.) VII.6.1.

✓**piṣ** *crush, grind.*

— + prati *crush against.*
pratipekṣyati (fut.ind.act.
sg.) II.22.4.

pīta a. *yellow.*

—tas (nom.sg.) VIII.6.1.

—tasya (gen.sg.) VIII.
6.1.

puṇḍarīka n. *lotus-flower,*
esp. *white one.*

—kam (nom.sg.) I.6.7.
VIII.1.1,2.

puṇyajita a. *won by good*
or right.

—tas (nom.sg.) VIII.1.
6.

puṇyaloka a. *partaking of*
the good world.

—kas (nom.sg.) V.10.10.

—kās (nom.pl.) II.23.2.

putra m. *son.*

—ram (acc.sg.) I.5.2,4.
VI.8.1.

—rāya (dat.sg.) III.11.
4.5.

—rās (nom.pl.) III.1.1.

—rān (acc.pl.) VII.3.1;
13.1; 14.1.

putraroda m. *wailing for*
a son.

—dam (acc.sg.) III.15.2
(2t.).

punar adv. *again, back.*

IV.2.3. V.3.2; 10.5.

VII.26.2. VIII.9.2
(2t.); 10.3(2t.); 11.2
(2t.); 15.1(2t.).

punarutpādana n. *bringing*
into birth again, re-
procreation.

—nam (nom.sg.) III.17.
5.

pur f. *wall, stronghold,*
citadel.

pūr (nom.sg.) VIII.5.3.

purastāt adv.-prep. *before,*
eastward. III.6.4; 7.
4; 8.4; 9.4. V.2.2.
VI.8.6; 10.1. VII.
25.1(2t.),2.

purā adv.-prep. *formerly,*
before. II.9.2; 24.3,7;
11. IV.16.2,4. V.3.7.

puriṣa n. *crumbling earth,*
rubbish, excrement.

—ṣam (nom.sg.) VI.5.1.

puruṣa (pūruṣa) m. *man,*
human being; person-
ality, spirit.

—ṣas (nom.sg.) I.1.2;
6.6; 7.5. II.6.1; 18.1.
III.12.6; 14.1(2t.); 16.
1. IV.11.1; 12.1; 13.

1; 15.1,5. V.7.1; 10.	✓pū <i>cleanse, purify.</i>
2; 11.6. VI.2.3; 7.1;	punāti (pres.ind.act.sg.)
8.1,3,5; 14.2. VIII.7.	IV.16.1(2t.).
4; 12.4.	pavate (pres.ind.mid.sg.)
-ṣam (acc.sg.) II.9.7.	IV.16.1.
VI.4.7; 8.6; 14.1; 15.	pūtas (pass.ppl.nom.sg.)
1; 16.1.	V.10.10.
-ṣāt (abl.sg.) III.12.7	pūr, see pur.
(2t.).	pūruṣa, see puruṣa.
-ṣasya (gen.sg.) I.1.2.	pūrva a. <i>being before</i> ; m.
VI.8.6.	pl. <i>forefathers, an-</i>
-ṣc (loc.sg.) III.12.3,4	<i>cients</i> ; n. acc. as adv.
(2t.),8(2t.); 13.7. IV.	<i>before, first.</i>
10.3.	-ve (nom.pl.m.) VI.4.5.
puruṣanāya m. <i>man-leader,</i>	-vam (acc.sg.n.) VII.
<i>prince.</i>	11.1(2t.).
-yas (nom.sg.) VI.8.3,	pūrvāhṇa m. <i>forenoon.</i>
5.	-ṇe (loc.sg.) V.11.7.
puruṣavacas a. <i>with human</i>	✓pr̥, pūr <i>fill, sate.</i>
<i>voice.</i>	pūrṇam (pass.ppl.acc.
-casas (nom.pl.) V.3.3;	sg.n., BR.caus.?) III.
9.1.	12.9.
purovāta m. <i>forc-wind,</i>	-ṇam (pass.ppl.acc.sg.f.)
<i>east-wind.</i>	III.11.6; 12.9.
-tas (nom.sg.) II.3.1.	- +prati <i>fill up.</i>
puṣkarapalāṇa n. <i>petal of</i>	pratipūrṇas (pass.ppl.
<i>blue lotus-flower.</i>	nom.sg.) IV.10.3.
-ṣc (loc.sg.) IV.14.3.	- +sam <i>fill full.</i>
puṣṭimant a. <i>thriving.</i>	sampūryate (pres.ind.
-mān (nom.sg.) V.16.1.	mid.-pass.sg., Wh.Gr.
puṣpa n. <i>bloom.</i>	761.b) V.3.3; 10.8.
-pam (nom.sg.) III.1.	pr̥thak adv. <i>separately.</i> V.
2; 2.1; 3.1; 4.1; 5.1.	11.5; 14.1(2t.); 18.1.

- prthagvartman** a. *having a separate track.*
 -mā (nom.sg.) V.14.1; 18.2.
prthivī f. *earth.*
 -(nom.sg.) I.1.2; 3.7. II.2.1,2; 17.1. III.12.2,3; 19.2. IV.6.3; 11.1. V.6.1; 21.2(2t.). VII.6.1; 8.1; 10.1.
 -vīm (acc.sg.) III.15.5. V.17.1. VII.2.1; 7.1.
 -vyās (abl.-gen.sg.) I.1.2. III.14.3. IV.17.1.
 -vyām (loc.sg.) V.21.2.
prthivikṣit a. *dwelling on the earth.*
 -te (dat.sg.) II.24.5.
prṣṭha n. *back, ridge.*
 -ṭheṣu (loc.pl.) III.13.7(2t.).
pāutrāyaṇa m.nm.pr.
 -ṇas (nom.sg.) IV.1.1,5; 2.1,3.
 -ṇasya (gen.sg.) IV.1.2.
pāurnamāsa a. *relating to full moon.*
 -syām (loc.sg.f.) V.2.4.
pāuluṣi m.nm.pr.
 -ṣis (nom.sg.) V.11.1.
 -ṣim (acc.sg.) V.13.1.
pra adv.-(prep.) *onward, forth.* III.16.7.
- 2 **pra** used as syl. in word-analysis. II.8.1.
prakāṣavant a. *brighṭ, gleaming.*
 -vān (nom.sg.) IV.5.2,3(3t.).
 -vatas (acc.pl.) IV.5.3. VII.12.2.
prach *ask, ask after.*
 prcchāni (pres.subj.act.sg.) I.8.3.
 -cha (inv.act.sg.) I.8.3.
 -chan (pres.ppl.act.nom.sg.) VI.14.2.
 aprccham (impf.ind.act.sg.) IV.4.4.
 papraccha (perf.ind.act.sg.) VI.7.4.
 aprākṣīs (aor.ind.act.sg.) VI.1.3.
 -ṣīt (aor.ind.act.sg.) V.3.5.
 prakṣyanti (fut.ind.act.pl.) V.11.3.
prajā f. *offspring, descendant; creature.*
 -jayā (instr.sg.) II.11.2; 12.2; 13.2; 14.2; 15.2; 16.2(2t.); 17.2; 18.2; 19.2; 20.2. V.15.1; 17.1; 19.2; 20.2; 21.2; 22.2; 23.2.
 -jāyām (loc.sg.) I.9.3.

- jās (nom.pl.) IV.1.4,6. V.3.2. VI.8.4,6; 9.2; 10.2. VIII.1.5; 3.2.
 -jābhyas (dat.pl.) I.3.1. III.11.4. VIII.15.1.
 -jānām (gen.pl.) IV.3.7.
prajāpati m.nm.pr.
 -tis (nom.sg.) I.12.5; 13.2. II.23.3. III.11.4. IV.17.1. VIII.7.1,3(2t.); 8.1,2(2t.); 4; 9.2; 10.3; 11.2; 12.6(2t.); 15.1.
 -tim (acc.sg.) II.22.4. V.1.7.
 -taye (dat.sg.) III.11.4. VIII.15.1.
 -tes (gen.sg.) II.22.1,3,5. VIII.14.1.
 -tāu (loc.sg.) VIII.11.3.
prajāpatisakāṣa m. *presence of Prajāpati.*
 -ṣam (acc.sg.) VIII.7.2.
praṇakha n. *nail-tip.*
 -khāt (abl.sg.) I.6.6.
praṇava m. *the sacred syllable om.*
 -vas (nom.sg.) I.5.1(3t.), 5(2t.).
praṇāyā a. *attractive, worthy.*
 -yāya (dat.sg.) III.11.5.
- 1 **prati** adv.-prep. *against, before, like; near, on, in.* I.9.1. II.9.1(2t.); 13.1. III.19.3(2t.). V.1.3.
 2 **prati** used as syll. in word-analysis. II.8.2.
pratipālayā, see √pālay.
pratirūpa a. *with like form, similar.*
 -pam (acc.sg.m.) VIII.8.1.
prativaktṛ, see √vac.
pratiṣṭhā f. *stead, support, basis, home.*
 -(nom.sg.) V.1.3,13(2t.); 17.1; 18.2. VII.5.2.
 -ṭhām (acc.sg.) I.8.7(2t.). V.1.3.
 -ṭhāyāi (dat.sg.) V.2.5.
pratiṣṭhāsamstāva a. *praised as stead or home.*
 -vam (nom.sg.n.) I.8.7.
pratihartṛ m. a cert. *priest.*
 -tā (nom.sg.) I.11.8.
 -tāram (acc.sg.) I.10.11.
 -tar (voc.sg.) I.10.11; 11.8.
pratihāra m. (*door, porter*) *utterance of the Pratihartar.*

- ras (nom.sg.) II.2.1,2; 3.1; 4.1; 5.1; 6.1; 7.1; 8.2; 9.6; 10.2; 11.1; 12.1; 13.1; 14.1; 15.1; 16.1; 17.1; 18.1; 19.1; 20.1; 21.1.
 -ram (acc.sg.) I.10.1; 11.8,9.
pratiḥārabhājīn a. *sharing in the pratiḥāra*.
 -jinas (nom.pl.m.) II.9.6.
pratna a. *old, ancient*.
 -nasya (gen.sg.) III.17.7.
pratyakṣa a. *lying before the eyes, plain*.
 -ṣam (nom.sg.n.) V.2.1.
pratyāñc a. *turned backwards or towards, opposite; western*.
 -tyañ (nom.sg.m.) II.12.2. III.13.3. VI.14.1.
 -tīcī (nom.sg.f.) II.4.1. III.15.2. IV.5.2.
 -tyāñcas (nom.pl.m.) III.3.1.
 -tīcyas (nom.pl.f.) III.3.1. VI.10.1.
pratyāyana n. *going back, setting* (of sun).
 -nam (acc.sg.) III.19.3.
- pratyāsvara** a. *backward-gleaming*.
 -ras (nom.sg.m.) I.3.2.
prathama a. *supl. foremost, first*.
 -mas (nom.sg.) II.23.1.
 -mam (nom.-acc.sg.n.) III.6.1. V.19.1.
 -mām (acc.sg.f.) V.19.1.
prathamāstamita a. *first set* (of the sun), *just after* (sun-)set (Wh. Gr. 1092.b; cf. 303.a, b,c,d).
 -te (loc.sg.) II.9.8.
prathamodita a. *first risen* (of the sun), *just after* (sun-)rise (cf. prec. word).
 -te (loc.sg.) II.9.3.
pradrāṇaka a. *very poor*.
 -kas (nom.sg.) I.10.1.
prapadana n. *entrance*.
 -nam (nom.sg.) VIII.6.5.
[prapāṭhaka m. *lesson, book* (division of a work).]
prabhu a. *excelling, mighty, lordly*.
 -bhavas (nom.pl.) VII.6.1.
prabhuvimita n. *lordly hall*

or <i>hall of the Lord</i> (Brahman).	1; 12.1; 13.1; 14.1; 15.1; 16.1; 17.1; 18.
-tam (nom.sg.) VIII. 5.3.	1; 19.1; 20.1; 21.1.
prayogya grdv. <i>to be yoked</i> ; m. <i>work-animal</i> , <i>horse</i> .	-vam (acc.sg.) I.10.9; 11.4,5.
-yas (nom.sg.m.) VIII. 12.3.	prastāvabhājin a. <i>sharing</i> <i>in the prastāva</i> .
pravāṇa a. <i>declined, sloped</i> , <i>prone</i> .	-jinas (nom.pl.) II.9.3.
-ṇas (nom.sg.) IV.17.9.	prastutikāma a. <i>desirous</i> <i>of praise</i> .
pravāsa m. <i>the being</i> <i>abroad, absence from</i> <i>home</i> .	-mās (nom.pl.) II.9.3.
-sam (acc.sg.) IV.10. 2.	prastotṛ m. <i>praiser</i> , a cert. <i>priest</i> .
pravāhaṇa m.nm.pr.	-tā (nom.sg.) I.11.4.
-ṇas (nom.sg.) I.8.1,2, 8. V.3.1.	-tāram (acc.sg.) I.10.8.
praçāṇsākāma a. <i>desirous</i> <i>of praise</i> .	-tar (voc.sg.) I.10.9; 11.4.
-mās (nom.pl.) II.9.3.	prācīnayogya m.nm.pr.
praçāsana n. <i>direction</i> , <i>guidance</i> .	-(voc.sg.) V.13.1.
-nam (nom.sg.) V.3.7.	prācīnaçāla m.nm.pr.
praçna m. <i>question</i> .	-las (nom.sg.) V.11.1.
-nān (acc.pl.) V.3.5.	prājāpatya a. <i>of Prajāpati</i> .
prastāva m. <i>mentioning</i> , <i>prologue, introduction</i> .	-yās (nom.pl.) I.2.1.
-vas (nom.sg.) II.2.1,2; 3.1; 4.1; 5.1; 6.1; 7. 1; 8.1; 9.3; 10.1; 11.	-yānām (gen.pl.) II.9.5.
	prāñc a. <i>turned forward</i> or <i>eastward; front</i> or <i>eastern; n.acc. as</i> <i>adv.-prep. before</i> .
	-āñ (nom.sg.m.) III.13. 1. IV.6.1; 7.1; 8.1. VI.14.1.
	-ācī (nom.sg.f.) II.4.1. III.15.2. IV.5.2.

- āk (acc.sg.n.) II.9.6,7.
 V.3.7.
 -āñcas (nom.pl.) III.1.
 2.
 -ācyas (nom.pl.f.) III.
 1.2. VI.10.1.
prāṇa m. *air inhaled,*
breath, vital breath,
life; organ of sense.
 -ṇas (nom.sg.) I.1.5(2t.);
 2.7; 3.3,6; 5.3; 7.1
 (2t.); 8.4; 11.5; 13.2.
 II.7.1; 11.1. III.13.1;
 15.4; 18.2,4. IV.3.3
 (2t.); 4; 8.3; 10.5(2t.);
 13.1. V.1.1,12,15; 7.
 1; 14.2(2t.); 18.2; 19.
 1. VI.5.2,4; 6.3,5; 7.
 1,6; 8.6; 15.1,2. VII.
 15.1(9t.) 4; 26.1. VIII.
 12.3.
 -ṇam (acc.sg.) I.2.2;
 11.5(2t.). III.15.3,4.
 IV.3.3(4t.); 10.5. VI.
 8.2. VII.15.1.
 -ṇena (instr.sg.) I.3.6.
 V.1.8,9,10,11. VII.15.
 1.
 -ṇāya (dat.sg.) V.19.1.
 VII.15.1.
 -ṇasya (gen.sg.) I.8.4.
 V.2.1.
 -ṇe (loc.sg.) V.19.2.
- VI.8.6; 15.1,2. VII.
 15.1.
 -ṇās (nom.pl.) III.12.
 3,4; 16.1,2,3,4,5,6. V.
 1.6,7,15. VII.4.2; 10.
 1(2t.).
 -ṇān (acc.pl.) I.2.9; 5.
 4. V.1.12.
 -ṇānām (gen.pl.) III.
 16.2,4,6. VII.4.2.
 -ṇeṣu (loc.pl.) II.7.1,2;
 11.1,2. IV.3.4.
prāṇabandhana n. *fetter of*
the breath or life.
 -nam (nom.sg.) VI.8.2.
prāṇaṣarīra a. *with breath*
as body.
 -ras (nom.sg.) III.14.2.
prāṇasaṃcīta a. *whetted*
or prepared by the
breath.
 -tam (nom.sg.n.) III.
 17.6.
prāṇāpāna m. *inspiration*
and expiration.
 -nayos (gen.du.) I.3.3.
prāṇin a. *breathing, liv-*
ing; m. animal.
 -ṇi (nom.sg.m.) II.11.2.
prātar adv. *early in the*
morning, to-morrow.
 I.10.6; 12.3. V.3.6;
 11.5,7. VI.13.1.

prātaranuvāka m. <i>matin recital.</i>	—ye (nom.du.) VIII.12.1.
—kasya (gen.sg.) II.24.3.	—yābhyām (instr.du.) VIII.12.1.
—ke (loc.sg.) IV.16.2,4.	—yayos (gen.du.) VIII.12.1.
prātaḥsavana n. <i>morning libation</i> (of Soma).	prota (✓2 vā) a. <i>interwoven.</i>
—nam (nom.-acc.sg.) II.2.1,6. III.16.1(2t.),2.	—tam (nom.-acc.sg.n.) II.11.1,2; 12.1,2; 13.1,2; 14.1,2; 15.1,2; 16.1,2; 19.1,2; 20.1,2; 21.1,2. V.24.3.
prāduḥ adv. <i>forth to view, into sight.</i> I.12.2.	—tās (nom.-acc.pl.f.) II.17.1,2; 18.1,2.
prādeṣamātra a. <i>measuring a span.</i>	✓ plu float, swim, hover.
—ram (acc.sg.m.) V.18.1.	— +sam flow together.
priya a. <i>dear, beloved, one's own</i> ; n. <i>love, kindness.</i>	samplavate (pres.ind.mid.sg.) II.4.1.
—yam (acc.sg.n.) V.12.2(2t.); 13.2(2t.); 14.2(2t.); 15.2(2t.); 16.2(2t.); 17.2(2t.).	—vante (pres.ind.mid.pl.) II.15.1.
priyāpriya n. <i>pleasure and pain.</i>	

B

baka m.nm.pr.	prabaddhas (pass.ppl. nom.sg.) VI.8.2.
—kas (nom.sg.) I.2.13; 12.1,3.	bandhana a. <i>binding</i> ; n. <i>fetter, string.</i>
bata interj. <i>alas!</i> I.10.6. II.1.3(4t.). VIII.8.5.	—nam (acc.sg.n.) VI.8.2.
badhira a. <i>deaf.</i>	babhasa m. <i>eater, devourer.</i>
—rās (nom.pl.) V.1.10.	—sas (nom.sg.) IV.3.7.
✓ bandh bind.	barhis n. <i>straw</i> (of Kuṣa-grass), <i>sacrificial grass or bed</i> (vedi).
— +pra fasten.	

- (nom.sg.) V.18.2.
bala n. *might*.
 -lam (nom.-acc.sg.) II.
 22.5. VII.8.1(2t.); 2;
 26.1.
 -lena (instr.sg.) VII.8.
 1(7t.).
 -lāt (abl.sg.) VII.8.2
 (2t.); 9.1.
 -lasya (gen.sg.) VII.8.
 2.
balavant a. *powerful*.
 -vān (nom.sg.) VII.8.1.
 -vat (nom.sg.n.) II.22.1.
 -vantas (nom.pl.) II.22.
 5.
bali m. *tax, tribute, gift,*
esp. offering.
 -lim (acc.sg.) II.21.4.
 -layas (nom.pl.) V.14.1.
balin a. *powerful*.
 -lī (nom.sg.) VII.8.1.
bahirdhā adv.-prep. *out-*
side. III.12.7(2t.).
bahiṣpavamāna n. a cert.
sacred song.
 -nena (instr.sg.) I.12.4.
bahu a. *much, many*; n.
 acc. as adv. *much, of-*
ten.
 -hu (nom.-acc.sg.n.) IV.
 4.2,4(these two might
 be f. according to Pā-
 ṇini, cf. Wh.Gr.344.b;
 but better as above).
 V.13.1. VI.2.3(2t.);
 7.3,5. VII.10.1.
 -havas (nom.pl.) I.5.2,
 4. IV.10.3. VII.13.1.
 -hvyas (nom.pl.f.) VI.
 2.4.
bahudāyin a. *giving much,*
liberal.
 -yī (nom.sg.) IV.1.1.
bahudhā adv. *manifoldly*.
 IV.3.6.
bahupākya a. *having*
much cooked (for the
 poor).
 -yas (nom.sg.) IV.1.1.
bahula a. *thick, dense, wide,*
extended.
 -las (nom.sg.) V.15.1
 (2t.); 18.2.
bahuvid a. *knowing much*.
 -vit (nom.sg.) VII.5.2.
bāla a. *young, immature*.
 -lās (nom.pl.) V.1.11;
 24.5.
bila n. *clef, hollow, cavern*.
 -lam (nom.sg.) III.15.1.
bija n. *seed, germ, origin*.
 -jāni (nom.pl.) VI.3.1.
buḍila m.nm.pr.
 -las (nom.sg.) V.11.1.
 -lam (acc.sg.) V.16.1.

√buddh *know, awake.*

— +anu *be aware of, perceive.*

anububudhire (perf.ind. mid.pl.) VIII.7.2.

√bṛh (vṛh) *tear.*

— +pra *tear out.*

prābṛhat (impf.ind.act. sg.) IV.17.1,2,3.

br̥hant a. *great, loud*; n. a cert. *Sāman*.

—hatī (nom.sg.f.) 1.2.11.

—hat (nom.-acc.sg.n.) II. 14.1,2.

br̥haspati (*lord of prayer*)

m.nm.pr., mediator between gods and men.

—tis (nom.sg.) 1.2.11(2t.).

—tes (gen.sg.) II.22.1.

boddhṛ m. *perceiver.*

—dhā (nom.sg.) VII.8.1; 9.1.

brahmacarya n. *devotion to sacred knowledge, esp. chastity; religious studentship* (first of the four periods of a Brahman's life).

—yam (nom.-acc.sg.) IV. 4.1,3; 10.1. VI.1.1.

VIII.5.1(2t.),2(2t.),3(2t.); 7.3; 11.3.

—yeṇa (instr.sg.) VIII.

4.3; 5.1(2t.),2(2t.),3,4.

brahmacārin a. *leading the life of a religious student.*

—rī (nom.sg.) II.23.2.

IV.3.5; 10.2,4.

—rin (voc.sg.) IV.3.7; 10.3.

1 brahman n. *prayer, devotion, worship, piety; sacred text; theology; impersonal spirit pervading the universe, Brahman, the Absolute.*

—ma (nom.-acc.sg.) 1.7.5.

III.5.1,2; 11.4,5; 12.

7; 14.1,4; 18.1(2t.),

2; 19.1,4. IV.10.5

(4t.); 15.1,6; 17.9.

V.10.2; 11.1. VII.1.

5; 2.2; 3.1,2; 4.3(2t.);

5.3(2t.); 6.2; 7.2(2t.);

8.2; 9.2(2t.); 10.2(2t.);

11.2(2t.); 12.2(2t.);

13.2; 14.2(2t.). VIII.

3.4; 7.4; 8.3; 10.1;

11.1; 14.1.

—mañā (instr.sg.) III.

10.1,3; 11.2.

—maṇas (gen.sg.) III.

18.3,4,5,6. IV.5.2(2t.),

3(2t.); 6.3(2t.),4(2t.);

- 7.3(2t.), 4(2t.); 8.3(2t.), 4(2t.). VIII.3.4; 5.3.
- 2 **brahman** m. *priest, pray-er, Brahman; impersonal spirit pervading the universe; Brahman, the supreme All-soul and Creator (personified).*
- mā (nom.sg.) III.11.4. IV.16.2(2t.), 4; 17.8, 9, 10. VIII.15.1.
- māṇam (acc.sg.) IV.17.9, 10.
- brahmapatha** m. *path to Brahman (m.-n.).*
- thas (nom.sg.) IV.15.6.
- brahmapura** n. *Brahman's city.*
- ram (nom.sg.) VIII.1.5.
- re (loc.sg.) VIII.1.1, 2, 4.
- brahmapuruṣa** m. *servant of Brahman.*
- śās (nom.pl.) III.13.6.
- śān (acc.pl.) III.13.6(2t.).
- brahmabandhu** m. *priest's companion (merely), so-called Brahman.*
- dhus (nom.sg.) VI.1.1.
- brahmaloka** m. *world of Brahman.*
- kas (nom.sg.) VIII.4.2(2t.), 3; 5.4.
- kam (acc.sg.) VIII.3.2; 4.3; 13.1; 15.1.
- ke (loc.sg.) VIII.5.3, 4; 12.6.
- brahmavarcasa** n. *preëminence in divine science, holiness.*
- sam (nom.-acc.sg.) III.13.3. V.12.2; 13.2; 14.2; 15.2; 16.2; 17.2.
- sena (instr.sg.) II.16.2. III.18.3, 4, 5, 6. V.19.2; 20.2; 21.2; 22.2; 23.2.
- brahmavarcasin** a. *possessing preëminence in divine science or holiness, holy.*
- si (nom.sg.) II.12.2. III.13.3.
- brahmavādin** m. *declarer of sacred learning, theologian.*
- dinas (nom.pl.) II.24.1.
- brahmavid** a. *having sacred knowledge; m. theologian.*
- vit (nom.sg.m.) IV.9.2.

- vidas (gen.sg.m.) IV. 14.2. **brāhmaṇahan** m. *murderer of a priest, sacerdoticide.*
brahmavidyā f. *science of sacred knowledge.*
 -(nom.sg.) VII.1.4. -hā (nom.sg.) VII.15.2,3.
 -yām (acc.sg.) VII.1.2; 2.1; 7.1. √**brū** *speak, tell.*
brahmasaṁstha a. *wholly devoted to sacred knowledge.* bravīmi (pres.ind.act.sg.) VI.7.2. VII.24.2.
 -thas (nom.sg.) II.23.2. -vāṇi (pres.subj.act.sg.) IV.5.2; 6.3; 7.3; 8.3.
brahmahan m. *murderer of a priest, sacerdoticide.* brūyāt (pres.opt.act.sg.) I.7.8; 8.6,8. II.22.3, 4(2t.). III.16.2,4,6.
 -hā (nom.sg.) V.10.9. IV.9.2. V.2.3. VII.15.4. VIII.1.3,5.
brahmopaniṣad f. *secret doctrine of Brahman, Brahma-Upaniṣad.* -yus (pres.opt.act.pl.) VII.15.3,4. VIII.1.2, 4.
brāhmaṇa (a. *having to do with brahman*) m. *priest, theologian, Brahman.* bruvīthās (pres.opt.mid.sg.) IV.4.2.
 -ṇas (nom.sg.) VII.15.2. -vīta (pres.opt.mid.sg.) V.3.4.
 -ṇam (acc.sg.) VII.15.2. brūhi (inv.act.sg.) V.3.6; 11.6.
 -ṇasya (gen.sg.) IV.1.7. bravītu (inv.act.sg.) IV.5.2; 6.3; 7.3; 8.3; 14.3. VI.1.7. VII.1.5; 2.2; 3.2; 4.3; 5.3; 6.2; 7.2; 8.2; 9.2; 10.2; 11.2; 12.2; 13.2; 14.2.
 -ṇayos (gen.du.) I.8.2. abravīt (impf.ind.act.sg.) V.3.4.
 -ṇān (acc.pl.) II.20.2. V.3.7.
 -ṇānām (gen.pl.) VIII.14.1. **brāhmaṇayoni** f. *birth-station of a priest.*
 -nim (acc.sg.) V.10.7.

— +pra *proclaim, in-*
struct.
 prabravāma (pres.subj.
 act.pl.) IV.10.4.
 -brūyāt (pres.opt.act.
 sg.) III.11.5. VI.
 14.2.

-brūhi (imv.act.sg.) IV.
 10.2.
 -brūtam (imv.act.du.)
 VIII.8.1.
 — +prati *answer.*
 pratyabravīt (impf.ind.
 act.sg.) IV.4.4.

BH

bhakta a. *divided; n. por-*
tion, food.
 -tam (acc.sg.n.) V.19.1.
 ✓**bhaks** *partake of, eat,*
drink.
 bhakṣayanti (pres.ind.
 act.pl.caus.) V.10.4.
bhaga m. *dispenser, lord.*
 -gasya (gen.sg.) V.2.
 7.
bhagavattas adv. (= abl.
 of **bhagavant**) *from*
your reverence! I.8.
 7,8.
bhagavaddṛṣa a. *like your*
reverence!
 -ṣebhyas (abl.pl.) IV.
 9.3. VII.1.3.
bhagavant a. *fortunate, ex-*
cellent, blessed; (esp.
nom.-voc.) the gentle-
man, your highness,
sir!
 -vān (nom.sg.) I.11.3,

4,6,8; 12.2. IV.5.2;
 6.3; 7.3; 8.3; 9.2; 14.
 3. V.3.4. VI.1.7; 5.
 4; 6.5; 8.7; 9.4; 10.
 3; 11.3; 12.3; 13.3;
 14.3; 15.3; 16.3. VII.
 1.3,5; 2.2; 3.2; 4.3;
 5.3; 6.2; 7.2; 8.2; 9.
 2; 10.2; 11.2; 12.2;
 13.2; 14.2; 26.2.
 -vantam (acc.sg.) I.11.
 1,2(2t.). IV.4.3.
 -vatas (gen.sg.) VIII.
 7.3.
 -vati (loc.sg.) IV.4.3.
 -van (voc.sg.) V.1,7,
 12; 3.6.
 -vas (voc.sg.) IV.1.8;
 2.2,4; 5.1; 6.2; 7.2;
 8.2; 9.1; 14.2. V.3.1,
 2(3t.),3(2t.); 12.1; 13.
 1; 14.1; 15.1; 16.1;
 17.1. VI.1.4; 12.1(5t.).
 VII.1.1,2(2t.),3(2t.),5;

- 2.2; 3.2; 4.3; 5.3; 6.2; 7.2; 8.2; 9.2; 10.2; 11.2; 12.2; 13.2; 14.2; 16.1(2t.); 17.1; 18.1; 19.1; 20.1; 21.1; 22.1; 23.1; 24.1. VIII.7.4; 8.1,3(2t.); 9.2; 10.3; 11.2.
 -vantāu (nom.du.) I.8.2.
 -vantas (nom.voc.pl.) V.11.2,4,5(2t.). VI.1.7.
 -vadbhyas (dat.pl.) V.11.5.
bhaya n. *fear, danger*.
 -yam (acc.sg.) VIII.9.1; 10.1; 11.1.
 -yasya (gen.sg.) I.3.1.
√bhal look.
 - +ni *perceive*.
 nibhālayase (pres.ind. mid.sg.caus.) VI.12.2; 13.2.
bhallākṣa m.nm.pr. (*Clear-eye*).
 -(voc.sg.) IV.1.2(2t.).
bhavant a. *lordly*; as 2 pers.pron. *thou, ye, your honor, sir, lady!*
 -vati (voc.sg.f.) IV.4.1.
bhos (voc.sg.m.) IV.4.4(2t.); 14.2. VI.7.2(2t.).
- bhasman** a. *devouring*; n. *ashes*.
 -ni (loc.sg.) V.24.1
√bhā *be bright, shine*.
 bhāsi (pres.ind.act.sg.) IV.9.2.
 -āti (pres.ind.act.sg.) III.18.4(2t.),4(2t.),5(2t.),6(2t.). IV.14.2; 15.4(2t.).
 - +prati *shine against, be clear to, occur to*.
 pratibhānti (pres.ind.act. pl.) VI.7.2.
 - +vi *illumine, become bright*.
 vibhātas (pass.ppl.nom. sg.) VIII.4.2.
bhāmanī a. *light-leading*; m.nm.pr.
 -nīs (nom.sg.m.) IV.15.4.
bhārūpa a. *with light as form*.
 -pas (nom.sg.) III.14.2.
bhāllaveya m.nm.pr.
 -yas (nom.sg.) V.11.1.
 -yam (acc.sg.) V.14.1.
√bhāṣ *speak*.
 abhāṣathās (impf.ind. mid.sg.) V.3.6.
bhās n. *sheen, light*.
 -(nom.sg.) I.6.5,6; 7.4(2t.).

bhāsvant a. *shining*.

—vatas (acc.pl.) VII.
11.2.

√**bhikṣ** *beg*.

bibhikṣe (perf.ind.mid.
sg.) I.10.2. IV.3.5.

bhikṣā f. *alms*.

—ṣām (acc.sg.) IV.3.7.

√**bhid** *split*.

bhinddhi (imv.act.sg.)
VI.12.1(2t.).

bhinnam (pass.ppl.nom.
sg.n.) VI.12.1.

—nā (pass.ppl.nom.sg.f.)
VI.12.1.

— + nis *split asunder, di-
vide*.

nirabhidyata (impf.ind.
pass.sg.) III.19.1.

— + vi *split in pieces*.

vyabhetsyata (cond.ind.
mid.sg.) V.16.2.

√**bhī** *fear*.

bibhyatas (pres.ppl.act.
nom.pl.) I.4.2.

√**bhuj** *enjoy, be of use to,
serve*.

bhuñjāmas (pres.ind.act.
pl.) IV.11.2; 12.2;
13.2.

bhuvana n. *being, thing,
world*.

—nasya (gen.sg.) IV.3.6.

bhuvas (indecl. *air*) sacred
syll.; probably voc.pl.
of **bhū**, *O ye spaces*.

II.23.3. III.15.3,6. IV.
17.3,5.

√**bhū** *become, be*.

bhavāmi (pres.ind.act.
sg.) VIII.14.1.

—vati (pres.ind.act.sg.)

I.1.4,7,8,10(2t.); 2.14;

3.1,7; 4.5; 9.2,4; 13.4.

II.1.3(2t.); 4.2; 5.2; 6.

2; 7.2; 8.3; 10.3,4,6;

11.2(2t.); 12.2(2t.);

13.2(2t.); 14.2(2t.);

15.2; 16.2; 17.2(2t.);

18.2(2t.); 19.2(2t.);

20.2; 21.2. III.11.3;

13.1,2,3,4,5,8; 14.1

(2t.); 16.2,4,6; 18.1,2.

IV.3.8(2t.); 5.3; 6.4;

7.4; 8.4; 11.2; 12.2;

13.2; 16.3,5; 17.8,9.

V.1.1,2,5,15; 2.1,2

(2t.); 9.2; 10.6,10;

12.2; 13.2; 14.2; 15.

2; 16.2; 17.2; 24.2.

VI.1.1,3,4,6; 2.4; 3.1,

4; 4.7; 5.1,2,3; 6.1,2,

3,4; 8.1(3t.),6(2t.);

10.1; 16.1,2. VII.1.5;

2.2; 3.2; 4.3; 5.2(2t.),

3; 6.2; 7.2; 8.1(10t.),

2; 9.1(7t.), 2; 10.1(2t.),
 2(2t.); 11.2; 12.2; 13.
 2; 14.2; 15.4(2t.);
 25.2(3t.); 26.2(2t.).
 VIII.1.6(2t.); 2.1, 2, 3,
 4, 5, 6, 7, 8, 9, 10; 4.2(3t.),
 3; 5.4; 6.3(2t.), 4(2t.);
 9.1(2t.), 2(2t.); 10.1
 (2t.), 2, 3(2t.), 4; 11.1, 2.
 -vatas (pres.ind.act.du.)
 III.17.6.
 -vanti (pres.ind.act.pl.)
 II.6.2; 12.1; 23.2. V.
 3.3; 9.1; 10.5(2t.), 6.
 VI.9.3; 10.2. VII.4.
 1; 5.1; 6.1(2t.); 10.1;
 14.2; 25.2. VIII.1.5;
 6.6(2t.).
 abhavatām (impf.ind.act.
 du.) III.19.1.
 -van (impf.ind.act.pl.) I.
 4.4.
 babhūva (perf.ind.act.
 sg.) I.2.13; 10.5; 12.
 2. III.17.6. V.3.7.
 -vus (perf.ind.act.pl.) I.
 8.1. IV.6.1; 7.1; 8.1.
 abhūvam (aor.ind.act.sg.)
 II.22.3, 4(2t.).
 -ūt (aor.ind.act.sg.) V.
 3.7. VI.4.6(3t.), 7; 7.6.
 bhaviṣyati (fut.ind.act.
 sg.) I.9.3. V.2.1, 2.

VI.8.3, 5. VII.10.1(2t.).
 -yanti (fut.ind.act.pl.)
 I.5.2, 4. VIII.8.4.
 abhaviṣyas (cond.ind.act.
 sg.) V.13.2.
 -yat (cond.ind.act.sg.)
 VII.2.1.
 bhūta pass.ppl., which
 see.
 -te (pass.ppl.loc.sg.) IV.
 6.1; 7.1; 8.1.
 -tvā grd. III.6.3; 7.3;
 8.3; 9.3; 10.3. V.10.
 5(2t.), 6(2t.). VIII.8.
 2(2t.).
 - +anu *attain, compre-*
hend, notice.
 anubhavasi (pres.ind.act.
 sg.) VI.7.3, 6.
 -vati (pres.ind.act.sg.)
 VII.3.1(2t.).
 - +abhi *be against, over-*
come.
 abhibhaviṣyāmas (fut.
 ind.act.pl.) I.2.1.
 - +ā *be present, live*
upon, continue to live.
 ābhavanti (pres.ind.act.
 pl.) VI.9.3; 10.2.
 - +parā *perish, vanish,*
overcome.
 parābhaviṣyanti (fut.ind.
 act.pl.) VIII.8.4.

- +anupra *spread through, fill*.
 anuprabhūtas (pass.ppl. nom.sg.) VI.11.1.
 - +sam *come together, originate, develop*.
 sambhavati (pres.ind.act. sg.) V.4.2; 5.2; 6.2; 7.2; 8.2.
 samabhavat (impf.ind. act.sg.) III.19.1.
 sambhūtas (pass.ppl. nom.sg.) V.9.2.
 - +abhisam *attain, get possessed of, change into*.
 abhisambhavāmi (pres.ind. act.sg.) VIII.13.1(2t.).
 -vati (pres.ind.act.sg.) IV.15.1.
 -vanti (pres.ind.act.pl.) V.10.1,3.
 -vitā (nm.ag.nom.sg.) III.14.4.
bhū f. *the world, space, earth*; see *bhuvas, bhūr*.
bhūta a. *become, been*; n. *existence, world, creature; demon*.
 -tam (nom.sg.n.) III. 12.1(2t.); 2; 15.4.
 -tāni (nom.-acc.pl.) I. 9.1; 11.5,7,9. II.9.2. III.12.6; 19.3(2t.). V.10.8; 24.5. VIII. 1.4; 11.1,2.
 -tānām (gen.pl.) I.1.2. VI.3.1.
 -teṣu (loc.pl.) V.18.1; 24.2.
bhūtavidyā f. *science of hostile beings or demons*.
 -(nom.sg.) VII.1.4.
 -yām (acc.sg.) VII.1. 2; 2.1; 7.1.
bhūman m. *plenty, abundance, multitude*.
 -mā (nom.sg.) VII.23. 1(3t.); 24.1(2t.).
 -mānam (acc.sg.) I.5.4. VII.23.1.
bhūmibudhna a. *with the earth for bottom or foundation*.
 -nas (nom.sg.) III.15. 1.
bhūyāns a. compar. *more, mightier, better*; n. acc. as adv. *moreover, further, still*.
 -yān (nom.sg.) VII.4. 1; 12.1; 13.1; 15.1.
 -yas (nom.-acc.sg.n.) III. 11.6(2t.). V.10.6. VI.

- 5.4; 6.5; 8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3. VII. 1.5(2t.); 2.2(2t.); 3.1,2(2t.); 4.3(2t.); 5.1,3(2t.); 6.1,2(2t.); 7.1,2(2t.); 8.1,2(2t.); 9.1,2(2t.); 10.2(2t.); 11.1,2(2t.); 12.2(2t.); 13.2(2t.); 14.2(2t.). VIII.9.3; 10.4; 11.3. -yasī (nom.sg.f.) VII. 2.1; 14.1. -yasyas (nom.pl.f.) VII. 10.1.
- bhūyīṣṭha** a. *supl. most abundant, greatest, best.* -ṭham (nom.sg.n.) VI. 2.4.
- bhūr** (indecl. *earth*) *sacred syl.; probably voc.sg. of bhū, O earth!* II. 23.3. III.15.3,5. IV. 17.3,4.
- bhṛṣa** a. *strong, intense; n.acc. as adv. violently.* -ṣam (acc.sg.n.) VII. 15.2.
- bhṛṣajakṛta** a. *made healing, curative.* -tas (nom.sg.) IV.17.8.
- bhogya** grdv. *to be enjoyed; n. enjoyment, use, gain.* -yam (acc.sg.n.) VIII. 9.1,2; 10.2,4; 11.1,2.
- bhojana** n. *the enjoying; food.* -nam (acc.sg.) V.2.7.
- bhos**, see **bhavant**.
- bhrātṛ** m. *brother.* -tā (nom.sg.) VII.15.1. -taram (acc.sg.) VII. 15.2. -taras (nom.pl.) VIII. 2.3.
- bhrātṛloka** m. *world of brothers.* -kena (instr.sg.) VIII. 2.3.
- bhrātṛlokakāma** a. *desirous of the world of brothers.* -mas (nom.sg.) VIII. 2.3.
- bhrātṛhan** m. *fratricide.* -hā (nom.sg.) VII.15. 2,3.

M

- ma-** pron.st. 1 pers., see **aham**.
- maghavant** a. *rich in gifts*;
m. *patron of a sacrifice*, esp. *Indra*.
-vān (nom.sg.) VIII.
11.3.
-van (voc.sg.) VIII.9.
2,3; 10.3,4; 11.2,3;
12.1.
- majjan** m. *marrow, pith*.
-jā (nom.sg.) II.19.1.
VI.5.3.
-jñas (gen.sg., acc.pl?) II.
19.2 (2t.).
- matacīhant** a. *having hail
destroyed, without
hail(?)*.
-hateṣu (loc.pl.) I.10.1.
- mati** f. *thought, reverence*.
-tis (nom.sg.) VII.18.1.
-tim (acc.sg.) VII.18.
1.
- matsya** m. *fish*.
-yam (acc.sg.) I.4.3.
- ✓**math, manth** *shake, stir,
churn*.
mathyamānasya (pres.
ppl.pass.gen.sg.) VI.
6.1.
-+abhi *turn round,
whirl*.
- abhimanthati (pres.ind.
act.sg.) II.12.1.
-+upa *mix*.
upamathya grd. V.2.4.
- madgu** m. a cert. *aquatic
bird*.
-gus (nom.sg.) IV.8.1,
2.
- madyapa** a *drinking spir-
ituous liquors*.
-pas (nom.sg.) V.11.5.
- madhu** n. *mead, honey*.
-(acc.sg.) VI.9.1.
- madhukṛt** a. *making sweet-
ness or honey*; m. *bee*.
-tas (nom.pl.) III.1.2;
2.1; 3.1; 4.1; 5.1.
VI.9.1.
- madhunādī** f. *honey-cell*.
-dyas (nom.pl.) III.1.
2; 2.1; 3.1; 4.1; 5.1.
- madhya** a. *middle*; n. *the
middle, mid-heaven*;
loc. as adv.-prep. *amid,
inside, between, among*.
-yāt (abl.sg.) VI.13.2.
-ye (loc.sg.) III.5.3;
11.1; 16.2,4,6. VI.11.
1.
- madhyamdina** m. *midday*.
-nāt (abl.sg.) II.9.6.
-ne (loc.sg.) II.9.5; 14.1.

madhyama a. supl. <i>mid-most, medium.</i>	3; 8.3; 16.1. V.1.5, 11(2t.), 14; 18.2; 22.
-mas (nom.sg.) VI.5.1, 2, 3.	2. VI.5.1, 4; 6.2, 5; 7.6; 8.2(2t.), 6; 15.1, 2.
✓ man <i>think, believe, take to be, perceive.</i>	VII.3.1(6t.), 2; 26.1. VIII.6.5; 12.5.
manute(pres.ind.mid.sg.) VII.18.1; 19.1(3t.). VIII.5.2.	-sā (instr.sg.) II.22.2. IV.16.2. V.1.8, 9, 10. VII.3.1. VIII.12.5.
-nyante (pres.ind.mid.-pass.pl.) I.2.10, 11, 12. VIII.8.5.	-sas (abl.-gen.sg.) VII.3.2(3t.); 4.1.
-navāi (pres.subj.mid.sg.) VIII.12.5.	-si (loc.sg.) V.22.2. VI.8.6; 15.1, 2.
-nvīran (pres.opt.mid.pl.) VII.13.1(2t.).	manāṁsi (nom.pl.) V.1.15.
manvānas (pres.ppl.mid.nom.sg.) VII.15.4; 25.2.	✓ manasy <i>have in mind, intend.</i>
-nasya(pres.ppl.mid.gen.sg.) VII.26.1.	manasyati (pres.ind.act.sg.) VII.3.1; 4.1; 5.1.
matam (pass.ppl.nom.sg.n.) VI.1.3.	manu m.nm.pr. <i>the man, father of mankind.</i>
-tvā grd. VII.18.1.	-nus (nom.sg.) III.11.4. VIII.15.1.
mimāṁsām (des.vbl.f.acc.sg.) V.11.1.	-nave (dat.sg.) III.11.4. VIII.15.1.
- +prati <i>answer, oppose.</i>	manuṣya a. <i>human</i> ; m. <i>man.</i>
pratimanvānas (pres.ppl.mid.nom.sg.) IV.3.7.	-yās (nom.pl.) II.9.3.
manas n. <i>mind.</i>	-yān (acc.pl.) VII.2.1; 7.1.
-(nom.-acc.sg.) I.2.6; 7.3(2t.). II.7.1; 11.1. III.13.4; 18.1. IV.3.	-yebhyas (dat.-abl.pl.) II.22.2. IV.9.2.

- yānām (gen.pl.) VII. 6.1.
manuṣyakāma m. *human desires*.
 -mān (acc.pl.) I.7.8.
 -mānām (gen.pl.) I.7.6.
manomaya a. *spiritual, mental*.
 -yas (nom.sg.) III.14.2.
mantrī m. *thinker*.
 -tā (nom.sg.) VII.8.1; 9.1.
mantra m. *thought, speech*, esp. *hymn* (of the Veda, including ṛc, yajus, sāman).
 -rās (nom.pl.) VII.4.1, 2; 5.1; 26.1.
 -rān (acc.pl.) VII.3.1; 14.1.
 -rāṇām (gen.pl.) VII.4. 2.
 -reṣu (loc.pl.) VII.4.1; 5.1.
 ✓ **mantray** *speak*.
 - + ā *address, invite*.
 āmantrayām (vbl.f.acc. sg.) IV.4.1.
 - + upa *call near, persuade*.
 upamantrayate (pres.ind. mid.sg.) II.13.1. V. 8.1.
- mantravid** a. *knowing the Mantras*.
 -vit (nom.sg.m.) VII.1. 3.
mantha m. *churning; mixed beverage; spoon, churning-stick*.
 -tham (acc.sg.) V.2.4,6.
 -the (loc.sg.) V.2.4,5 (4t.).
manthana n. *kindling fire by friction*.
 -nam (nom.sg.) I.3.5.
maraṇa n. *death*.
 -ṇam (nom.sg.) III.17. 5.
marīci f. *ray, beam*.
 -cayas (nom.pl.) II.2.1. 1. III.1.1.
marut m.pl. *the Maruts* (gods of the wind, companions of Rudra and Indra).
 -tas (nom.pl.) III.9.1.
 -tām (gen.pl.) III.9.3,4.
martya a. *mortal*.
 -yam (nom.sg.n.) VII. 24.1. VIII.3.5; 12.1.
 -yās (nom.pl.) IV.3.6.
maçaka m. *biting insect; gnat, fly*.
 -kas (nom.sg.) VI.9.3; 10.2.

- ✓**mah** *be great; caus. magnify, delight, honor.*
 mahayan (pres.ppl.act. nom.sg.caus.) VIII. 8.4.
mahattā f. *greatness.*
 -tām (acc.sg.) VII.6.1.
mahant (mahānt) a. *great; n. greatness.*
 -hān (nom.sg.) II.11.2; 12.2(2t.); 13.2(2t.); 14.2(2t.); 15.2(2t.); 16.2(2t.); 17.2(2t.); 18.2(2t.); 19.2(2t.); 20.2(2t.).
 -hāntam (acc.sg.) IV. 3.7.
 -hat (acc.sg.n.) V.2.4.
 -hatas (gen.sg.) VI.7.3, 5; II.1.
mahayya a. (grdv.caus.?) *to be delighted.*
 -yas (nom.sg.) VIII.8.4.
mahas n. *greatness; splendor.*
 -(nom.sg.) III.13.5.
mahasvant a. *great; splendid.*
 -vān (nom.sg.) III.13.5.
mahātman a. *great-hearted, mighty.*
 -nas (acc.pl.) IV.3.6.
- mahāpatha** m. *chief road, highway.*
 -thas (nom.sg.) VIII.6. 2.
mahāmanas a. *great-hearted 'or minded, noble; proud.*
 -nās (nom.sg.m.) II.11. 2. VI.1.2.3.
mahāvṛṣa m. *great bull;*
 pl.nm.pr.
 -ṣeṣu (loc.pl.) IV.2.5.
mahāçāla m. *great householder.*
 -lās (nom.pl.) V.11.1,3, VI.4.5.
mahāçrotriya a. *greatly learned (in sacred lore).*
 -yās (nom.pl.) V.11.1, 3. VI.4.5.
mahidāsa m.nm.pr.
 -sas (nom.sg.) III.16.7.
mahiman m. *greatness, might.*
 -mā (nom.sg.) III.12.6. VII.24.2.
 -mānam (acc.sg.) IV.3. 7.
 -mnā (instr.sg.) I.1.9.
 -mni (loc.sg.) VII.24.1 (2t.).
 ✓**mahīy** *be great, happy, or blessed.*

- mahīyate (pres.ind.mid. sg.) VIII.2.1,2,3,4,5, 6,7,8,9,10.
 -yamānas (pres.ppl.mid. nom.sg.) VIII.10.1.
 1 mā adv.-conj. *not; that not, lest* (w. unaug. pret., doubtfully w. opt.). III.11.2; 15.2; 16.2,4,6. IV.1.2(2t.); 10.2. V.1.12. VI.7.1. VIII.14.1(2t.).
 2 mā, see *aham*.
 ✓mā *measure, prepare; caus. build*.
 māpayām (caus.vbl.f.acc. sg.) IV.1.1.
 - +atvi, see *ativimāna*.
 māṁsa n. *meat*.
 -sam (nom.sg.) II.19.1. VI.5.1.
 mātṛ f. *mother*.
 -tā (nom.sg.) VII.15.1.
 -taram (acc.sg.) IV.4. 1,4. V.24.5. VII.15.2.
 -taras(nom.pl.) VIII.2.2.
 mātṛloka m. *world of mothers*.
 -kena (instr.sg.) VIII. 2.2.
 mātṛlokakāma a. *desirous of the world of mothers*.
 -mas (nom.sg.) VIII.2. 2.
 mātṛhan m. *matricide*.
 -hā (nom.sg.) VII.15. 2,3.
 mātṛā f. *measure, limit, period; small measure, particle; due measure, arrangement*.
 -rām (acc.sg.) II.24.16. III.19.1.
 mādhyam̐dina a. *meridional, midday's*.
 -nam (nom.-acc.sg.n.) II. 24.1,10. III.16.2,3(2t.), 4.
 -nasya (gen.sg.) II.24. 7.
 mānava a. *human; m. man*.
 -vas (nom.sg.m.) IV. 17.9.
 -vam (acc.sg.m.) IV.15. 6.
 mānasa a. *mental, spiritual*.
 -sas (nom.sg.) IV.15.5. V.10.2.
 mānuṣa a. *human*.
 -ṣam (nom.sg.n.) V.3.6.
 -ṣasya (gen.sg.) V.3.6.
 -ṣās (nom.pl.) V.1.4.

māsa m. <i>month</i> .	✓ muc, mokṣ <i>release</i> .
-sān (acc.pl.) IV.15.5.	mucyate (pres.ind.pass.
V.9.1; 10.1,3.	sg.) VI.16.2.
-sebhyas (abl.pl.) IV.	- +pra <i>untie, loose</i> .
15.5. V.10.2,4.	pramucya grd. VI.14.2.
mithuna a. <i>paired</i> ; m.	VIII.13.1.
<i>pair, couple</i> ; n. <i>pair,</i>	- +vi <i>set free, abandon,</i>
<i>copulation, union</i> .	<i>give up</i> .
-nam (nom.sg.n.) I.1.5,	vimokṣye (fut.ind.mid.
6.	sg.) VI.14.2.
-nāt (abl.sg.) II.13.2	✓ mud <i>be merry, rejoice</i> .
(2t.).	modamānas (pres.ppl.
-nē (loc.sg.) II.13.1,2.	mid.nom.sg.) VI.11.1.
-nāu (nom.du.m.) I.1.6.	muṣṭi f. <i>fist, handful</i> .
mithunin a. <i>pairing</i> .	-ṭis (nom.sg.) VII.3.1.
-nī (nom.sg.; BR. treat	mūtra n. <i>urine</i> .
as adv., which it is in	-ram (nom.sg.) VI.5.2.
effect, see Wh.Gr.	mūrta a. <i>thickened, coagu-</i>
1093.a) II.13.2.	<i>lated</i> .
mīmāṃsā f., see ✓ man .	-tās (nom.pl.f.) VII.10.
mukha n. <i>mouth, face</i> ; <i>be-</i>	I (2t.).
<i>ginning, head</i> .	mūrdhan m. <i>head, chief,</i>
-kham (nom.-acc.sg.) IV.	<i>leader</i> .
2.5; 14.2.	-dhā (nom.sg.) I.8.6
-khenā (instr.sg.) III.6.	(2t.), 8(2t.); 10.9, 10,
1.3; 7.1,3; 8.1,3; 9.1,	11; 11.4, 5, 6, 7, 8, 9. V.
3; 10.1,3. IV.2.5.	12.2(2t.); 18.2.
-khāt (abl.sg.) VIII.13.1.	-dhānam (acc.sg.) VIII.
mukhya a. <i>pertaining to</i>	6.6.
<i>the mouth or face</i> ; <i>chief,</i>	mūla n. <i>root, basis, origin,</i>
<i>primary</i> .	<i>cause</i> .
-yas (nom.sg.) I.2.7;	-lam (nom.-acc.sg.) VI.
5.3.	8.4(4t.), 6(3t.).

-le (loc.sg.) VI.11.1.	- +ava <i>gropc, consider.</i>
√mr̥ <i>die.</i>	avamr̥ṣya grd. VI.13.1.
mriyate (pres.ind.pass.- mid.sg.) VI.11.3(2t.).	- +vi <i>feel, try, examine.</i>
-yasva (imv.pass.sg.) V. 10.8.	vimr̥ṣtam (pass.ppl.nom. sg.n.) I.1.4.
mr̥ttikā f. <i>earth, clay, loam.</i>	megha m. <i>cloud.</i>
-(nom.sg.) VI.1.4.	-ghas (nom.sg.) II.3.1; 4.1; 15.1. III.19.2. V. 10.6(2t.).
mr̥tpiṇḍa m. <i>lump of clay.</i>	medhāvin a. <i>intelligent.</i>
[-ḍas (nom.sg.) I.2.7*, 8*.]	-vī (nom.sg.) VI.14.2.
-ḍena (instr.sg.) VI.1.4.	māitreya m.nm.pr.
mr̥tyu m. <i>death.</i>	-yas (nom.sg.) I.12.1,3.
-yus (nom.sg.) I.4.3. VIII.4.1.	māithuna a. <i>paired; n.</i> <i>copulation.</i>
-yum (acc.sg.) II.22.4. VII.26.2.	-nam (acc.sg.n.) III.17. 3.
-yunā (instr.sg.) VIII. 12.1.	māuna n. <i>condition of be- ing a Muni or holy sage, silence.</i>
-yos (abl.-gen.sg.) I.4. 2. II.22.3,5.	-nam (nom.sg.) VIII. 5.2.
mr̥ditakaṣāya a. <i>with pas- sion or impurity</i>	√mred̥ <i>gratify.</i>
<i>rubbed or wiped away.</i>	- +ni <i>delight, bless.</i>
-yāya (dat.sg.) VII.26. 2.	nimreḍeran (pres.opt. mid.pl.) III.19.4.
mr̥du a. <i>soft, gentle, tender.</i>	√mlā <i>relax, fade.</i>
-(nom.sg.n.) II.22.1.	- +vi <i>wither away, de- cay.</i>
mr̥nmaya a. <i>made of clay, earthen.</i>	vyamlāsyetām (cond.ind. mid.du.) V.17.2.
-yam (nom.sg.n.) VI.1.4.	√mluc <i>go to rest, set.</i>
√mr̥ṣ <i>stroke, grasp, con- sider.</i>	- +ni <i>go down, set.</i>

nimlocati (pres.ind.act.
sg.) III.11.3.

nimumloca (perf.ind.act.
sg.) III.11.2.

Y

ya- st.rel.pron. *who, which, what* (subst. and a.), *if anybody*; n.w. word of any number or gender *that is, namely*; n. acc. as adv.conj., -I. *that* (w.word of saying, thinking, etc.), *so that, as for the fact that, 2. since, 3. when, if*.

yas (nom.sg.m.) I.1.7, 8,10(3t.); 2.7,8(2t.), 14; 3.1(2t.),3(2t.),7(2t.); 4.5; 5.1(2t.),3,5(2t.); 6.6,7; 7.5,7,9; 8.6,8; 9.2,4; 13.4(2t.). II.1.4; 2.3; 3.2; 4.2; 5.2; 6.2; 7.2; 8.3(2t.); 10.6; 11.2; 12.2; 13.2; 14.2; 15.2; 16.2; 17.2; 18.2; 19.2; 20.2; 21.2,4; 24.2,16(2t.). III.6.3; 7.3; 8.3; 9.3; 10.3; 11.3; 12.7(2t.),8(2t.),9(2t.); 13.1(2t.),2(2t.),3(2t.),4(2t.),5(2t.),6(2t.),8(2t.); 15.2; 16.7(2t.);

18.3,4,5,6(2t.); 19.4. IV.1.4,6; 3.8(2t.); 5.3(2t.); 6.4(2t.); 7.4(2t.); 8.4(2t.); 11.1,2(2t.); 12.1,2(2t.); 13.1,2(2t.); 15.1,2,3,4; 16.1. V.1.1,2,3,4,5; 3.4; 10.6(3t.),10(3t.); 12.2; 13.2; 14.2; 15.2; 16.2; 17.2; 18.1; 24.1,2,3. VI.5.1(3t.),2(3t.),3(3t.); 6.1,2,3,4; 8.6; 9.4; 10.3; 11.1(3t.),3; 12.3; 13.3; 14.3; 15.3; 16.3. VII.1.5; 2.2; 3.2; 4.3(2t.); 5.3(2t.); 6.2; 7.2(2t.); 8.2; 9.2(2t.); 10.2(2t.); 11.2(2t.); 12.2(2t.); 13.2; 14.2(2t.); 16.1; 23.1; 24.1. VIII.3.1(2t.),4; 4.1; 5.1; 7.1(2t.),3(2t.),4(3t.); 10.1; 12.4(3t.),5.

yat (nom.-acc.sg.n.) I. 1.3,5,8(2t.); 2.9(2t.), 10,12; 3.3(2t.),4,9,12; 4.2,4,5; 6.5(2t.),6(2t.); 7.4(4t.),5(2t.); 10.2,6.

II.1.1(2t.),3(2t.),4; 4.
 I(2t.); 8.1(3t.),2(4t.);
 9.2,3,4,5,6,7,8; 24.1.
 III.1.4; 2.3; 3.3; 4.
 3; 5.3; 6.1; 7.1; 8.
 1; 9.1; 10.1; 12.1,3,
 4(2t.),7; 13.7(2t.);
 15.4(2t.),5,6,7; 17.1
 (3t.),2(3t.),3(3t.),4,7;
 19.2(5t.),3,4. IV.1.4
 (2t.),6(2t.); 3.7; 10.5
 (3t.); 15.5; 16.1(3t.).
 V.1.13(2t.),14(2t.); 2.
 1; 3.2; 8.1(2t.); 10.
 7(2t.); 12.2; 13.2; 14.
 2; 15.2; 16.2; 17.2;
 19.1,2; 20.2; 21.2; 22.
 2; 23.2. VI.1.3,7; 4.
 1(3t.),2(3t.),3(3t.),4
 (3t.),6(3t.),7; 7.4; 9.
 3(2t.); 10.2(2t.); 11.
 2; 13.1. VII.1.1,3;
 2.1; 5.2(2t.); 10.1
 (5t.); 24.1. VIII.1.1
 (2t.),2(3t.),3(2t.); 3.
 2,5(4t.); 5.1(2t.),2(2t.),
 3(2t.); 8.1; 9.2; 10.
 3; 11.2,3; 12.6; 14.1.
 yā (nom.sg.f.) I.3.4(2t.);
 10.9,10,11; 11.4,6,8.
 III.12.2(2t.),3; 19.2.
 VII.10.1.
 yam (acc.sg.m.) V.12.1;

13.1; 14.1; 15.1; 16.
 1; 17.1. VI.12.2.
 VIII.1.5(4t.); 2.10
 (3t.); 3.5; 5.3; 7.2.
 yām (acc.sg.f.) I.3.9,11.
 IV.2.2. V.3.6; 19.1;
 20.1; 21.1; 22.1; 23.1.
 yena (instr.sg.) I.3.8,10
 (2t.). V.11.6. VI.1.3.
 yasmāi (dat. sg.) IV.3.6.
 yasya (gen.sg.) I.6.7.
 III.14.4.
 yasmin (loc.sg.) IV.2.
 4. V.1.7.
 yasyām (loc.sg.f.) I.3.9.
 yāu (nom.du.m.) I.7.5.
 ye (nom.pl.m.) I.6.8; 7.
 6(2t.),7,8; 10.2. III.
 1.2; 2.1; 3.1; 4.1; 5.
 1. V.10.1(2t.),3,7(2t.).
 VII.6.1(3t.); 25.2.
 VIII.1.6(2t.); 3.2(2t.);
 4.3; 5.4; 12.6.
 yāni (nom.pl.n.) I.3.5.
 II.21.3. III.16.1,3,5.
 yās (nom.pl.f.) II.4.1
 (2t.). VIII.6.1.
 yān (acc.pl.m.) IV.15.5.
 V.10.1,3.
 ✓yaj *offer, worship, sac-*
rifice.
 yakṣyate (fut.ind.mid.
 sg.) I.10.6.

- yamāṇas (fut.pppl.mid. nom.sg.) V.11.5.
 iṣṭam (pass.pppl.nom.sg. n.) VIII.5.1.
 iṣṭvā grd. IV.16.3,5.
yajamāna (pres.pppl.mid.) m. *institutor of sacrifice*.
 -nas (nom.sg.) I.11.1,3. II.24.6,10,15. IV.16.3,5.
 -nam (acc.sg.) IV.17.10.
 -nāya (dat.sg.) II.22.2; 24.5,9,14.
 -nasya (gen.sg.) II.24.2,5,9,15.
yajurveda m. *Veda of sacrificial texts, Yajur-Veda*.
 -das (nom.sg.) I.3.7. III.2.1. VII.1.4.
 -dam (acc.sg.) III.2.2; 15.7. VII.1.2; 2.1; 7.1.
yajusṭas adv. *concerning the Yajus*. IV.17.5.
yajus n. *sacred awe, worship, sacrifice; sacrificial formula*.
 -(nom.sg.) I.4.4; 7.5.
 -uṣas (abl.sg.) I.4.3.
 -uṣi (loc.sg.) I.4.3.
 -ūṇṣi (nom.-acc.pl.) III.2.1,2. IV.17.2. VI.7.2.
 -urbhyas (abl.pl.) IV.17.3.
 -uṣām (gen.pl.) IV.17.5(3t.).
yajña m. *worship, sacrifice*.
 -ñas (nom.sg.) II.23.1. III.16.1,2,4,6. IV.16.1(2t.),3,5; 17.8,9. VIII.5.1.
 -ñam (acc.sg.) I.10.7. IV.16.3,5; 17.10.
 -ñasya (gen.sg.) II.24.16. IV.17.4,5,6,8.
yajñāyajñīya n. a cert. *Sāman*.
 -yam (nom.-acc.sg.) II.19.1,2.
 ✓**yat** *unite, meet*.
 -+sam *unite, meet together*.
 saṁyetyire (perf.ind.mid. pl.) I.2.1.
 -+anvā *connect, make to share*.
 an vāyatta pass.pppl., which see.
yatara rel.pron.a.compar. *which of two*.
 -re (nom.pl.) VIII.8.4.
yatas rel.adv.conj. *whence*.
 IV.17.9(2t.). V.9.2(2t.).

- yatkāma** rel. a. *desiring which.*
 -mas (nom.sg.) I.3.12 (2t.)
- yatra** rel.adv.conj. *where, when, while, if.* I.2. I. III.13.8(2t.). IV. 1.7; 2.5; 6.1; 7.1; 8. 1; 16.2,4; 17.8,9. VI. 2.3,4; 8.1,3,5. VII. 24.1(2t.). VIII.6.3,4, 5; 11.1; 12.4.
- yathā** rel.adv. *in which way, as; that* (w. word of saying, thinking, etc.). I.2.7; 3.5; 4.3; 6.7; 12.4. II.23.4. IV. 1.4,6; 14.3; 16.3,5; 17.7. V.1.8,9,10,11, 12; 3.2,3(2t.),5,7; 24. 1,3,5. VI.1.4,5,6; 3.4; 4.7; 7.3,5; 8.2,3,5,6; 9.1,2; 10.1; 13.1; 14.1 (2t.),2. VII.3.1; 15.1. VIII.1.5,6; 3.2; 6.2; 8.3; 9.1,2; 12.2,3.
- yathākāmacāra** m. *motion according to desire.*
 -ras (nom.sg.) VII.1. 5; 2.2; 3.2; 4.3; 5.3; 6.2; 7.2; 8.2; 9.2; 10. 2; 11.2; 12.2; 13.2; 14.2.
- yathākratu** a. *according to wisdom possessed.*
 -tus (nom.sg.m.) III.14. I.
- yathānuçāsanam** adv. *according to command.* VIII.1.5.
- yathāvidhānam** adv. *according to rule.* VIII. 15.1.
- yathetam** adv. *as one came.* V.10.5.
- yad** rel.adv.conj. *that*, see **ya-**.
- yadā** rel.adv.conj. *when, if.* I.1.6; 2.8; 4.4. IV. 3.1(3t.),2,3; 4.5. V. 2.9. VI.15.2. VII. 3.1; 4.1; 5.1; 8.1; 10. 1(2t.); 13.1; 17.1; 18.1; 19.1; 20.1; 21. 1; 22.1. VIII.1.4.
- yadi** rel.adv.conj. *if; although (+api), whether, or (+vā).* II.22. 3,4(2t.). III.11.6. IV. 15.1,5; 17.4,5,6. V.2. 3,4,8; 3.5; 24.4. VI. 16.1,2. VII.5.2(2t.); 9.1(2t.); 13.1; 15.2,3; 24.1. VIII.2.1,2,3,4, 5,6,7,8,9; 10.1(2t.),3 (2t.).

yadgotra a. *of what tribe.*

—ras (nom.sg.) IV.4.2
(2t.), 4(2t.).

—**yam** 3rd syl. of *sattiya*.
VIII.3.5.

✓**yam** *hold, lift.*

yacchati (pres.ind.act.
sg.) VIII.3.5(2t.).

— + pra *offer.*

prayacchet (pres.opt.act.
sg.) V.24.4.

— + sampra *offer togeth-
er, resign.*

samprayacchanti (pres.
ind.act.pl.) II.24.6, 10,
16.

yava m. *grain, corn, esp.
barley, barley-corn.*

—vāt (abl.sg.) III.14.3.

yaças n. *glory, fame.*

—(nom.sg.) III.1.3; 2.
2; 3.2; 4.2; 5.2; 13.
2. VIII.14.1(5t.).

—sā (instr.sg.) III.18.3,
4, 5, 6.

—sām (gen.pl.) VIII.14.
1.

yaçasvin a. *having glory
or fame.*

—vī (nom.sg.) III.13.2.

✓**yas** *be eager or heated.*

— + ā *be vexed or down-
cast.*

āyastas (pass.ppl.nom.
sg.) V.3.4.

yā sacred syl. I.13.2.

✓**yā** *go, come; stir, move.*

yāti (pres.ind.act.sg.)
VII.15.1.

yāna n. *going; vehicle,
chariot.*

—nāis (instr.pl.) VIII.
12.3.

yāvatsampātam adv. *as
long as there is re-
mainder.* V.10.5.

yāvadāyusam adv.
throughout life. V.9.
2. VIII.15.1.

yāvānt rel. a. *as great, as
far; n.acc. as rel.adv.
conj. as far or long as,
while.*

—vān (nom.sg.m.) VIII.
1.3.

—vat (nom.-acc.sg.n.) I.
9.3; 11.3. III.6.4; 7.
4; 8.4; 9.4; 10.4. V.
9.1; 11.5. VI.14.2;
15.1. VII.1.5; 2.2; 3.
2; 4.3; 5.3; 6.2; 7.2;
8.2; 9.2; 10.2; 11.2;
12.2; 13.2; 14.2. VIII.
6.4, 5.

✓**yuj** *yoke, harness.*

yuktas (pass.ppl.nom.

sg.) VIII.12.3(2t.).	-nim (acc.sg.) V.10.7
yūyam, see tvam.	(2t.).
yoni f. <i>lap, womb, vulva;</i>	yosā f. <i>girl, woman, wife.</i>
<i>home; birth-station,</i>	-(nom.sg.) V.8.1.
<i>race, caste.</i>	yāuvana n. <i>youth.</i>
-nis (nom.sg.) V.8.1.	-ne (loc.sg.) IV.4.2,4.

R

✓raks guard.	✓ram stop, settle, gladden.
- + abhi protect.	ramate (pres.ind.mid.sg.)
abhirakṣati (pres.ind.act.	III.17.1,2. VII.12.1
sg.) IV.17.9,10.	(2t.). VIII.12.5.
rajata a. <i>shining, silvery;</i>	-amāṇas (pres.ppl.mid.
n. <i>silver.</i>	nom.sg.) VIII.12.3.
-tam (nom.-acc.sg.n.)	- + samā cease.
III.19.1,2. IV.17.7.	samāratās (pass.ppl.nom.
-tena (instr.sg.n.) IV.	pl.) I.10.11.
17.7.	ramaṇīya grdv. <i>to be de-</i>
ratha m. <i>chariot.</i>	<i>lighted in, good.</i>
-thas (nom.sg.) IV.16.	-yām (acc.sg.f.) V.10.7.
3.5.	ramaṇīyacaraṇa a. <i>having</i>
rathamtara n. a cert. <i>Sā-</i>	<i>delightful course or</i>
<i>man.</i>	<i>good conduct.</i>
-ram (nom.-acc.sg.) II.	-ṇās (nom.pl.) V.10.7.
12.1,2.	rayi m. <i>wealth, treasure.</i>
rathaçreṇi f. <i>row of char-</i>	-yis (nom.sg.) V.16.1;
<i>iots.</i>	18.2.
-ṇayas (nom.pl.) V.14.1.	rayimant a. <i>rich.</i>
✓rabh seize, clasf.	-mān (nom.sg.) V.16.1.
- + sam hold together, be	raçmi m. <i>line, cord, ray,</i>
<i>hand in hand.</i>	<i>beam.</i>
saṁrabdhās (pass.ppl.	-mayas (nom.pl.) III.
nom.pl.) I.12.4.	1.2; 2.1; 3.1; 4.1; 5.

1. V.4.1. VIII.6.2.
 -mīn (acc.pl.) I.5.2.
 -mibhis (instr.pl.) VIII.
 6.5.
rasa m. *sap, essence, flower*
 (best of kind).
 -sas (nom.sg.) I.1.2(St.);
 2.10. III.1.3; 2.2; 3.
 2; 4.2; 5.2. VI.9.2
 (2t.).
 -sam (acc.sg.) VI.9.1. VII.7.1.
 -sena (instr.sg.) I.1.9.
 IV.17.4,5,6.
 -sās (nom.pl.) III.5.4
 (3t.).
 -sān (acc.pl.) IV.17.1,
 2,3. VI.9.1.
 -sānām (gen.pl.) I.1.3.
 III.5.4.
rasatama a. *supl. sappiest,*
best; m. quintessence.
 -mas (nom.sg.) I.1.3.
 ✓**rāj** *rule, be first; shine,*
be illustrious.
 - + vi *be illustrious.*
 virājati (pres.ind.act.sg.)
 II.16.2.
rājan m. *king, prince; man*
of military caste (=rā-
janya=ksatriya).
 -jā (nom.sg.) I.10.6. V.2.6; 4.2; 10.4.
 -jānam (acc.sg.) V.5.2.
 -jñas (gen.sg.) V.3.6.
 -jan (voc.sg.) V.3.6;
 12.1; 13.1; 14.1; 15.
 1; 16.1; 17.1.
 -jñām (gen.pl.) VIII.
 14.1.
rājana n. a cert. *Sāman.*
 -nam (nom.-acc.sg.) II.
 20.1,2.
rājanyabandhu m. *compan-*
ion of a nobleman, a
mere nobleman.
 -dhus (nom.sg.) V.3.5.
rājñī f. *queen.*
 -(nom.sg.) III.15.2.
rājya n. *kingship, sover-*
eignty.
 -yam (acc.sg.) V.2.6.
 -yāya (dat.sg. as inf.)
 II.24.4.
rātri f. *night.*
 -ris (nom.sg.) V.6.1.
 -rim (acc.sg.) V.10.3.
 -res (abl.sg.) V.10.3.
 -rāu (loc.sg.) V.2.4.
 -rīs (acc.pl.) VII.9.1.
 ✓**rādh** *succeed.*
 - + vi *miss, lose* (instr.).
 virādhīṣi (unaug.aor.ind.
 mid.sg.) III.11.2.
rāṇi m. *heap, mass* (a cert.
 work).

- çis (nom.sg.) VII.1.4.
 -çim (acc.sg.) VII.1.2;
 2.1; 7.1.
rāhu m.nm.pr.
 -hos (gen.sg.) VIII.
 13.1.
 ✓**riṣ** *be hurt, fail.*
 riṣyati (pres.ind.act.sg.)
 IV.16.3(2t.).
 -yet (pres.opt.act.sg.)
 IV.17.4,5,6.
 -yantam (pres.ppl.act.
 acc.sg.m.) IV.16.3.
 - +anu *be hurt on ac-
 count of.*
 anuriṣyati (pres.ind.act.
 sg.) IV.16.3.
 - +vi, see **virīṣṭa**.
 ✓**rud** *weep, lament, bewail.*
 roditi (pres.ind.act.sg.)
 III.15.2. VIII.10.2,4.
 rudam (unaug.impf.-aor.
 ind.act.sg.) III.15.2.
 rodayanti (pres.ind.act.
 pl.caus.) III.16.3.
rudra m. *storm-god; pl.*
Rudras (sons), *Ma-*
ruts (companions).
 -rās (nom.pl.) II.24.10.
 III.7.1; 16.3(2t.),4.
 -rāṇām (gen.pl.) II.24.
 1. III.7.3,4; 16.4.
 ✓**rudh** *obstruct.*
- +ava *hold off, keep,
 acquire.*
 avarunddhe (pres.ind.
 mid.sig.) II.15.2.
 - +upa *drive in* (cattle).
 uparudhya grd. IV.6.1;
 7.1; 8.1.
 ✓**ruh** *rise.*
 - +pra *grow forth.*
 praroheyus (pres.opt.act.
 pl.) V.2.3.
rūpa n. *form, beauty.*
 -pam (nom.-acc.sg.) I.
 7.5(2t.). III.1.4; 2.3;
 3.3; 4.3; 6.2,3; 7.2,3;
 8.2,3; 9.2,3; 10.2,3.
 VI.4.1(2t.),2(2t.),3
 (2t.),4(2t.),6(3t.).
 -peṇa (instr.sg.) VIII.
 3.4; 12.2,3.
 -pāt (abl.sg.) III.6.2,3;
 7.2,3; 8.2,3; 9.2,3; 10.
 2,3.
 -pāṇi (nom.pl.) VI.4.1,
 2,3,4.
retas n. *flow, gush; semen;
 seed.*
 -(nom.-acc.sg.) V.7.2;
 8.2; 10.6.
 -sas (gen.sg.) III.17.7.
revant a. *rich; f.pl. rich
 ones* (cows, waters,
 verses RV. I.30.13 al-

luding to a cert. Sā-	roga m. <i>disease</i> .
man).	-gam (acc.sg.) VII.26.
-vatyas (nom.-acc.pl.f.)	2.
II.18.1,2.	roman n. <i>hair</i> .
rāikva m.nm.pr.	-māṇi (acc.pl.) VIII.
-vas (nom.sg.) IV.1.3,	13.1.
5,8.	rohita a. <i>red, reddish</i> .
-vam (acc.sg.) IV.1.3,5.	-tam (nom.sg.n.) III.1.
-va (voc.sg.) IV.2.2,4.	4. VI.4.1,2,3,4,6.
rāikvaparna m.nm.pr. of a	rāudra a. <i>of Rudra or the</i>
cert. place.	<i>Rudras</i> .
-ṇās (nom.pl.) IV.2.5.	-ram (acc.sg.n.) II.24.7.

L

√lap <i>prate, talk</i> .	lambhuka a. <i>with a tend-</i>
alāpayiṣyas (cond.ind.act.	<i>ency to get</i> (acc.).
sg.caus.) IV.2.5.	-kas (nom.sg.) V.2.
√labh <i>catch, find, get</i> .	2.
labhate (pres.ind.mid.sg.)	lavaṇa a. <i>salt; n. salt</i> .
III.12.9. VII.2.2.1.	-ṇam (nom.-acc.sg.) VI.
VIII.3.1,2.	13.1 (2t.), 2 (3t.).
-bhante (pres.ind.mid.	ṇena (instr.sg.) IV.
pl.) VI.9.2.	17.7.
-bhemahi (pres.opt.mid.	līṅga n. <i>mark, sign, emblem</i>
pl.) I.10.6 (2t.).	-gam (acc.sg.) VIII.
alabhe (impf.ind.mid.sg.)	14.1 (2t.).
IV.4.2,4.	√lip <i>smear, stain</i> .
labdhvā grd. VII.22.1	lipyate (pres.ind.pass.sg.)
(2t.).	V.10.10.
- +upā <i>touch, charge</i>	√lī <i>cling, stick, settle,</i>
<i>with, blame</i> .	<i>stoop, hide</i> .
upālabheta (pres.opt.mid.	- +vi <i>cling to, settle</i>
sg.) II.22.3,4 (2t.).	<i>down, disappear, melt</i> .

- vilinam (pass.ppl.nom. sg.n.) VI.13.1.
- √lup *break*.
 - + vi *tear in pieces*;
 mid.-pass. *perish*.
 vilopsi (unaug.aor.ind. mid.sg.) III.16.2,4,6.
- leṣa m. *particle, bit, drop*;
 instr. as adv. *slightly*.
 -ṣena (instr.sg.) II.22.5.
- loka m. *place, world, heaven*.
 -kas (nom.sg.) I.8.5,7; 9.4(3t.); 13.1. II.24.2,5,9,15. V.3.3; 4.1; 10.8. VII.3.1; 4.2; 8.1. VIII.1.6(2t.).
- kam (acc.sg.) I.8.5 (2t.),7(2t.). II.22.2; 24.5,9,14. III.13.6. VII.3.1; 7.1; 14.1. VIII.3.3,5; 8.5.
- kasya (gen.sg.) I.8.5, 7(2t.); 9.1. III.13.6 (3t.). VII.4.2.
- ke (loc.sg.) I.9.3,4(4t.). III.14.1. IV.5.3; 6.4; 7.4; 8.4; 11.2; 12.2; 13.2. V.1.3.
- kāu (acc.du.) VIII.6.2; 8.4.
- kās (nom.pl.) I.6.8; 7.6,7,8. II.2.3; 21.1. VIII.12.6.
- kān (acc.pl.) I.9.2. II.7.2; 17.2; 23.3. IV.5.3; 6.4; 7.4; 8.4; 14.3; 17.1. VII.4.3; 5.3; 7.2; 9.2; 11.2; 12.2. VIII.7.2,3; 8.1; 12.6.
- kebhyas (abl.pl.) III.14.3.
- kānām (gen.pl.) IV.17.8. VIII.4.1.
- keṣu (loc.pl.) II.2.1,3; 17.1,2. III.13.7. IV.15.4(2t.). V.3.7; 18.1; 24.2. VII.25.2(2t.). VIII.1.6(2t.); 4.3; 5.4.
- lokakṣit a. *dwelling in the world or heaven*.
 -ite (dat.sg.) II.24.5,9.
- idbhyas (dat.pl.) II.24.14.
- lokadvāra n. *gate of the world or heaven*.
 -ram (nom.-acc.sg.) II.24.4,8,12,13. VIII.6.5.
- lokin a. *possessing the (best) world*.
 -kī (nom.sg.) II.17.2. IV.11.2; 12.2; 13.2.
- loman n. *hair*.
 -ma (nom.sg.) II.19.1.

-māni (nom.pl.) V.18.2.	lohamaya a. <i>made of copper</i> or <i>iron</i> .
-mabhyas (abl.pl.) VIII.8.1.	-yam (nom.sg.n.) VI.1.5.
loha a. <i>reddish</i> ; n. <i>copper</i> , <i>iron</i> , <i>metal</i> .	lohita a. <i>red</i> ; n. <i>copper</i> , <i>blood</i> .
-ham (nom.-acc.sg.n.) IV.17.7. VI.1.5.	-tas (nom.sg.m.) VIII.6.1.
-hena (instr.sg.) IV.17.7.	-tam (nom.sg.n.) VI.5.2.
lohamāni m. <i>copper ornament</i> .	-tasya (gen.sg.) VIII.6.1.
-ñinā (instr.sg.) VI.1.5.	

V

vaktavya grdv. <i>to be spoken</i> .	5,7(2t.); 12.1,2; 13.1(2t.),2; 14.1(2t.),2; 15.1(2t.),2; 16.1(2t.),2; 17.1(2t.),2; 18.1.
-yās (nom.pl.) II.22.5(3t.).	VI.1.1,3,7; 2.2; 5.4; 6.5; 7.2,3,4; 8.1,7; 9.4; 10.3; 11.2,3; 12.2,3; 13.1,2,3; 14.3; 15.3; 16.3. VII.1.1,2,3; 2.4.2. VIII.3.4; 7.1,2,3,4(2t.); 8.1,2(2t.),3(2t.),4; 9.2(2t.),3(2t.); 10.1,3(2t.),4(3t.); 11.1,2(2t.),3(2t.); 12.6(2t.); 15.1.
✓vac <i>speaks, tells, says, claims</i> .	ūcatus (perf.ind.act.du.) VIII.7.3; 8.1,3.
uvāca (perf.ind.act.sg.) I.5.2,4; 8.2,3(2t.),4(4t.),5(2t.),6,7(3t.),8(2t.); 9.1,3; 10.2,3(2t.),4,6,7,8,10,11; 11.1(2t.),2,3,5,7,9; 12.3. III.1.1,4; 17.6. IV.1.5,7; 2.5(3t.); 3.6; 4.2,3,4(2t.),5(3t.); 5.2; 6.3; 7.3; 8.3; 9.3; 10.2,3(2t.),5; 14.3; 15.1. V.1.7,8,9,10,11,13(2t.),14(2t.); 2.1,2,3; 3.1,4,5,6(2t.),7(2t.); 11.4,	ūcus (perf.ind.act.pl.) I.8.1; 12.2. IV.10.4,5

- (2t.); 14.1. V.1.7,12;
2.1,2; 11.6.
avocam (aor.ind.act.sg.)
III.15.4,5(2t.),6(2t.),
7(3t.).
-cat (aor.ind.act.sg.) I.
11.4,6,8.
-can (aor.ind.act.pl.) IV.
14.2,3.
-cathās (aor.ind.mid.sg.)
V.3.4.
vakṣyāmi (fut.ind.act.sg.)
IV.14.3. VII.1.1.
avakṣyam (cond.ind.act.
sg.) V.3.5.
-yan (cond.ind.act.pl.)
VI.1.7.
vaktā (nm.ag.nom.sg.)
IV.6.1; 7.1; 8.1; 14.1.
uktas (pass.ppl.nom.sg.)
IV.1.4,6.
-tam (pass.ppl.nom.sg.
n.) VI.8.6.
-tasya (pass.ppl.gen.sg.)
I.11.5,7,9(2t.).
-tvā grd. I.9.3. II.24.
6,10,15. III.17.6. V.
2.3.
-+abhyanu *say with
reference to.*
abhyanūktam (pass.ppl.
nom.sg.n.) III.12.5.
-+nis *utter, explain.*
- niruktas (pass.ppl.nom.
sg.) II.22.1.
-+pra *speak forth, in-
struct, address.*
provāca (perf.ind.act.sg.)
III.11.4. VIII.8.4.
-+paripra *reproach.*
paripravocan (unaug.aor.
ind.act.pl.) IV.10.2.
-+prati *answer.*
pratyuvāca (perf.ind.act.
sg.) IV.1.3; 2.3.
prativakṣyati (fut.ind.act.
sg.) II.22.3.
-ktā (nm.ag.nom.sg.) V.
11.7.
-+vi *explain, inform.*
vivaktum (m.acc.sg. as
inf.) IV.4.5. V.3.5.
vatsa m. *calf, child.*
-sas (nom.sg.) III.15.
2.
-sam (acc.sg.) III.15.2
(2t.).
√vad *speak, call.*
vadati (pres.ind.act.sg.)
I.2.3. VII.17.1(3t.).
-danti (pres.ind.act.pl.)
II.24.1.
-dāma (pres.subj.act.pl.)
I.8.1.
-det (pres.opt.act.sg.) V.
11.6.

-datām (imv.act.du.) I. 8.2.	vadha m. <i>slayer, destruction, stroke.</i>
-datos (pres.ppl.act.gen. du.) I.8.2.	-dhena (instr.sg.) VIII. 1.5; 10.2,4.
-dantas (pres.ppl.act. nom.pl.) V.1.9,10,11.	1 vayas n. <i>bird.</i>
avadas (impf.ind.act.sg.) V.3.5,7.	-yāñsi (nom.-acc.pl.) II. 9.4; 21.1. VII.2.1; 7. 1; 8.1; 10.1.
- +ati <i>defeat in speaking.</i>	2 vayas n. <i>food, strength, age</i> (esp. youth or period of life).
ativadati (pres.ind.act.sg.) VII.16.1 (2t.).	-si (loc.sg.) III.16.2,4, 6.
-dāni (pres.subj.act.sg.) VII.16.1.	vara n. <i>choice, boon.</i>
- +abhi <i>speak to, greet, allude to.</i>	-ram (acc.sg.) V.3.6.
abhyuvāda (perf.ind.act. sg.) IV.1.2,8; 2.1,4; 5.1; 6.2; 7.2; 8.2; 9. 1; 14.1.	varāha m. <i>boar, hog.</i>
-yūde (perf.ind.mid.sg.) IV.14.2.	-has (nom.sg.) VI.9.3; 10.2.
- +vyava <i>interpose the voice, interrupt, resume speaking.</i>	varuṇa m.nm.pr.
vyavavadati (pres.ind.act. sg.) IV.16.2,4.	-ṇas (nom.sg.) I.12.5.
- +vi <i>discuss, dispute.</i>	-ṇena (instr.sg.) III.8. 1,3.
vyūdire (perf.ind.mid.pl.) V.1.6.	-ṇasya (gen.sg.) II.22.1.
- +sam <i>say together.</i>	vartani f. <i>felloe, wheel-track, road.</i>
samūdire (perf.ind.mid. pl.) IV.10.4.	-nim (acc.sg.) IV.16.3.
	-nī (nom.-acc.du.) IV. 16.1,4.
	vartman n. <i>wheel-track, road; rim, eyelid.</i>
	-manī (acc.du.) IV.15. 1.
	varṣa n. <i>rain, rainy sea-</i>

- son, year; f. rainy season, rain.*
- ṣam (nom.-acc.sg.n.) V. 5.2; 6.2. VII.4.2.
- ṣasya (gen.sg.n.) VII. 4.2.
- ṣās (nom.pl.f.) II.5.1; 16.1.
- ṣāṇi (nom.-acc.pl.n.) III. 16.1, 3, 5. IV.10.1. VIII.7.3; 9.3(2t.); 10. 4(2t.); 11.3(3t.).
- varṣagaṇa** m. *several years.*
- ṇam (acc.sg.) IV.4.5.
- varṣaṇata** n. *century.*
- tam (acc.sg.) III.16.7 (2t.).
- vas**, see **tvam**.
- ✓**vas** *stay, dwell, devote oneself to.*
- vasa (inv.act.sg.) V.3. 7. VI.1.1. VIII.9.3; 10.4; 11.3.
- santu (inv.act.pl.) V. 11.5.
- santam (pres.ppl.act. acc.sg.m.) IV.3.6.
- uvāsa (perf.ind.act.sg.) I.10.1. IV.10.1. VIII. 9.3; 10.4; 11.3(2t.).
- ūṣatus (perf.ind.act.du.) VIII.7.3.
- avāstam (aor.ind.act.du.,
- Wh.Gr. 883 rightly) VIII.7.3.
- avātsva (aor.ind.act.du.) VIII.7.3.
- vatsyāmi (fut.ind.act.sg.) IV.4.3.
- yanti (fut.ind.act.pl.) IV.1.1.
- uṣitvā grd. V.10.5.
- vivatsāmi (pres.ind.act. sg.des.) IV.4.1.
- vāsayanti (pres.ind.act. pl.caus.) III.16.1.
- + ā *inhabit, enter.*
- āvasan (pres.ppl.act.nom. sg.) V.10.9.
- + pra *set out, go or dwell abroad.*
- provāsa (perf.ind.act.sg.) IV.4.5.
- proṣya grd. V.1.8, 9, 10, 11.
- pravāsām (vbl.f.acc.sg., Wh.RVF. wrongly), see **pravāsa**.
- vasana** n. *clothing.*
- nena (instr.sg.) VIII. 8.5.
- vasanta** m. *spring.*
- tas (nom.sg.) II.5.1; 16.1.
- vasiṣṭha** a. *supl. most excellent, richest, best.*

- t̥has (nom.sg.m.) V. 1.2, 13.
 -t̥hā (nom.sg.f.) V. 1.2, 13.
 -t̥hām (acc.sg.f.) V. 1.2.
 -t̥hāyāi (dat.sg.f.) V. 2.5.
vasu a. *excellent, good, wealthy*; m. pl. *the Vasus* (cert. gods).
 -savas (nom.pl.) II. 24. 6. III. 6.1; 16.1 (2t.), 2.
 -sūnām (gen.pl.) II. 24. 1. III. 6.3, 4; 16.2.
vasudhāna a. *granting or containing wealth*.
 -nas (nom.sg.) III. 15.1.
vasti m. *bladder*.
 -tis (nom.sg.) V. 16.2 (2t.); 18.2.
 ✓ **vah** carry.
 - + adhi carry to, place upon.
 adhyūḍham (pass.ppl. nom.sg.n.) I. 6.1 (2t.), 2 (2t.), 3 (2t.), 4 (2t.), 5 (2t.); 7.1 (2t.), 2 (2t.), 3 (2t.), 4 (2t.).
 - + apa remove.
 apohya grd. V. 24.1.
 - + prati carry towards or away.
 pratyūḍhās (pass.ppl. nom.pl.) VIII. 3.2.
 ✓ **vā** blow.
- + ud blow or go out.
 udvāyati (pres.ind.act. sg.) IV. 3.1.
 ✓ **vā** weave, see **prota**.
vā encl.pcl. or. I. 12.1, 3. II. 19.2. III. 11.5; 14.3 (5t.). IV. 15.1 (2t.); 16.3, 5. V. 2.8 (3t.); 9.1 (2t.); 10.7 (6t.). VI. 2.3; 9.3 (8t.); 10.2 (8t.); 14.1 (4t.). VII. 3.1 (3t.); 15.2 (6t.); 24.1. VIII. 1.4 (2t.); 6.5 (2t.); 8.4 (2t.); 12.3 (3t.).
vākovākya n. *dialogue* (a cert. work).
 -yam (nom.-acc.sg.) VII. 1.2, 4; 2.1; 7.1.
vāc f. *voice, word*.
 vāk (nom.sg.) I. 1.2, 5 (2t.); 2.11; 3.3 (2t.), 4, 6, 7; 7.1 (2t.); 13.2, 4. II. 7.1; 8.3; 11.1; 23.4. III. 12.1 (2t.); 13.3; 18.2, 3. IV. 3.3; 16.1. V. 1.2, 8 (2t.), 13; 7.1; 21.2. VI. 5.3, 4; 6.4, 5; 7.6; 8.6; 15.1, 2. VII. 2.1 (4t.); 26.1. VIII. 12.4.
 vācam (acc.sg.) I. 2.3; 8.2. V. 3.6. VII. 2.1, 2; 3.1; 4.1; 5.1.

- cā (instr.sg.) IV.16.2.
 V.1.9,10,11.
 -cas (abl.-gen.sg.,nom.-
 acc.pl.) I.1.2; 3.6,7;
 13.4. II.8.1,3. V.1.
 15. VII.2.2(3t.); 3.1.
 VIII.7.3.
 -ci (loc.sg.) II.8.1,3. V.
 21.2.
vācamyama a. *checking*
the voice, silent.
 -mas (nom.sg.) V.2.8.
vācārambhaṇa n. *resting*
on mere words, dis-
tinction merely in
name.
 -ṇam (nom.sg.) VI.1.
 4,5,6; 4.1,2,3,4.
vāma a. *pleasant, good;*
n. good, wealth.
 -māni (nom.-acc.pl.) IV.
 15.2(2t.),3(2t.).
vāmadevyā a. *derived from*
Vāmadeva; n. a cert.
Sāman.
 -yam (nom.-acc.sg.n.) II.
 13.1,2.
vāmanī a. *bringing good.*
 -nīs (nom.sg.m.) IV.
 15.3.
vāyu m. *wind, air.*
 -yus (nom.sg.) I.3.7;
 6.2(2t.); 13.1. II.20.
- I; 21.1. III.13.5; 15.
 2; 18.2. IV.3.1,2,4.
 V.5.1; 10.5; 23.2(2t.).
 VII.4.2. VIII.1.3;
 12.2.
 -yum (acc.sg.) III.15.
 2(2t.),6. IV.3.1(3t.),
 2; 17.1. V.10.5; 14.
 1. VII.2.1; 7.1; 11.1.
 -yunā (instr.sg.) III.
 18.4.
 -yave (dat.sg.) II.24.9.
 -yos (abl.-gen.sg.) II.
 22.1. IV.17.2.
 -yāu (loc.sg.) V.23.2.
vāruṇa a. *of Varuṇa.*
 -ṇam (acc.sg.n.) II.22.
 I.
vāva postp.emph.pcl. *sure-*
ly, just. I.13.1. III.
 11.5; 12.2,3,4,7,8,9;
 13.7; 16.1(2t.),3,5. IV.
 3.1,3; 10.5; 14.3. V.
 1.1,2,3,4,5; 3.4; 4.1;
 5.1; 6.1; 7.1; 8.1.
 VI.1.1,3; 13.2. VII.
 1.5; 2.1,2; 3.1,2; 4.1,
 3; 5.1,3; 6.1,2; 7.1,2;
 8.1,2; 9.1,2; 10.1,2;
 11.1,2; 12.1,2; 13.1
 (2t.),2; 14.1,2; 15.1.
 VIII.1.1,2; 12.1.
vāsara a. *matutinal, early.*

-ram (acc.sg.n.) III. 17.7.	-yam (nom.sg.n.) VII. 16.1; 17.1; 22.1. VIII. 1.1,2.
vāsava a. of the Vasus.	
-vam (acc.sg.n.) II.24.3.	-yā (nom.sg.f.) VII. 18.1; 19.1; 20.1; 21.1.
vāsas n. garment.	vijitvara a. victorious.
-(nom.-acc.sg.) V.2.2 (2t.).	-rāya (dat.sg.) IV.1. 4,6.
vāsteya a. in the bladder or cyst.	vijñātr m. discerner.
-yam (nom.sg.n.) III. 19.2.	-tā (nom.sg.) VII.8.1; 9.1.
[viñça num.a. twentieth.]	vijñāna n. discernment, knowledge.
viñçati f. twenty.	-nam (nom.-acc.sg.) VII. 7.1 (2t.), 2 (2t.); 17.1 (2t.); 26.1.
-tis (nom.sg.) VII.26.2.	-nena (instr.sg.) VII. 7.1 (2t.).
vikāra m. change, modifi- cation, production.	-nāt (abl.sg.) VII.7.2 (2t.); 8.1.
-ras (nom.sg.) VI.1.4, 5,6; 4.1,2,3,4.	-nasya (gen.sg.) VII. 7.2.
vicikitsā f. uncertainty, doubt.	vijñānavant a. endowed with knowledge.
-(nom.sg.) III.14.4.	-vatas (acc.pl.) VII.7.2.
vijara a. not aging.	-vatām (gen.pl.) VII.8.1.
-ras (nom.sg.) VIII.1. 5; 7.1,3.	vitta a. found, gotten; n. possession, wealth.
vijighatsa a. free from hunger.	-tam (nom.sg.n.) V.3.6.
-sas (nom.sg.) VIII.1. 5; 7.1,3.	-tasya (gen.sg.) V.3.6.
vijijñāsītavya (√jñā) grdv.des. that one must wish understood.	√1 vid know.
-yas (nom.sg.m.) VII. 23.1. VIII.7.1,3.	vedāni (pres.subj.act.sg.) I.8.7,8.

- vidyāt (pres.opt.act.sg.)
 II.9.2; 24.2. V.2.8;
 3.4. VII.5.2.
- viddhi (inv.act.sg.) I.
 8.7,8. VI.11.2.
- vettha (perf.ind.act.sg.)
 V.3.2(3t.),3(2t.). VII.
 1.1.
- veda (perf.ind.act.sg.)
 I.1.10(2t.); 3.1; 6.7;
 13.4(2t.). II.11.2; 12.
 2; 13.2; 14.2; 15.2;
 16.2; 17.2; 18.2; 19.
 2; 20.2; 21.2,4(2t.);
 24.16(3t.). III.6.3; 7.
 3; 8.3; 9.3; 10.3; 11.
 3; 12.9; 13.1,2,3,4,5,
 6(2t.),8(2t.); 15.2(2t.);
 16.7; 18.3,4,5,6(2t.).
 IV.1.4(2t.),6(2t.); 3.8
 (2t.); 4.2(2t.),4(2t.);
 15.2,3,4. V.1.1,2,3,4,
 5; 3.5; 10.10(3t.). VI.
 14.2. VII.5.2. VIII.
 12.4(3t.),5.
- vidus (perf.ind.act.pl.)
 V.10.1. VI.9.2; 10.1,
 2. VII.25.2.
- dvān (perf.ppl.act.nom.
 sg.) I.1.7,8; 2.14; 3.
 7; 4.5; 7.7,9; 9.2,4.
 II.1.4; 2.3; 3.2; 4.2;
 5.2; 6.2; 7.2; 8.3; 10.
- 6; 24.2. III.16.7; 19.
 4. IV.5.3(2t.); 6.4
 (2t.); 7.4(2t.); 8.4(2t.);
 11.2(2t.); 12.2(2t.);
 13.2(2t.). V.24.2,3.
 -dvānsas (perf.ppl.act.
 nom.pl.) V.18.1. VI.
 4.5.
 -duṣām (perf.ppl.act.gen.
 pl.) VIII.6.5.
 avedīṣus (aor.ind.act.pl.)
 VI.1.7.
 vedīṣyante (fut.ind.mid.
 pl.) I.9.3.
 avedīṣyam (cond.ind.act.
 sg.) V.3.5.
 -yan (cond.ind.act.pl.)
 VI.1.7.
 vīditā (pass.ppl.nom.sg.
 f.) IV.9.3.
 vivīdiṣāmi (pres.ind.act.
 sg.des.) I.11.1.
 vedayante (pres.ind.mid.
 pl.caus.) VIII.7.3.
 vīdām (vbl.f.acc.sg.) I.
 2.13. VI.4.5,6(3t.); 7.
- √2 vid *fnid.*
 vindanti (pres.ind.act.pl.)
 VIII.3.2.
 -date (pres.ind.mid.sg.)
 VIII.3.2; 5.1,2.
 -deyus (pres.opt.act.pl.)
 VIII.3.2.

- da (imv.act.sg.) II.24.
 5.9.
 -data (imv.act.pl.) II.24.
 14.
 viveda (perf.ind.act.sg.)
 VI.13.1.
 avidam (aor.ind.act.sg.)
 IV.1.7,8.
 vittvā grd. I.4.3.
 vidyate (pres.ind.pass.
 sg.) VIII.1.2.
 -yante (pres.ind.pass.pl.)
 I.10.2.
 - +anu *find, get, obtain.*
 anuvindanti (pres.ind.act.
 pl.) VIII.4.3; 5.4.
 -vindate (pres.ind.mid.
 sg.) VIII.5.1,3.
 -vidya grd. VIII.1.6;
 5.2; 7.1,3; 12.6.
vidyā f. *knowledge, sci-
 ence.*
 -(nom.sg.) I.1.9,10. II.
 21.1; 23.3. IV.9.3.
 V.3.7.
 -yām (acc.sg.) I.4.2.
 IV.17.3.
 -yayā (instr.sg.) I.1.10.
 -yāyās (gen.sg.) IV.
 17.8.
vidyut a. *flashing; f.*
lightning.
 -(nom.sg.) IV.7.3; 13.
1. V.5.1; 22.2(2t.).
 VII.12.1. VIII.1.3;
 12.2.
 -utam (acc.sg.) IV.15.
 5. V.10.2.
 -utas (abl.-gen.sg.) VI.
 4.4(2t.).
 -uti (loc.sg.) IV.13.1.
 V.22.2.
 -udbhis (instr.pl.) VII.
 11.1.
vidyuttva n. *quality of
 lightning.*
 -vam (nom.sg.) VI.4.4.
vidhṛti f. *division, parti-
 tion.*
 -tis (nom.sg.) VIII.4.1.
vinardin a. *roaring.*
 -di (acc.sg.n.) II.22.1.
vināṣa m. *destruction,
 ruin.*
 -ṣam (acc.sg.) VIII.11.
 1,2.
vipramokṣa m. *release
 from.*
 -ṣas (nom.sg.) VII.26.2.
vimṛtyu a. *not subject to
 death.*
 -yus (nom.sg.m.) VIII.
 1.5; 7.1,3.
virāj a. *radiant, bright,
 ruling; f. a cert. me-
 ter.*

- āt (nom.sg.) I.13.2.
 IV.3.8.
virājya n. *wide sovereignty*.
 -yāya (dat.sg. as inf.) II.24.8.
virīṣṭa a. *rent asunder*; n. *failure, disaster*.
 -ṭam (acc.sg.n.) IV.17.4,5,6,8.
virūpa a. *varicolored, multiform, of different kinds*.
 -pān (acc.pl.) II.15.2.
virocana m.nm.pr.
 -nas (nom.sg.) VIII.7.2; 8.4.
 -nena (instr.sg.) VIII.9.2.
viveka m. *separation, proof, insight*.
 -kam (acc.sg.) VI.9.2.
 ✓**viç** *settle, enter*.
 - +anvā *enter after, follow*.
 anvāviçanti (pres.ind.act. pl.) VIII.1.5.
 - +upa *approach, sit down*.
 upaviçya grd. II.24.3,7, 11.
 - +upopa *sit down beside*.
 upopaviveça (perf.ind. act.sg.) I.10.8. IV.1.8; 6.1; 7.1; 8.1.
 - +samupa *sit down together*.
 samupaviviçus (perf.ind. act.pl.) I.8.2.
 -aviçya grd. I.12.4.
 - +pra *enter, penetrate*.
 praviçati (pres.ind.act. sg.) I.4.5.
 prāviçam (impf.ind.act. sg.) I.4.2,3.
 praviveça (perf.ind.act. sg.) V.1.8,9,10,11.
 -aviçya grd. I.4.4,5.
 - +anupra *enter after, resort to*.
 anupraviçya grd. VI.3.2,3.
 - +sam *approach, settle down, lie at rest*.
 saṁviçati (pres.ind.act. sg.) V.2.8.
 - +abhisam *assemble at or around*.
 abhisamviçati (pres.ind. act.sg.) III.6.3; 7.3; 8.3; 9.3; 10.3.
 -çanti (pres.ind.act.pl.) I.11.5. III.6.2; 7.2, 8.2; 9.2; 10.2.
 viç f. *settlement, tribe, peo-*

<i>plc, esp. third caste</i> <i>or member thereof</i> (<i>vāiçya</i>). -çām (gen.pl.) VIII. 14.1.	-vañ (nom.sg.m.!) VIII. 6.6.
viçoka a. <i>without grief</i> . -kas (nom.sg.) VIII.1. 5; 7.1,3. -kam (nom.sg.n.) II.10.5.	visphuliṅga m. <i>spark</i> . -gās (nom.pl.) V.4.1; 5.1; 6.1; 7.1; 8.1.
viçva a. <i>all</i> . -vam (nom.sg.n.) III. 15.1. -ve (nom.pl.) I.13.2. II. 24.16. -vebhyas (dat.pl.) II. 24.14. -veçām (gen.pl.) II.24.1.	vīṇā f. <i>lute</i> . -ṇāyām (loc.sg.) I.7.6. vīra m. <i>man, hero</i> . -ras (nom.sg.) III.13.6.
viçvatas adv. <i>on all sides</i> . III.13.7.	vīrya n. <i>manliness, might</i> . -yam (nom.sg.) III.1. 3; 2.2; 3.2; 4.2; 5.2. -yçṇa (instr.sg.) IV.17. 4.5,6,8.
viçvarūpa a. <i>all-colored,</i> <i>manifold</i> . -pas (nom.sg.) V.13.1; 18.2. -pam (nom.sg.n.) V. 13.1.	vīryavant a. <i>strong, effect-</i> <i>ive</i> . -nti (nom.pl.n.) I.3.5.
√ viç <i>be active, make ready</i> . - + pari <i>serve, prepare</i> (<i>food</i>). parivişyamāṇāu (pres. ppl.pass.acc.du.) IV. 3.5.	vīryavattara a. <i>compar.</i> <i>stronger</i> . -ram (nom.sg.n.) I.1. 10.
vişvañc a. <i>going asunder</i> <i>or in all directions</i> .	√1 vṛ <i>cover</i> . - + apā <i>uncover, open</i> . apāvṛṇu (imv.act.sg.) II. 24.4,8,12,13. - + vi <i>uncover</i> . vivṛtās (pass.ppl.nom.pl.) II.22.5.
	√2 vṛ <i>choose</i> . vṛṇe (pres.ind.mid.sg.) II.22.1. -ṇīmahe (pres.ind.mid. pl.) V.2.7.

-ñithās (pres.opt.mid.sg.) V.3.6.	sg.) IV.17.9. VIII. 15.1(2t.).
-ñīta (pres.opt.mid.sg.) I.10.6.	-tante (pres.ind.mid.pl.) IV.15.6(2t.). V.3.2.
avṛṣi (aor.ind.mid.sg.) I.11.2.	-teya (pres.opt.mid.sg.) IV.4.5.
vṛka (√vraçc) a. <i>tearing</i> ; m. <i>wolf</i> .	āvṛttās (pass.ppl.nom.pl.) II.2.3.
-kas (nom.sg.) VI.9.3; 10.2.	-teṣu (pass.ppl.loc.pl.) II. 2.2.
vṛkṣa m. <i>tree</i> .	- +paryā <i>turn round or away</i> .
-śasya (gen.sg.) VI.9. 2(2t.); 11.1.	paryāvartayatāt (pres.- fut.imv.act.sg.caus.) I. 5.2.
-ṣṭhām (gen.pl.) VI.9. 1.	- +samā <i>go home</i> (of student); caus. <i>dis- miss</i> (of teacher).
√vṛj <i>twist, set aside</i> ; caus. <i>shun</i> .	samāvartayati (pres.ind. act.sg.caus.) IV.10. 1.
varjayet (pres.opt.act.sg. caus.) II.22.1.	-yan (pres.ppl.act.caus. nom.sg.) IV.10.1.
- +sam <i>appropriate</i> .	- +abhisamā <i>return, go home</i> (of student).
samvṛñkte (pres.ind.mid. sg.) IV.3.2,3.	abhisamāvṛtya grd. VIII.15.1.
√vṛt <i>turn, live, exist, be</i> ; caus. <i>spend life</i> .	- +ni <i>return, cease, van- ish</i> .
vartate (pres.ind.mid.sg.) I.1.9.	nivartante (pres.ind.mid. pl.) V.10.5. VIII.4.2.
-tamānas (pres.ppl.mid. nom.sg.) IV.16.3,5.	- +nis <i>roll forth, grow, develop</i> .
-tayan (pres.ppl.act.caus. nom.sg.) VIII.15.1.	
- +ā <i>turn round, invert, return</i> .	
āvartate (pres.ind.mid.	

niravartata (impf.ind. mid.sg.) III.19.1.	-dān (acc.pl.) VI.1.2; 7.3,6.
- +pra <i>roll or move forward.</i>	-dānām (gen.pl.) VII. 1.2,4; 2.1; 7.1.
pravṛttas (pass.ppl.nom. sg.) V.13.2.	vedi f. <i>sacrificial bed</i> (a slight excavation covered with barhis , serving as a kind of altar).
- +sam <i>approach, be present.</i>	veçman n. <i>house, chamber.</i>
saṁvartate (pres.ind.mid. sg.) VI.13.2.	-ma (nom.-acc.sg.) VIII. 1.1,2; 14.1.
√vr̥ṣ <i>rain.</i>	vāi postp.emph.pcl. <i>truly, indeed.</i>
varṣati (pres.ind.act.sg.) II.3.1,2; 4.1; 15.1. VI.2.4.	I.1.5,6(2t.),7,8(2t.); 2.1, 14; 3.1(2t.),2,3; 4.2, 4; 5.1,2; 6.7; 8.1,6,8; 9.1; 10.3,4; 11.1,2(2t.), 5,7,9; 12.2.
-ṣantam (pres.ppl.act. acc.sg.) II.15.2.	II.7.1; 10.4,5; 24.5,9,15, 16.
-ṣiṣyati (fut.ind.act.sg.) VII.11.1(2t.).	III.1.1,2,4; 2.2,3; 3.2,3; 4.2,3; 5.2,3,4(2t.); 6. 1; 7.1; 8.1; 9.1; 10. 1; 11.2,3; 12.1(3t.),2, 3,4,7(2t.),8; 13.1,6; 15. 4; 16.7.
-ṣayati (pres.ind.act.sg. caus.) II.3.2.	IV.3.1,4,6,7,8; 5.2; 6.3; 7.3; 8.3; 9.2; 10.1; 16.1; 17.9(2t.),10; 18. 8.
- +pra <i>pour forth, rain.</i>	V.1.1(2t.),2,3,4,5,15; 2. 1(3t.),2; 10.6; 11.2,4, 5; 12.1; 13.1; 14.1;
pravarṣanti (pres.ind.act. pl.) V.10.6.	
vr̥ṣti f. <i>rain.</i>	
-ṭāu (loc.sg.) II.3.1,2.	
veda m. <i>knowledge, esp. sacred knowledge, the (triple) Veda.</i>	
-das (nom.sg.) VII.1.4.	
-dam (acc.sg.) VII.1. 2; 2.1; 7.1. VIII.15.1.	
-dās (nom.pl.) III.5.4 (2t.).	

- 15.1; 16.1; 17.1; 18.1,2.
- V1.1.1,7; 4.5; 7.2; 12.2 (2t.).
- VII.1.3,4; 2.1(2t.); 3.1; 4.1,2,3; 5.2(2t.),3; 7.1,2; 8.1; 9.1,2; 11.1(3t.),2; 12.1,2; 13.1; 14.1; 15.1,2(6t.),4; 16.1; 17.1; 18.1; 19.1; 20.1; 21.1; 22.1; 23.1; 24.1; 25.2; 26.1.
- VIII.1.3; 3.3(2t.),4,5(2t.); 4.2(2t.); 5.3; 6.1,5; 11.3; 12.1(3t.),5,6; 14.1.
- vāiyāghrapadya m.nm.pr.
 -yāya (dat.sg.) V.2.3.
 -ya (voc.sg.) V.14.1; 16.1.
- vāirāja a. *belonging to the Virāj*; n. a cert. *Sāman*.
 -jam (nom.-acc.sg.n.) II.16.1,2.
- vāirūpa (a.) n. a cert. *Sāman*.
 -pam (nom.-acc.sg.) II.15.1,2.
- vāiṣyayoni f. *birth-station of a Vaiṣya* (man of third caste).
 -nim (acc.sg.) V.10.7.
- vāiṣvadeva a. *of the All-gods*; n. a cert. *Sāman*.
 -vam (nom.-acc.sg.n.) II.24.11,13.
- vāiṣvānara a. *common to all men, complete, universal*.
 -ras (nom.sg.) V.12.1; 13.1; 14.1; 15.1; 16.1; 17.1.
 -ram (acc.sg.m.) V.11.2,4,6; 12.2; 13.2; 14.2; 15.2; 16.2; 17.2; 18.1(2t.).
 -rasya (gen.sg.) V.18.2.
 -re (loc.sg.) V.24.4.
- ✓vyadh, vidh *pierce, hurt, infect*.
 vividhus (pref.ind.act.pl.) I.2.2,3,4,5,6.
 viddhas (pass.ppl.nom.sg.) I.2.2. VIII.4.2.
 -dham (pass.ppl.nom.sg.n.) I.2.4,5,6.
 -dhā (pass.ppl.nom.sg.f.) I.2.3.
- vyāghra m. *tiger*.
 -ras (nom.sg.) VI.9.3; 10.2.
- vyādhi m. *disease*.
 -inā (instr.sg.) IV.10.3.
 -ibhis (instr.pl.) IV.10.3.

vyāna m. *breath* (pervading the entire body;

M.M. *back-breathing*).

-nas (nom.sg.) III.13.

2. V.20.1.

-nam (acc.sg.) I.3.3(3t.),
5.

-nāya (dat.sg.) V.20.1.

-ne (loc.sg.) V.20.2.

vyāvartana n. *turning apart, parting* (of paths).

-ne (acc.du.) V.3.2.

vyuṣṭi f. *dawning; grace, beauty*.

-tis (nom.sg.) III.13.4.

vyuṣṭimant a. *endowed with beauty*.

-mān (nom.sg.) III.13.4.

✓**vraj** go, *proceed*.

vrajatas (pres.ind.act.du.)
VIII.8.4.

-janti (pres.ind.act.pl.)
VIII.1.6(2t.).

-ja (inv.act.sg.) VI.
14.2.

-jan (pres.ppl.act.nom.
sg.) IV.16.3,5.

- +ud *leave home*.

udvavrāja (perf.ind.act.
sg.) I.12.1.

-- +pra *go forth, wander*.

pravavrāja (perf.ind.act.
sg.) VIII.10.1; 11.
1.

-vrajatus (perf.ind.act.
du.) VIII.8.3.

prāvrajīs (aor.ind.act.sg.)
VIII.9.2; 10.3; 11.2.

- +abhipra *go forth to*.
abhipravavrāja (perf.ind.
act.sg.) VIII.7.2.

- +anusam *go along after, follow*.

anusamvraja (inv.act.
sg.) IV.4.5.

vrata n. *will, decree, rule of life, duty*.

-tam (nom.sg.) II.11.2;
12.2; 13.2; 14.2; 15.
2; 16.2; 17.2; 18.2;
19.2; 20.2; 21.4(2t.).

✓**vraṇ** cut up, *hew down, fell*.

- +pari *cut about, disfigure, cripple*.

parivṛkṣas (pass.ppl.
nom.sg.) VIII.9.1,2.

-ṇe (pass.ppl.loc.sg.)
VIII.9.1,2.

vrīhi m. *rice, rice-grain*.

-hes (abl.sg.) III.14.3.

vrīhiyava m. *rice and barley*.

-vās (nom.pl.) V.10.6.

Ç

- ✓çais *chant, sing, praise.*
 çaisati (pres.ind.act.sg.)
 I.1.9.
 ✓çak *be able.*
 açakam (aor.ind.act.sg.)
 V.3.5.
 -kata (aor.ind.act.pl.) V.
 I.8,9,10,11.
 çakaṭa n. *wagon, car.*
 -ṭasya (gen.sg.) IV.
 I.8.
 çakuni m. *bird.*
 -nis (nom.sg.) VI.8.2.
 -nibhyas (abl.pl.) V.2.
 I.
 çakvan a. *able, capable; f.*
 -varī a cert. *meter* (of
 7x8 or 4x14 syll.) and
 a cert. set of *verses.*
 -varyas (nom.-acc. pl. f.)
 II.17.1,2.
 çāṅku m. *pointed stake,*
peg; beam, fiber.
 -kunā (instr.sg.) II.23.4.
 çata (num.a.) n. *hundred.*
 -tam (nom.sg.; also
 indecl.w.nom.-gen.pl.
 m.-f.) VII.8.1; 26.
 2. VIII.6.6.
 -tāni (nom.-acc.pl.) IV.
 2.1,2.
 çabala a. *brinded.*
- lam (acc.sg.n.) VIII.
 13.1.
 -lāt (abl.sg.n.) VIII.
 13.1.
 ✓çam *be quiet, cease.*
 - +upa *cease, go out.*
 upaçāmyati (pres.ind.act.
 sg.) II.12.1.
 çaraṇa a. *protecting; n.*
protection, refuge.
 -ṇam (acc.sg.n.) II.22.
 3,4(2t.).
 çarad f. *autumn.*
 -rat (nom.sg.) II.5.1;
 16.1.
 çarīra n. *body.*
 -ram (nom.-acc.sg.) III.
 12.3,4. V.1.7. VIII.
 8.5; 10.1,3; 12.1,3;
 13.1.
 -rāt (abl.sg.) VIII.3.4;
 6.4,5; 12.3.
 -rasya (gen.sg.) VIII.
 9.1,2.
 -re (loc.sg.) III.13.8.
 VIII.9.1,2; 12.3.
 çavya n. *funeral obsequies.*
 -yam (acc.sg.) IV.15.5.
 çaçvant a. *ever repeating*
itsclf; n.acc. as adv.
repeatedly, always.
 -vat (acc.sg.n.) VI.13.2.

çākhā f. *branch, arm.*

—ām (acc.sg.) VI.11.2.

—ās (nom.pl.) V.2.3.

çāṇḍilya m.nm.pr.

—yas (nom.sg.) III.14.
4(2t.).

çādhi, see √çās.

çānta (√çam) a. *quieted,
peaceful.*

—tas (nom.sg.) III.14.1.

çāntahrdaya a. *with peace-
ful or satisfied heart.*

—yas (nom.sg.) VIII.8.
4; 9.2; 10.1,3; 11.1,2.

—yāu (nom.du.m.) VIII.
8.3.

çārkarākṣya m.nm.pr.

—yas (nom.sg.) V.11.1.

—yam (acc.sg.) V.15.1.

—ya (voc.sg.) V.15.1.

çālāvatya m.nm.pr.

—yas (nom.sg.) I.8.1,3,6.

—ya (voc.sg.) I.8.8.

√çās, çīṣ *chasten, direct,
order.*

çādhi (inv.act.sg., Wh.

Gr. 639.a) IV.2.2,4.

açīṣam (aor.ind.act.sg.)
V.3.4.

—ṣat (aor.ind.act.sg.) V.
3.1.

—+anu *instruct, com-
mand, indicate.*

anuçīṣyāt (pres.opt.act.
sg.) IV.14.2.

—çaçāsa (perf.ind.act.sg.)
IV.9.2; 11.1; 12.1;
13.1; 14.2.

—çiṣtas (pass.ppl.nom.
sg.) V.3.4(2t.).

—+abhyanu *designate,
delegate.*

abhyanuçāsāni (pres.
subj.act.sg.) V.11.3.

çilaka m.nm.pr.

—kas (nom.sg.) I.8.1,3,
6.

√çīṣ *leave.*

—+ati *leave remaining.*

atiçiṣtā (pass.ppl.nom.sg.
f.) VI.7.3,6.

—ṣyate (pres.ind.pass.sg.)
II.10.3. VIII.1.4.

—+ud, see *ucchiṣṭa.*

—+pari *leave remaining.*

pariçiṣtas (pass.ppl.nom.
sg.) VI.7.3.

—ṭam (pass.ppl.acc.sg.m.)
VI.7.5.

√ī cī *fall, perish.*

—+ati *fall beyond, leave
behind, desert.*

atiçiyate (pres.ind.mid.
sg.) III.12.2.

—yante (pres.ind.mid.pl.)
III.12.3,4.

√2 çī <i>lie, sleep, rest.</i>	-cāu (loc.sg.m.) VIII.
çete (pres.ind.mid.sg.)	15.1.
II.13.1(2t.).	√çudh <i>purify.</i>
açayata (impf.ind.mid.sg.) III.19.1.	çuddhas (pass.ppl.nom.sg.) V.10.10.
çayitvā grd. V.9.1.	√çuṣ <i>dry, wither.</i>
çukla a. <i>bright, white.</i>	çuṣyati (pres.ind.act.sg.) VI.11.2(4t.).
-las (nom.sg.m.) VIII.6.1.	- +ud <i>dry up</i> or <i>away</i> (or <i>in</i> ?).
-lam (nom.sg.n.) I.6.5, 6; 7.4(2t.). III.2.3.	ucchuṣyanti (pres.ind.act.pl.) IV.3.2.
VI.4.1,2,3,4,6.	çuṣka a. <i>dry.</i>
-lasya (gen.sg.) VIII.6.1.	-kāya (dat.sg.) V.2.3.
çuṅga n. <i>calyx of young bud; effect</i> (fig. from contrast of bud and root).	çūdra m. <i>man of the fourth caste.</i>
-gam (acc.sg.) VI.8.3,5.	-(voc.sg.) IV.2.3,5.
-gena (instr.sg.) VI.8.4(3t.),6(2t.).	çūla m.n. <i>spit, turn spit.</i>
çuc <i>flame, burn, suffer pain, grieve.</i>	-lena (instr.sg.) VII.15.3.
çocāmi (pres.ind.act.sg.) VII.1.3.	√çṛ <i>crush.</i>
-cati (pres.ind.act.sg.) VI.2.3.	- +vi <i>break in pieces.</i>
- +ni <i>beam down, be burning hot.</i>	vyaçariṣyata (cond.ind.mid.-pass.sg.) V.15.2.
niçocati (pres.ind.act.sg.) VII.11.1.	çoka m. <i>flame, distress, sorrow.</i>
çuci a. <i>flaming; light, pure, holy.</i>	-kas (nom.sg.) VIII.4.1.
	-kam (acc.sg.) VII.1.3.
	-kasya (gen.sg.) VII.1.3.
	çāunaka m.nm.pr.
	-kas (nom.sg.) I.9.3.
	IV.3.7.

-kam (acc.sg.) IV.3.5.
çāuva a. *relating to dogs.*

-vas (nom.sg.) I.12.1.

çyāma a. *black, dark.*

-mam (acc.sg.n.) VIII.

13.1.

-māt (abl.sg.n.) VIII.

13.1.

çyāmāka m. a cert. *millet, panic grass.*

-kāt (abl.sg.) III.14.3.

çyāmākataṇḍula m. *millet-grain.*

-lāt (abl.sg.) III.14.3.

çrad incl. prefix w. ✓dhā
have faith, trust, believe; see ✓dhā.

çraddhā a. *trusting; f. faith, trust.*

-(nom.sg.) VII.19.1.

-dhām (acc.sg.) V.4.2;

10.1. VII.19.1.

-dhayā (instr.sg.) I.1.10.

çraddhādeva a. *trusting in the gods.*

-vas (nom.sg.) IV.1.1.

çravaṇa n. *hearing.*

-ṇāya (dat.sg. as inf.)

VIII.12.4.

çravaṇīya grdv. *to be heard.*

-yam (acc.sg.n.) I.2.5.

✓çri *lean, lay against or*

on; mid. lie upon, resort to, abide; pass. be contained.

açrayata (impf.ind.mid. sg.) III.1.4; 2.3; 3.

3; 4.3; 5.3.

çritam (pass.ppl.nom.sg. n.) III.15.1.

-+upa *lean against; mid. rest upon, accusation oneself to.*

upaçrayate (pres.ind. mid.sg.) VI.8.2(2t.).

çrī f. *beauty; bliss; welfare.*

-rīs (nom.sg.) III.13.2.

-riyam (acc.sg.) III.

12.9

çrīmant a. *beautiful, fortunate, highly esteemed.*

-mān (nom.sg.) III.13.

2.

✓çru *hear, learn; pass. be heard of or famed.*

çṛṇoti (pres.ind.act.sg.) I.2.5. VII.12.1; 24.1

(2t.).

-ṇavāni (pres.subj.act. sg.) VIII.12.4.

-ṇuyus (pres.opt.act.pl.) VII.13.1(2t.).

-ṇvantas (pres.ppl.act. nom.pl.) V.1.8,9,11.

çroṣyāmi (fut.ind.act.sg.) I.8.2.	—yān (nom.sg.) IV.16. 5. V.1.6(2t.).
çrutas (pass.ppl.nom.sg. m.) III.13.8.	çreṣṭha a.supl. <i>fairest, best, most excellent.</i>
—tam (pass.ppl.nom.sg. n.) III.13.8. IV.9.3. VI.1.3. VII.1.3.	—t̥has (nom.sg.) V.1.1 (2t.), 7(2t.), 12; 2.6.
çuçrūṣante (pres.ind.mid. pl.des.) VII.5.2.	—t̥ham (nom.-acc.sg.n.) V.1.1; 2.7.
— + ā <i>listen to, promise; caus. make known, in- voke.</i>	—t̥hāya (dat.sg.) V.2. 4.
āçrāvayati (pres.ind.act. sg.caus.) I.1.9.	çrāiṣṭhya n. <i>preëminence, precedence.</i>
— + upa <i>listen to, under- stand.</i>	—yam (acc.sg.) V.2.6.
upaçr̥ṇoti (pres.ind.act. sg.) III.13.8.	çrotṛ m. <i>hearer.</i>
—çuçrāva (perf.ind.act. sg.) IV.1.5.	—tā (nom.sg.) VII.8.1; 9.1.
— + prati <i>answer, say yes, promise.</i>	çrotra n. <i>ear; organ of sense.</i>
pratiçr̥ṇoti (pres.ind.act. sg.) VII.12.1.	—ram (nom.-acc.sg.) I. 2.5; 7.3(2t.). II.7.1; 11.1. III.13.2; 18.2,6. IV.3.3; 8.3. V.1.4, 10 (2t.), 14; 7.1; 20.2. VIII.12.4.
—çuçrāva (perf.ind.act. sg.) IV.5.1; 6.2; 7. 2; 8.2; 9.1; 14.2.	—reṇa (instr.sg.) V.1.8, 9, 11.
çruti f. <i>hearing, report, noise; revelation.</i>	—re (loc.sg.) V.20.2.
—tis (nom.sg.) III.13. 8.	—rāṇi (nom.pl.) V.1. 15.
çreyāṅs a. compar. <i>fairer, better, more excellent.</i>	çlakṣṇa a. <i>smooth, soft, ten- der.</i>
	—ṇam (nom.sg.n.) II. 22.1(2t.).

√cliṣ *adhere, cling.*

cliṣyate (pres.ind.mid.
sg.) IV.14.3.

-yante (pres.ind.mid.pl.)
IV.14.3.

çloka m. *sound; stanza,*
esp. *epic Çloka.*

-kas (nom.sg.) II.21.3.
III.11.1. V.2.9; 10.8;
24.4. VII.26.2. VIII.
6.6.

çvan m. *dog.*

-vā (nom.sg.) I.12.2.
-vānas (nom.pl.) I.12.2.
-vabhyas (abl.pl.) V.2.1.

çvabhra n. *fissure of the*
earth, pit, hole.

-ram (nom.sg.) II.9.7.

çvayoni f. *birth-station of*
a dog.

-nim (acc.sg.) V.10.
7.

çvas adv. *to-morrow, next*
day. IV.6.1; 7.1; 8.
1.

çvāpada n. *beast of prey.*

-dāni (nom.-acc.pl.) VII.
2.1; 7.1; 8.1; 10.1.

çveta a. *white, hoary.*

-tas (nom.sg.) I.12.2.
-tam (acc.sg.n.) VIII.
1.1.1.

çvetaketu m.num.pr.

-tus (nom.sg.) V.3.1.
VI.1.1.

-tum (acc.sg.) VI.8.1.

-to (voc.sg.) VI.1.1,3;
8.7; 9.4; 10.3; 11.3;
12.3; 13.3; 14.3; 15.
3; 16.3.

§

[ṣaḍviṇṇa num.a. *twenty-*
sixth.]

ṣaḍvidha a. *sixfold.*

-dhā (nom.sg.f.) III.
12.5.

ṣaṣ num. *six.*

-aṭ (nom.-acc.sg.) IV.
2.1,2; 15.5. V.10.1,3.

[ṣaṣṭha num.a. *sixth.*]

ṣoḍaça num. *sixteen.*

-çānām (gen.pl.) VI.7.
3,6.

2 ṣoḍaça num.a. *sixteenth,*
connected with or char-
acterized by sixteen.

-çam (acc.sg.n., Wh.Gr.
479) II.16.7(2t.).

ṣoḍaçakala a. *of sixteen*
parts.

-las (nom.sg.) VI.7.1.

√sthiv, ṣṭhiv *spew, spit.*

- + ni *spit out.*

niṣṭhivet (pres.opt.act.
sg.) II.12.2.

S

- 1 sa— pron.st.3pers., see
ta—.
- 2 sa— insep. prefix accom-
panied by, furnished
with, similar to (nu-
merous examples).
- 3 sa— insep. prefix one, the
same in sakṛt, sahasra.
- saṃyadvāma a. of uninter-
rupted delight.
—mas (nom.sg.) IV.15.
2.
- saṃvatsara m. year.
—ras (nom.sg.) II.19.2.
V.6.1.
—ram (acc.sg.) IV.15.5.
V.1.8,9,10,11; 10.2,3.
—rāt (abl.sg.) IV.15.5.
V.10.2.
—rasya (gen.sg.) III.
19.1.
- saṃvarga a. clutching,
grasping.
—gas (nom.sg.) IV.3.1,
3.
—gāu (nom.du.m.) IV.
3.4.
- saṃsparṣa m. touch, con-
tact.
—cena (instr.sg.) III.13.
8.
- sakṛt adv. for one time, at
once; once (*semel*,
olim); once for all,
evermore. III.11.3.
VIII.4.2.
- sakhim. companion, friend.
—khayas (nom.pl.) VIII.
2.5.
- sakhiloka m. world of
friends.
—kena (instr.sg.) VIII.
2.5.
- sakhilokakāma a. desirous
of the world of friends.
—mas (nom.sg.) VIII.
2.5.
- saṃkalpa m. decision of
mind, creative imagi-
nation, wish, design,
intention.
—pas (nom.sg.) VII.4.
1,2; 26.1.
—pam (acc.sg.) VII.4.2,
3(2t.).
—pāt (abl.sg.) VII.4.3
(2t.); 5.1. VIII.2.1,
2,3,4,5,6,7,8,9,10.
—pasya (gen.sg.) VII.
4.3.
—pe (loc.sg.) VII.4.2.
- saṃkalpanīya grdv. to be
imagined or designed.
—yam (acc.sg.n.) I.2.6.

saṁkalpātmaka a. <i>with design as nature.</i>	—yam (nom.sg.n.) VIII. 3.4.5.
—kāni (nom.pl.n.) VII. 4.2.	satttrāyaṇa n. <i>sacrificial session</i> (lasting several years).
saṁkalpāikāyana a. <i>with design as meeting-place.</i>	—ṇam (nom.sg.) VIII. 5.2.
—nāni (nom.pl.n.) VII. 4.2.	sattvaçuddhi f. <i>purity of nature.</i>
saṁkl̥pti f. <i>will, wish.</i>	—dhis (nom.sg.) VII. 26.2.
—tyā (instr.sg.) VII. 2(7t.).	—dhāu (loc.sg.) VII. 26.2.
saṁgavavelā f. <i>time for cow-gathering</i> (second of the five divisions of the day), <i>forenoon.</i>	satpratiṣṭha a. <i>with the real as support or rest.</i>
—lāyām (loc.sg.) II.9.4.	—ṭhās (nom.pl.f.) VI.8.4,6.
✓saj, sañj <i>hang, stick to.</i>	satya a. <i>real, true; n. the real or true, reality, truth; tena satyena as truly as this, on this account.</i>
—+pra <i>hang on, meet with, join.</i>	—yam (nom.-acc.sg.n., acc.sg.m.) I.2.3. VI.1.4, 5,6; 4.1,2,3,4; 8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.2,3. VII.2.1(2t.); 7.1; 16.1(2t.); 17.1(3t.). VIII.1.5.
prasāñkṣis (unaug.aor. ind.act.sg.) IV.1.2.	—yena (instr.sg.) III. 11.2. VI.16.2. VII. 16.1(2t.).
saṁcara a. <i>wandering together; m. passage.</i>	
—ras (nom.sg.) I.13.3.	
sat- 1st syl. of sattiya. VIII.3.5.	
sattama a.supl. <i>most real, best.</i>	
—mās (nom.pl.) II.9.5.	
sattiya, form of satya used w. mystic mg.	

- yāt (abl.sg.) IV.4.5.
 -yās (nom.pl.) VIII.3.
 1,2.
 -yān (acc.pl.) VIII.1.
 6(2t.).
 -yānām (gen.pl.) VIII.
 3.1.
satyakāma a. *truth-loving*; m.nm.pr.
 -mas (nom.sg.) IV.4.1,
 2(2t.), 4(2t.). V.2.3.
 VIII.1.5; 7.1.3.
 -me (loc.sg.) IV.10.1.
 -ma (voc.sg.) IV.5.1;
 6.2; 7.2; 8.2; 9.1.
satyayajña m.nm.pr.
 -ñas (nom.sg.) V.11.1.
 -ñam (acc.sg.) V.13.1.
satyavacana n. *truth-speaking*.
 -nam (nom.sg.) III.17.4.
satyasaṃkalpa a. *with the real or true as design, of firm resolution*.
 -pas (nom.sg.) III.1.4.2.
 VIII.1.5; 7.1.3.
satyābhisamḍha a. (*fabricating i. e.*) *employing or speaking truth*.
 -dhas (nom.sg.) VI.16.2.
 ✓**sad** *sit*.
 - +upa *sit near, approach*.
 upasida (inv.act.sg.) VI.
 13.1.2. VII.1.1.
 -sīdan (pres.ppl.act.nom.sg.) VII.8.1.
 -sasāda (perf.ind.act.sg.)
 I.11.4,6,8. VI.7.2,4.
 VII.1.1.
 - +ni *sit down, seat oneself, lie, be situated or directed*.
 niṣaṇṇam (pass.ppl.nom.sg.n.) VIII.12.4.
 - +sampra *cheer up, be gracious*.
 samprasannas (pass.ppl.nom.sg.) VIII.6.3;
 11.1.
sadāyatana a. *having the real as support*.
 -nās (nom.pl.f.) VI.8.
 4,6.
sanatkumāra m.nm.pr.
 -ras (nom.sg.) VII.26.2.
 -ram (acc.sg.) VII.1.1.
sant a. *being; real, honest, right; n. being, reality, the real world*.
 sat (nom.-acc.sg.n.) III.
 19.1. VI.2.1(2t.); 2.
 2(2t.); 8.4,6; 13.2.
 VIII.4.2(3t.).
 santam (acc.sg.m.) I.11.
 7. IV.1.3. VIII.12.1.

- satā (instr.sg.) VI.8.1.
 -tas (abl.-gen.sg.) VI.
 10.2(2t.). VIII.5.2;
 12.1.
 -ti (loc.sg.) VI.9.2(2t.).
 santas (nom.pl.) IV.3.8.
 satām (gen.pl.) VIII.3.1.
saṁdeha m. *smearing to-
 gether, mass, clod*
 (=human body); *un-
 certainty, doubt.*
 -has (nom.sg.) V.15.2
 (2t.); 18.2.
saṁdhi m. *putting togeth-
 er, union, interval.*
 -dhis (nom.sg.) I.3.3.
sanmūla a. *with the real as
 root or cause.*
 -lās (nom.pl.f.) VI.8.4,6.
 [saptadaśa num.a. *seven-
 teenth.*]
saptadhā adv. *in seven
 ways, sevenfold.* VII.
 26.2.
 [saptama num.a. *seventh.*]
saptavidha a. *sevenfold.*
 -dham (acc.sg.n.) II.8.
 1,3; 9.1,8; 10.1,6.
 -dhasya (gen.sg.) II.8.1.
sabhā f. *assembly-hall,
 court of a prince.*
 -bhām (acc.sg.) VIII.
 14.1.
- sabhāga** a. *going to coun-
 cil-chamber.*
 -gas (nom.sg.) V.3.6.
sam adv.-prep. *along with,
 together.* V.1.4.
sama a. *even, smooth, like,
 same, unaltered;* n.
evenness, balance.
 -mas (nom.sg.m.) II.9.1
 (2t.).
 -mam (nom.sg.n.) II.
 10.1,2,3(2t.),4. IV.1.
 2.
samardhayitṛ m. *prosper-
 er, fulfiller.*
 -tā (nom.sg.) I.1.8.
samarpita, see √ṛ.
samavahāra m. *abundance.*
 -ram (acc.sg.) VI.9.1.
 1 **samāna** a. *same, similar.*
 -nas (nom.sg.m.) I.3.2.
 2 **samāna** m. *breath* (one
 of the five vital airs, w.
 apāna or udāna fanci-
 fully extends the other
 three; M.M. *on-
 breathing*, Bö. *Mit-
 hauch*).
 -nas (nom.sg.) III.13.
 4. V.22.1.
 -nāya (dat.sg.) V.22.1.
 -ne (loc.sg.) V.22.2.
samārata, see √ram.

- samāsa** m. *putting together, union, collection, condensation.*
 -sas (nom.sg.) VI.4.7.
 -sam (acc.sg.; BR. *zusamenschiebend*, but rather appositive vbl. pass.subst.) VII.15.3.
- samiti** f. *meeting, assembly.*
 -tim (acc.sg.) V.3.1.
- samitpāṇi** a. *with fuel in the hand.*
 -nis (nom.sg.) VIII.9. 2; 10.3; 11.2.
 -nī (nom.du.m.) VIII. 7.2.
 -ṇayas (nom.pl.) V.11. 7.
- samidh** a. *flaming; f. fuel.*
 -it (nom.sg.) V.4.1; 5. 1; 6.1; 7.1; 8.1.
 -idham (acc.sg.) IV.4. 5; 6.1; 7.1; 8.1.
- samudra** m. *sea, ocean.*
 -ras (nom.sg.) II.4.1; 17.1. III.19.2. IV. 6.3. VI.10.1.
 -ram (acc.sg.) VI.10.1.
 -rāt (abl.sg.) VI.10.1.
- samṛddhi** f. *thriving, success.*
 -dhis (nom.sg.) I.1.8.
 -dhim (acc.sg.) V.2.9.
- sampad** f. *coinciding; success, welfare.*
 -at (nom.sg.) V.1.4, 14 (2t.).
 -adam (acc.sg.) V.1.4.
 -ade (dat.sg.) V.2.5.
- sampāta** m. *flying together; encounter; residue.*
 -tam (acc.sg.) V.2.4, 5 (4t.).
- samprati** adv. *just opposite; exactly, just.* II. 9.5. V.11.2, 4, 6. VIII. 11.1, 2.
- samprasāda** m. *perfect calm, serenity* (of the soul in sleep).
 -das (nom.sg.) VIII. 3.4; 12.3.
- sayugvan** a. *united with; having a double team* (BR.); *united with the itch!* (Bö.); *with the car* (M.M.).
 -vā (nom.sg.) IV.1.3, 5, 8.
 -vānam (acc.sg.) IV. 1.3, 5.
- saraṇa** n. *running.*
 -ṇam (nom.sg.) I.3.5.
- saras** n. *bucket, pond, pool, lake.*

-(nom.sg.) VIII.5.3.
sarpa m. *serpent*.
 -pās (nom.pl.) II.21.1.
sarpadevajana vidyā f. *science of serpents and the host of gods or demons*.
 -(nom.sg.) VII.1.4.
 -yām (acc.sg.) VII.1.2; 2.1; 7.1.
sarpis n. *clarified butter, ghee*.
 -(nom.-acc.sg.) IV.15.1. VI.6.1.
sarva a. *all, every*.
 -vas (nom.sg.m.) I.6.6. VI.11.2.
 -vam (nom.-acc.sg.n., acc.sg.m.) I.3.6. II.11.2; 12.2; 13.2; 14.2; 15.2; 16.2; 17.2; 18.2; 19.2; 20.2; 21.2,4(2t.); 23.4(2t.). III.12.1(2t.); 2; 14.1,2,4; 15.4; 16.1,3,5. IV.1.4,6; 3.8(2t.); 11.2; 12.2; 13.2; 16.1(2t.). V.2.6(2t.); 7; 11.3. VI.1.4,5,6; 7.4; 8.7; 9.4; 10.3; 11.2,3; 12.3; 13.3; 14.3; 15.3; 16.3. VII.2.1; 4.2; 15.1; 25.1(2t.); 2; 26.1,2.

VIII.1.3,4; 3.2; 8.1.
 -vā (nom.sg.f., old nom.pl.n.) II.23.4. III.12.6.
 -veṇa (instr.sg.) II.9.1.
 -vasmin (loc.sg.) II.21.1,2.
 -ve (nom.pl.m.) II.22.3(3t.), 5(3t.); 23.2. III.19.3(2t.). V.24.3. VII.14.2. VIII.1.4; 4.2; 12.6(2t.).
 -vāṇi (nom.-acc.pl.n.) I.9.1; 11.5,7,9. II.9.2; 23.4. III.19.3(2t.). IV.15.2(2t.), 3(2t.). V.1.15; 24.5. VII.15.4. VIII.1.4.
 -vās (nom.pl.f.) II.21.4. VI.8.4,6; 9.2; 10.2. VIII.3.2.
 -vān (acc.pl.) II.22.1. IV.3.2,3; 17.10. VI.1.2. VII.10.2. VIII.7.1(2t.), 2(2t.), 3(2t.); 12.6(2t.).
 -vāis (instr.pl.) I.10.6; 11.2,3.
 -vebhyas (abl.pl.) I.6.7(2t.).
 -veṣu (loc.pl.) IV.15.4(2t.). V.3.7; 18.1(3t.); 24.2(3t.). VII.

25.2(2t.). VIII.1.6 (2t.); 4.3; 5.4; 7.4. -vāsu (loc.pl.f.) II.4.1, 2. IV.3.8.	-sas (nom.sg.) III.14. 2,4. sarvaças adv. <i>wholly</i> . VII. 26.2.
sarvakarman a. <i>containing</i> <i>all kinds of work</i> . -mā (nom.sg.m.) III. 14.2,4.	sarvendriya n. <i>all one's</i> <i>sense or power</i> . -yāni (acc.pl.) VIII.15. 1.
sarvakāma a. <i>wishing ev-</i> <i>erything, having all</i> <i>wishes</i> . -mas (nom.sg.) III.14. 2,4.	sarvāuśadha a. <i>consisting</i> <i>of all herbs</i> ; n. <i>all</i> <i>sorts of herbs</i> . -dhasya (gen.sg.) V.2.4.
sarvagandha a. <i>containing</i> <i>all perfumes</i> . -dhas (nom.sg.) III.14. 2,4.	sarṣapa m. <i>mustard, mus-</i> <i>tard-seed</i> . -pāt (abl.sg.) III.14.3.
sarvagranthi m. <i>knot or</i> <i>tangle of every sort</i> . -thinām (gen.pl.) VII. 26.2.	salokatā f. <i>being in the</i> <i>same world</i> . -tām (acc.sg.) II.20.2.
sarvatas adv. <i>on all sides</i> . III.13.7. IV.1.1(2t.).	savana n. <i>pressing out</i> <i>(the juice of Soma),</i> <i>Soma-libation</i> . -nam (nom.-acc.sg.) II. 24.1,10. III.16.2,3(2t.), 4.
sarvadā adv. <i>always</i> . II. 9.1.	-nasya (gen.sg.) II.24.7.
sarvadhātama a.supl. <i>most</i> <i>all-refreshing</i> . -mam (acc.sg.n.) V.2. 7.	saviṭṛ m.nm.pr. -tā (nom.sg.) I.12.5. -tur (gen.sg.) V.2.7.
sarvabhūta n. <i>every being</i> . -tāni (acc.pl.) VIII.15.1.	saçarīra a. <i>with the body</i> . -ras (nom.sg.) VIII. 12.1.
sarvarasa a. <i>containing all</i> <i>saps or fluids</i> .	-rasya (gen.sg.) VIII. 12.1.

sas, see ta—.

✓sah prevail, see sahamāna.

saha adv.-prep. *with, along with.* I.10.1. II.13.1. IV.2.3. VII.11.1.

sahamāna (pres.ppl.mid.)
a. *overpowering*; f. *southern side of the world-soul's case.*

—nā (nom.sg.f.) III.15.2.

sahasra n. *thousand.*

—ram (nom.-acc.sg.) IV.2.3,4; 4.5; 5.1.

—rāṇi (nom.pl.) VII.26.2.

1 sâ, see ta—.

2 sâ— 1st syl. of sāman. I.6.1,2,3,4,6; 7.1,2,3,4.

sādiṣṭha a.supl. *best.*

—ṭham (acc.sg.n.) IV.9.3.

sādhu a. *straight, right, good*; n.acc. as adv. *well.*

—(nom.-acc.sg.n.) II.1.1(2t.),3(2t.),4. IV.1.4,6. VII.2.1(2t.); 7.1.

—dhunā (instr.sg.) II.1.2.

—dhavas (nom.pl.) II.1.4. III.19.4.

sādhyā caus.grdv. *to be subdued or won*; m. pl. cert. deities, *the Sādhyas.*

—yās (nom.pl.) III.10.1.

—yānām (gen.pl.) III.10.3,4.

sādhvalamkṛta a. *well adorned.*

—tas (nom.sg.) VIII.9.1,2.

—te (loc.sg.) VIII.9.1,2.

—tāu (nom.du.) VIII.8.2(2t.),3(2t.).

sāmatas adv. *concerning the Sāman.* IV.17.6.

1 sāman n. *sacred song* (a Vedic stanza arranged for chanting; cf. ṛc, yajus); pl. *the Sāma - Veda.*

—ma (nom.-acc.sg.) I.1.2,4,5(2t.); 3.4(3t.),8; 4.4; 6.1(4t.),2(4t.),3(4t.),4(4t.),5(3t.),6,8; 7.1(4t.),2(4t.),3(4t.),4(4t.),5,7,9(2t.); 8.5(2t.),6,7(2t.),8. II.1.1,3,4; 2.1,3; 3.1,2; 4.1,2; 5.1,2; 6.1,2; 7.1,2; 8.1,3; 9.1(3t.),8; 10.1,6(2t.); 21.1,2; 24.3,7,11.

-mna (instr.sg.) I.3.8.	sārdha a. <i>with a half</i> ; n.
II.1.2.	acc. as adv.-prep. <i>to-</i>
-mnas (abl.-gen.sg.) I.	<i>gether, along with.</i>
1.2; 4.3; 8.4. II.1.1;	-dham (acc.sg.n.) VIII.
9.2,3,4,5,6,7,8; 22.1.	9.2.
-mni (loc.sg.) I.4.3.	sārṣṭitā f. <i>being of equal</i>
-māni (nom.-acc.pl.) III.	<i>rank.</i>
3.1,2. IV.17.2. VI.	-lām (acc.sg.) II.20.2.
7.2.	siṃha m. <i>lion.</i>
-mabhyas (abl.pl.) IV.	-has (nom.sg.) VI.9.3;
17.3.	10.2.
-mnām (gen.pl.) I.13.1.	✓sic <i>pour out, sprinkle.</i>
IV.17.6(3t.).	siñcati (pres.ind.act.sg.)
2 sāmān n. <i>possession,</i>	V.10.6.
<i>wealth</i> (alluded to II.	-anti (pres.ind.act.pl.)
1.1,3).	IV.15.1.
3 sāmān n. <i>gentle speech,</i>	✓sidh <i>succeed.</i>
<i>kindness</i> (alluded to	-+abhi <i>acquire.</i>
II.1.2).	abhisidhyati (pres.ind.
sāmaveda m. <i>Veda of</i>	<i>act.sg.) VII.4.3; 5.3;</i>
<i>chants, Sāma-Veda.</i>	7.2; 9.2; 11.2; 12.2.
-das (nom.sg.) I.3.7.	sīsa n. <i>lead.</i>
III.3.1. VII.1.4.	-sam (acc.sg.) IV.17.7.
-dam (acc.sg.) III.3.2;	-sena (instr.sg.) IV.
15.7. VII.1.2; 2.1; 7.1.	17.7.
sāmrajya (Wh.Gr. 213.b)	✓I su <i>press out, extract</i>
n. <i>universal rule.</i>	(esp. the Soma).
-yāya (dat.sg. as inf.)	asoṣṭa (aor.ind.mid.sg.,
II.24.13.	Bö.)?
sāyugya n. <i>community, in-</i>	soṣyati (fut.ind.act.sg.,
<i>timiate union.</i>	Bö.)?
-yam (acc.sg.) II.20.	sutam (pass.ppl.nom.sg.
2.	n.) V.12.1.

- +ā *press out to a degree or sufficiently.*
 āsutam (pass.ppl.nom.sg.n.) V.12.1.
 - +pra *press out for the future or lastingly.*
 prasutam (pass.ppl.nom.sg.n.) V.12.1.
 √2 su, sū *generate; beget, bring forth, bear.*
 asoṣṭa (aor.ind.mid.sg., of woman?) III.17.5.
 soṣyati (fut.ind.act.sg., of man?) III.17.5.
sukṛta n. *good deed, merit.*
 -tam (nom.sg.) VIII.4.1.
sukha a. *pleasant, comfortable; n. joy, bliss.*
 -kham (nom.-acc.sg.n.) VII.22.1(4t.); 23.1(3t.).
sutatejas a. *possessing the fire or vigor of Soma.*
 -jās (nom.sg.m.) V.12.1; 18.2.
subhikṣa a. *well provided with food.*
 -ṣā (nom.sg.f.) I.10.5.
subhūta a. *turned out well; n. welfare; f. northern side of the world-soul's case.*
 -tā (nom.sg.f.) III.15.2.
surabhi a. *sweet-smelling, fragrant; n. perfume.*
 -bhi (acc.sg.n.) I.2.2,9.
surā f. *spirituous liquor, brandy.*
 -rām (acc.sg.) V.10.9.
surūpa a. *well formed, beautiful.*
 -pān (acc.pl.) II.15.2.
suvarṇa a. *of a beautiful color, glittering, golden; n. gold.*
 -ṇas (nom.sg.m.) I.6.6.
 -ṇam (nom.-acc.sg.n.) III.19.1,2. IV.17.7.
 -ṇena (instr.sg.) IV.17.7.
suvasana a. *well clothed.*
 -nas (nom.sg.) VIII.9.1,2.
 -ne (loc.sg.) VIII.9.1,2.
 -nāu (nom.du.) VIII.8.2(2t.),3(2t.).
suvr̥ṣṭi f. *copious rain.*
 -ṭis (nom.sg.) VII.10.1(2t.).
suṣi m. *opening of a tube, hole.*
 -ṣis (nom.sg.) III.13.1,2,3,4,5.
suhaya m. *spirited horse, steed, charger.*

-yas (nom.sg.) V.1.12.	- +samati <i>let go, dis-</i> <i>miss.</i>
sūkarayoni f. <i>birth-station</i> <i>of a hog.</i>	samatisr̥stās (pass.ppl. nom.pl.) I.11.3.
-nim (acc.sg.) V.10.7.	- +vi <i>let loose.</i>
sūtra n. <i>thread, cord.</i>	visr̥jet (pres.opt.act.sg.) VI.14.1.
-reṇa (instr.sg.) VI.8.2.	-r̥stas (pass.ppl.nom.sg.) VI.14.1.
sūrya m. <i>sun, god of the</i> <i>sun.</i>	- +sam <i>unite, mix.</i>
-yas (nom.sg.) IV.3.1 ; 7.3.	sam̐sr̥jyate (pres.ind. pass.sg.) I.1.6.
-yam (acc.sg.) III.17.7.	√sr̥p <i>creep, glide, slip.</i>
sūryācandramas m. <i>sun</i> <i>and moon.</i>	sarpanti (pres.ind.act.pl.) I.12.4.
-masāu (nom.du.) VII. 12.1. VIII.1.3.	sr̥ptas (pass.ppl.nom.sg.) VIII.6.3.
√sr̥ <i>run, glide, flow, has-</i> <i>ten.</i>	-tās (pass.ppl.nom.pl.) VIII.6.2(2t.).
- +upa <i>approach, resort</i> <i>to.</i>	- +ā <i>creep near.</i>
upasr̥tya grd. I.3.12.	āsasr̥pus (perf.ind.act.pl.) I.12.4.
- +abhinis <i>flow or has-</i> <i>ten forth to.</i>	- +prati <i>creep back.</i>
abhinihsr̥tā (pass.ppl. nom.sg.f.) VIII.6.6.	pratisr̥pya grd. V.2.6.
√sr̥j <i>send forth, hurl,</i> <i>throw; spin; engen-</i> <i>der.</i>	setu a. <i>fettering; m. band,</i> <i>dam, bridge, barrier.</i>
sr̥jate (pres.ind.mid.sg.) VII.11.1(2t.).	-tus (nom.sg.) VIII.4. I.
asr̥jata (impf.ind.mid.sg.) VI.2.3(2t.).	-tum (acc.sg.) VIII.4. 1,2(2t.).
-anta (impf.ind.mid.pl.) VI.2.4.	√sev <i>stay by, serve, wor-</i> <i>ship.</i>
	- +upa <i>devote oneself to.</i>

upaseveta (pres.opt.mid.sg.) II.22.1.	sāumya (BR., Bō.) = somya .
soma m. <i>extract, juice, Soma</i> (plant and extract, often deified); <i>moon</i> .	skanda m.nm.pr.
-mas (nom.sg.) V.4.2; 10.4.	-das (nom.sg.) VII.26. 2(2t.).
-mam (acc.sg.) V.5.2.	√ stan <i>thunder</i> .
-mena (instr.sg.) III.9. 1,3.	stanayati (pres.ind.act.sg. caus.) II.3.1; 15.1. VII.11.1.
-masya (gen.sg.) II.22. 1.	stanayitnu m. <i>thunder</i> .
somasavana a. <i>wherefrom Soma is pressed</i> ; m. nm.pr. of a tree (Bō.).	-nus (nom.sg.) VIII. 12.2.
-nas (nom.sg.) VIII.5.3.	stabdha (pass.ppl.) a. <i>propped; stiff, rigid; puffed up</i> .
somya a. <i>relating to Soma; moonlike, gentle</i> ; voc.sg. <i>my dear!</i>	-dhas (nom.sg.) VI.1.2,3.
-(voc.sg.m.) IV.4.4,5 (2t.); 5.1,2; 6.3(2t.); 7.3(2t.); 8.3(2t.); 9.2; 14.1,2(2t.),3. VI. 1.1,3,4,5,6(2t.),7: 2.1, 2(2t.); 3.4; 4.7; 5.4 (2t.); 6.1,2,3,4,5(2t.); 7.1,2,3(2t.),5,6(2t.); 8. 1(2t.),2(2t.),3(2t.),4 (4t.),5,6(5t.),7; 9.1,2, 4; 10.1,2,3; 11.1,2,3; 12.2(2t.),3(2t.); 13.2, 3; 14.1,3; 15.1,3; 16. 1,3.	√ stu <i>praise</i> .
	stuvita (pres.opt.mid.sg., Wh.Gr.129.a) I.3.12 (3t.). II.22.2.
	-vatām (inv.mid.pl., Wh. Gr.617) I.11.3.
	stoṣyan (fut.ppl.act.nom.sg.) I.3.8,10.
	-yamāṇas (fut.ppl.mid. nom.sg.) I.3.10.
	-ṇās (fut.ppl.mid.nom. pl.) I.12.4.
	-ṇān (fut.ppl.mid.acc.pl.) I.10.8.
	-+abhi <i>give praise to, praise</i> .
	abhiṣtoṣyan (fut.ppl.act. nom.sg.) I.3.9,11.

- +pra <i>utter praise, praise.</i>	strīloka m. <i>world of women.</i>
prastoṣyasi (fut.ind.act. sg.) I.10.9; 11.4.	-kena (instr.sg.) VIII. 2.9.
prāstoṣyas (cond.ind.act. sg.) I.11.5.	strīlokakāma a. <i>desirous of the world of women.</i>
stutaṣastra n. <i>chant and recitation (of the Udgātar and of the Ho-tar).</i>	-mas (nom.sg.) VIII. 2.9.
-rāis (instr.pl.) III.17.3.	sthaṇḍila n. <i>leveled piece of ground (for sacrifice); spot, place.</i>
stena m. <i>thief.</i>	-le (loc.sg.) V.2.8.
-nas (nom.sg.) V.10.9; 11.5.	sthaviṣṭha a.supl. <i>thickest, grossest.</i>
steya n. <i>theft.</i>	-ṭhas (nom.sg.) VI.5.1, 2,3.
-yam (acc.sg.) VI.16.1.	√ sthā <i>stand, exist; continue; spring from; cease.</i>
stobha m. <i>shout, trill (in chanting a Sāman; e.g., hum).</i>	tiṣṭhati (pres.ind.act.sg.) V.1.3. VI.11.1; 12.2. VII.8.1(2t.).
-bhas (nom.sg.) I.13.3.	-anti (pres.ind.act.pl.) VIII.6.1.
stoma m. <i>song of praise.</i>	sthātā (nm.ag.nom.sg.) III.11.1.
-mam (acc.sg.) I.3.10.	sthitam (pass.ppl.nom.sg. n.) I.3.6.
-mena (instr.sg.) I.3.10.	-tvā grd. VIII.15.1.
strī f. <i>woman.</i>	- +adhi <i>stand upon, ascend, surpass, master, acquire.</i>
-(nom.sg.) II.13.1.	adhitiṣṭhatas (pres.ind.
-riyam (acc.sg.) V.2.8, 9.	
-riyā (instr.sg.) II.13.1.	
-riyas (nom.pl.) VIII. 2.9.	
-ribhis (instr.pl.) VIII. 12.3.	

act.du.) V.19.2; 21. 2; 22.2; 23.2.	-ṭhanti (pres.ind.act.pl.) VI.9.1.
-ṭhanti (pres.ind.act.pl.) V.20.2.	-ṭhan (pres.ppl.act.nom. sg.) VII.20.1.
- +ud <i>arise, come forth, sprout, grow.</i>	- +abhipra <i>go forth to; caus. drive (cattle) out to (pasture).</i>
uttiṣṭhanti (pres.ind.act. sg.) I.3.6. II.24.6, 10,15.	abhiprasthāpayan (pres. ppl.act.caus.nom.sg.) IV.4.5.
-ṭhan (pres.ppl.act.nom. sg., Wh.Gr. 671) VII. 8.1.	-yām (caus.vbl.f.acc.sg.) IV.6.1; 7.1; 8.1.
- +anūd <i>arise or come forth after or behind.</i>	- +prati <i>stand firm, rest upon, be at ease, pros- per.</i>
anūttiṣṭhanti (pres.ind. act.pl.) III.19.3.	pratitiṣṭhanti (pres.ind.act. sg.) IV.16.5(2t.).
anūdātiṣṭhan (impf.ind. act.pl.) III.19.3.	-ṭhantam (pres.ppl.act. acc.sg.) IV.16.5.
- +samud <i>arise, come into view, appear.</i>	pratiṣṭhitas (pass.ppl. nom.sg.) V.17.1. VII. 4.3; 5.3; 24.1,2.
samuttiṣṭhanti (pres.ind. act.sg.) VIII.2.10.	-tam (pass.ppl.nom.sg. n.) III.12.2.
-ṭhataḥ (pres.ind.act.du.) VIII.2.6,7,8.	-tās (pass.ppl.nom.pl.) III.12.3,4.
-ṭhanti (pres.ind.act.pl.) VIII.2.1,2,3,4,5,9.	-tāni (pass.ppl.nom.pl. n.) VII.4.2; 5.2.
samutthāya grd. VIII. 3.4; 12.2,3.	-tān (pass.ppl. acc. pl.) VII.4.3; 5.3.
- +nis <i>grow forth; com- plete, prepare.</i>	- +anuprati <i>stand firm, prosper in reference to.</i>
nistiṣṭhanti (pres.ind.act. sg.) VII.20.1; 21.1 (3t.).	

- anupratitiṣṭhati (pres.ind. act.sg.) IV.16.5.
 - +samprati *turn to-ward, apply to*; caus. *confine, concentrate.*
 sampratiṣṭhāpya caus. grd. VIII.15.1.
 - +abhisam *join oneself to, stand still*; caus. *bring to an end at.*
 abhisamsthāpayāmas (pres.ind.act.pl.caus.) I.8.5,7.
 sthāṇu a. *standing still*; m. *trunk of tree, pillar, post.*
 -ṇave (dat.sg.) V.2.3.
 sthāṇa n. *standing*; *state*; *station*; *rank.*
 -nam (nom.sg.) V.10.8.
 sparṇa a. *touching*; m. *contact, feeling*; m.pl. *mute consonants.*
 -ṇās (nom.pl.) II.22.3,5.
 -ṇeṣu (loc.pl.) II.22.4.
 √sprṇ touch, perceive, attain, incur.
 sprṇati (pres.ind.act.sg.) VIII.6.3.
 -tas (pres.ind.act.du.) VIII.12.1.
 sma encl.pcl. (slightly asseverative; esp. with
- ha; gives value of past to a pres. tense). I.2. 13. III.14.4; 16.7. IV. 10.1 (2t.). VI.4.5.
 smara m. *remembrance, longing, love.*
 -ras (nom.sg.) VII.13. 1; 14.1; 26.1.
 -ram (acc.sg.) VII.13. 1,2.
 -reṇa (instr.sg.) VII. 13.1 (2t.).
 -rāt (abl.sg.) VII.13.2 (2t.); 14.1.
 -rasya (gen.sg.) VII. 13.2.
 smas, see √1 as.
 √smṛ remember, long for; mention, hand down, teach.
 smareyus (pres.opt.act. pl.) VII.13.1.
 -ran (pres.ppl.act.nom. sg.) VIII.12.3.
 smṛtas (pass.ppl.nom.sg.) VII.26.2.
 smṛti f. *memory, good memory; tradition.*
 -tis (nom.sg.) VII.26.2.
 smṛtilambha m. *acquisition of a good memory or of tradition.*
 -bhe (loc.sg.) VII.26.2.

- √syad, syand *move on, hasten, flow.*
 syandante (pres.ind.mid. pl.) II.4.1. VI.10.1.
 syām, see √1 as.
 srakti f. *edge, corner.*
 -tayas (nom.pl.) III. 15.1.
 srāma a. *lame.*
 -mas (nom.sg.) VIII. 9.1,2; 10.2,4.
 -mam (nom.sg.n.) VIII. 10.1,3.
 -me (loc.sg.) VIII.9.2; 10.2.
 srāmya n. *lameness.*
 -yeṇa (instr.sg.) VIII. 10.2,4.
 √sru *flow, stream; drip, drop juice.*
 sravet (pres.opt.act.sg.) VI.11.1(3t.).
 - + sampra *flow forth together, become fluid.*
 samprāsravat (impf.ind. act.sg.) II.23.3,4.
 -van (impf.ind.act. pl.) II.23.3.
 sva pron. a. (1) poss. *own, one's own* (all three persons); (2) refl. *one-self* (all three persons); m.f. *kinsman,*
-woman; n. property.
 svam (acc.sg.m.) VI.8. 1(2t.).
 svena (instr.sg.) VIII. 3.4; 12.2(2t.),3.
 sve (loc.sg.) VII.24.1.
 svanām (gen.pl.) V.1. 2,5.
 svadhā f. *sweet, refreshing drink, esp. libation to the Manes.*
 -dhām (acc.sg.) II.22.2.
 √svap *sleep, fall asleep.*
 svapiti (pres.ind.act.sg.) IV.3.3. VI.8.1(2t.).
 suptas (pass.ppl.nom.sg.) VIII.6.3; 11.1.
 svapna m. *sleep, dream.*
 -nam (acc.sg.) VIII.6. 3; 11.1.
 -ne (loc.sg.) VIII.10.1.
 -neṣu (loc.pl.) V.2.9.
 svapnanidarṣana a. *pointing at or teaching by dreams; n. dream-vision.*
 -ne (loc.sg.) V.2.9(2t.).
 svapnānta m. *condition of sleeping or dreaming.*
 -tam (acc.sg.) VI.8.1.
 √svar *sound, sing, praise; be bright, shine* (see Wh.RVF.).

svaran (pres.ppl.act.nom. sg.) I.5.1.3.	—gasya (gen.sg.) III. 13.6(3t.).
— +ati <i>let sound die away.</i>	svargasaṁstāva a. <i>praised as heavenly or heaven.</i>
atisvarati (pres.ind.act. sg.) I.4.4.	—vam (nom.sg.n.) I.8.5.
svar n. <i>sun, sunlight, heaven; indcl. sacred syll. (dissyl.), O sky!</i> II.23.3. III.15.3,7; 17.7(acc.sg.). IV.17.3,6.	svas, see ✓I as.
svara m. <i>sound, voice; pl. vowels.</i>	svasṛ f. <i>sister.</i>
—ras (nom.sg.) I.3.2; 4.4; 8.4; 12.2.	—sā (nom.sg.) VII.15.1.
—ram (acc.sg.) I.4.3,5.	—sāram (acc.sg.) VII. 15.2.
—rasya (gen.sg.) I.8.4.	—sāras (nom.pl.) VIII. 2.4.
—rās (nom.pl.) II.22.3,5.	svasṛloka m. <i>world of sisters.</i>
—reṣu (loc.pl.) II.22.3.	—kena (instr.sg.) VIII. 2.4.
svarāj a. <i>self-ruling, independent.</i>	svasṛlokakāma a. <i>desirous of the world of sisters.</i>
—raṭ (nom.sg.m.) VII. 25.2.	—mas (nom.sg.) VIII. 2.4.
svārājya n. <i>self-rule, independent dominion.</i>	svasṛhan m. <i>murderer of a sister, sororicide.</i>
—yāya (dat.sg. as inf.) II.24.12.	—hā (nom.sg.) VII.15. 2,3.
svarga a. <i>leading to light, heavenly; m. heaven.</i>	svādhyāya m. <i>reading or repeating to oneself, study (esp. of the Veda).</i>
—gam (acc.sg.m.) I.8.5 (2t.). II.22.2. III.13.6. VIII.3.3,5.	—yam (acc.sg. as inf.) I. 12.1. VIII.15.1.
	svārājya n. <i>self-sovereignty, unlimited dominion.</i>

-yam (acc.sg.) III.6.	✓svid sweat.
‡; 7.‡; 8.4; 9.4; 10.	svedate (pres.ind.mid.sg.)
4.	VI.2.3.
svāhā excl. used in making oblations; <i>hail to</i> (dat.), = <i>Amen!</i> (at end of invocation). II.24.	svid slightly emph. encl. pcl. <i>really, perhaps, then.</i> I.10.‡.
6,10,15. IV.17.4,5,6.	svāirin a. <i>free, wanton, unchaste.</i>
V.2.4,5(4t.); 19.1; 20.	-rī (nom.sg.m.) V.11.5.
1; 21.1; 22.1; 23.1.	-riṇī (nom.sg.f.) V.11.5.

H

ha slightly emph. encl. pcl. <i>to be sure.</i>	(2t.), 6(2t.), 7(3t.); 17. 6; 19.4.
I.1.7,8; 2.1(2t.), 2(2t.), 3(2t.), 4(2t.), 5(2t.), 6(2t.), 7(2t.), 8, 10, 11, 12, 13(3t.), 14; 3.1, 12; 5.2, 4, 5; 6.7; 7.8; 8.1(2t.), 2(2t.), 3(2t.), 4(4t.), 5(2t.), 6, 7(3t.), 8(2t.); 9.1(2t.), 2(2t.), 3(2t.), 4; 10.1, 2(2t.), 3(2t.), 4, 5, 6, 8, 11; 11.1(2t.), 2, 3, 4, 5(2t.), 6, 7(2t.), 8, 9(2t.); 12.1, 3(2t.), 4(2t.).	IV.1.1(2t.), 2(2t.), 3, 5(2t.), 7(2t.), 8(3t.); 2.1(2t.), 3(2t.), 4, 5(3t.); 3.5(2t.), 6, 7, 8; 4.1, 2, 3, 4(2t.), 5(2t.); 5.1(2t.), 2, 3; 6.1, 2, 3, 4; 7.1, 2, 3, 4; 8.1, 2, 3, 4; 9.1(2t.), 2, 3(3t.); 10.1(4t.), 2, 3(2t.), 4(2t.), 5(3t.); 11.1; 12.1; 13.1; 14.1(2t.), 2(3t.), 3(2t.); 15.1; 16.1(2t.); 17.8, 9(2t.), 10.
II.1.4; 2.3; 3.2(2t.); 4.2; 5.2; 6.2; 7.2(2t.); 10.4, 6(2t.); 21.2; 24.16.	V.1.1(2t.), 2(2t.), 3(2t.), 4(2t.), 5(3t.), 6, 7(2t.), 8(2t.), 9(2t.), 10(2t.), 11(2t.), 12(2t.), 13(2t.), 14(2t.); 2.1(4t.), 2(4t.), 3(2t.); 3.1(2t.), 4(2t.), 5, 6(5t.), 7(4t.); 10.7
III.11.3(2t.), 4(2t.); 13.1; 14.4; 16.2(2t.), 4	

- (2t.), 10(2t.); 11.1, 2
(2t.), 3, 4(2t.), 5(2t.), 6
(3t.), 7(3t.); 12.1, 2;
13.1(2t.), 2; 14.1(2t.),
2; 15.1(2t.), 2; 16.1
(2t.), 2; 17.1(2t.), 2; 18.
1.2; 24.3, 4(2t.).
- VI.1.1(2t.), 2, 3, 7; 2.1, 2;
4.5; 5.4; 6.5; 7.2(3t.),
3, 4(5t.), 6; 8.1, 7; 9.4;
10.3; 11.2, 3; 12.2, 3;
13.1(3t.), 2(2t.), 3; 14.
3; 15.3; 16.3(2t.).
- VII.1.1(2t.), 2, 3; 4.2; 5.
2; 7.2; 8.1; 9.1; 14.
2; 15.1; 24.2; 26.1,
2.
- VIII.3.4(2t.), 5; 5.3; 7.
1, 2(3t.), 3(4t.), 4(2t.);
8.1(3t.), 2(3t.), 3(3t.),
4(3t.); 9.1, 2(2t.), 3
(3t.); 10.1(3t.), 3(2t.),
4(3t.); 11.1(3t.), 2(2t.),
3(4t.); 12.6; 14.1; 15.
1.
- haṁsa** m. *goose; swan, flamingo; the sun* (!).
-sas (nom.sg.) IV.1.2;
7.1, 2.
-sam (acc.sg.) IV.1.2.
-sās (nom.pl.) IV.1.2.
- ✓**han** smite, hurt, slay, destroy.
- ghnanti (pres.ind.act.pl.,
Wh.Gr.637) VIII.10.
2, 4.
hanyate (pres.ind.pass.
sg.) VI.16.1. VIII.
1.5; 10.2, 4.
- +apa *repel, thrust
back, destroy*.
apahanti (pres.ind.act.
sg.) I.3.1.
-hate (pres.ind.mid.sg.)
IV.11.2; 12.2; 13.2.
apajahi (inv.act.sg.) II.
24.6, 10.
-hata (inv.act.pl.) II.
24.15.
- +abhyā *strike at, hit*.
abhyāhanyāt (pres.opt.
act.sg.) VI.11.1(3t.).
- hanta** interj. *come! go to!
well!* I.8.1, 3, 7, 8; 10.
3.7. IV.10.4. V.11.
2, 3, 4. VI.3.2. VIII.
7.2.
- ✓**has** laugh.
hasāti (pres.ind.act.sg.)
III.17.3.
- hastagr̥hita** a. *grasped by
or with the hand*.
-tam (acc.sg.m.) VI.16.1.
- hastihiranya** n. *elephants
and gold*.
-yam (acc.sg.) VII.2.4.2.

- √1 hā *leave, forsake, lose*;
pass. *vanish, fail, perish*.
jahāti (pres.ind.act.sg.)
VI.11.2(4t.).
hīyate (pres.ind.pass.sg.)
IV.16.3,4.
- √2 hā *start up, go forth*.
—†abhyud *rise in addition to, ascend with* (acc.).
abhyujjihate (pres.ind.mid.sg.) I.11.5.
—†sam *arise, stand up*.
saṁjihānas (pres.ppl.mid.nom.sg.) I.10.6. IV.1.5. V.11.5.
- hāikāra m. *the sound hāi* (dissyl.).
—ras (nom.sg.) I.13.1.
- hāūkāra m. *the sound hāū* (dissyl.).
—ras (nom.sg.) I.13.1.
- hāridrumata m.nm.pr.
—tam (acc.sg.) IV.4.3.
- hi postp.pcl. *verily; for, because; nam.* I.1.1,8; 2.2,3,4,5,6,9,11; 3.6(3t.); 4.1; 5.1,3; 6.8; 7.9; 8.5,7; 9.1. II.9.2,3,4,5,6,7,8. III.5.4(2t.); 12.2,3,4; 15.1; 16.1,3,5. IV.1.8; 3.2,
- 3; 9.3; 15.2,3,4. V.1.15; 2.6(2t.); 3.1,4; 10.6. VI.1.7; 4.5; 5.4; 6.5; 7.6; 8.1,2. VII.1.3; 3.1(3t.); 5.2; 15.4; 24.2. VIII.1.5; 3.1,2(2t.); 4.2(2t.); 5.1(2t.),2(2t.); 3; 6.3; 8.5(2t.).
- hīn onomatop. word w. √kr̥ *make the sound hīn, coo, neigh, low* (as cow to calf); sacred syl.; see next three words.
- hīnkāra m. *the sound hīn*.
—ras (nom.sg.) I.13.2. II.2.1,2; 3.1; 4.1; 5.1; 6.1; 7.1; 8.1; 9.2; 10.1; 11.1; 12.1; 13.1; 14.1; 15.1; 16.1; 17.1; 18.1; 19.1; 20.1; 21.1.
- hīnkārabhājin a. *sharing in the sound hīn*.
—jinas (nom.pl.) II.9.2.
- hīnkṛ, see √kr̥.
- hita, see √dhā.
- hiraṇmaya a. *made of gold, golden*.
—yas (nom.sg.) I.6.6.
—yam (nom.sg.n.) VIII.5.3.

hiraṇya n. *gold*.

—yasya (gen.sg.) V.10.

9.

hiraṇyakeṣa a. *golden-haired*.

—ṣas (nom.sg.) I.6.6.

hiraṇyadaṇṣṭra a. *golden-toothed or -tusked*.

—ras (nom.sg.) IV.3.7.

hiraṇyanidhi m. *treasure of gold*.

—dhim (acc.sg.) VIII.3.2.

hiraṇyaçmaçru a. *golden-bearded*.

—rus (nom.sg.) I.6.6.

√**hu** *pour (into fire), make an oblation, offer, sacrifice*.

juhōti (pres.ind.act.sg.)

II.2.4, 5, 9, 14. V.24.1, 2, 3.

—hvati (pres.ind.act.pl.) V.4.2; 5.2; 6.2; 7.2; 8.2.

—huyāt (pres.opt.act.sg.) IV.17.4, 5, 6. V.19.1 (2t.); 20.1 (2t.); 21.1 (2t.); 22.1 (2t.); 23.1 (2t.); 24.1.

hutam (pass.ppl.nom.sg. n.) V.24.2, 4.

—tvā grd. V.2.4, 5 (4t.).

humkāra m. *the sound hum*.

—ras (nom.sg.) I.13.3.

hum interj. of growling or buzzing; sacred syl., see **stobha**. II.8.1; 24.8, 12, 13.

√**hū**, hvā *call upon, invite*.

— + ā *call to or hither*.

ahvayati (pres.ind.act. sg.) VII.12.1.

√**hūr̥ch** *fall away*.

— + vi *stagger*.

vihūr̥chati (pres.ind.act. sg.) II.19.2.

√**hr̥** *hold, carry, bring; offer; take*.

haranti (pres.ind.act.pl.) II.21.4. V.9.2.

— + apa *take away, seize, rob*.

apāhār̥ṣīt (aor.ind.act.sg.) VI.16.1.

— + ā *bring near, offer, accept, procure*.

āhara (imv.act.sg.) I.12.5 (2t.). IV.4.5. VI.12.1; 13.1.

—rat (unaug.impf.ind.act. sg.) I.12.5.

ajāhāra (perf.ind.act.sg.) I.10.5.

-hrus (perf.ind.act.pl.) I.2.1.	pratihṛtās (pass.ppl.nom. pl.) II.9.6.
-+udā <i>bring near, bring out, say, tell.</i>	hr̥d n. <i>heart.</i>
udāhariṣyati (fut.ind.act.sg.) VI.4.5.	-di (loc.sg.) VIII.3.3 (2t.).
-+abhivyā <i>utter, pronounce, recite.</i>	hr̥daya n. <i>heart.</i>
abhivyāharati (pres.ind.act.sg.) I.3.3,4.	-yam (nom.sg.) III.12.4. V.18.2. VIII.3.3.
-rāṇi (pres.subj.act.sg.) VIII.12.4.	-yasya (gen.sg.) III.13.1. VIII.6.1,6.
-+anusamā <i>put in order again.</i>	-ye (loc.sg.) III.12.9; 14.3(2t.),4.
anusamāharati (pres.incl.act.sg.) I.5.5(2t.).	hr̥dayajña a. <i>knowing or suiting the heart.</i>
-+pari <i>move around, surround, gird; shun, protect from.</i>	-ñam (nom.-acc.sg.n.) VII.2.1(2t.); 7.1.
-pariharāṇi (pres.subj.act.sg.) II.22.5.	hetu m. <i>impulse, cause; oblique cases as adv.-prep. on account.</i>
-ret (pres.opt.act.sg.) II.13.2.	-tos (gen.sg.) I.3.5.
-+prati <i>bring or hold back, take, enjoy; take hold of, deal with.</i>	hemanta m. <i>winter.</i>
pratiharamāṇāni (pres.ppl.mid.nom.pl.n.) I.11.9.	-tas (nom.sg.) II.5.1; 16.1.
pratihariṣyasi (fut.ind.act.sg.) I.10.11; 11.8.	hāikāra, after √2 hā.
pratīyahariṣyas (cond.ind.act.sg.) I.11.9.	ho voc.pcl. IV.1.2.
	hotṛ m. <i>offerer, priest, esp. chief priest.</i>
	-tā (nom.sg.) IV.16.2.
	hotṛśadana n. <i>seat of the Hotar.</i>
	-nāt (abl.sg.) I.5.5.
	homīya a. <i>sacrificial, appointed for offering.</i>

-yam (nom.sg.n.) V.19.	apahnuvīta(pres.opt.mid.
I.	sg.) VII.15.4.
hoyi voc.pcl. IV.1.2.	- +ni <i>deny</i> .
hāūkāra, after √ ² hā.	nihnute(pres.ind.mid.sg.)
√hnu <i>hide</i> .	IV.14.2.
- +apa <i>hide</i> or <i>conceal</i>	hrāduni f. <i>hail, hailstone</i> .
<i>from, deny</i> .	-nayas (nom.pl.) V.5.1.
	√hvā, see √hū.

APPENDIX A

ALTERATIONS IN BÖHTLINGK'S TEXT

- I.2.7. Read **vidadhvaṁsire** for **-sus**.
- 2.7f. Omit **mṛtpiṇḍas** (2t.).
- 3.1ff. Read **adhidāivatam** for **-dev-**.
- 6.7. Read **yasya** for **tasya**; **kapyāsa** for **kapilāsa**.
- 11.1. Read **vividiṣāmi** for **-ṣāni**.
- 11.2. Read **paryāṣiṣyam** for **-ṣiṣam**.
- 11.3. Read **etu** for **astu**; cf. III.17.2,3.
- II.13.1. Read **prati strī** for **pratistri**.

-14.1. Bö. follows all manuscripts and previous editions in reading **madhyam̐dinas**, **aparāh̐nas** (**-naḥ**); Wh.AJP. **mādh-**, **āp-**; I propose **-ne**, **-ṇe**. The rarity of **āparāh̐nas**, on the principle of *lectio difficilior*, would probably be regarded by Whitney as justifying rather than making against his proposal. This word is, however, not merely rare, but is otherwise unquotable or quite unknown; and the whole passage must be taken together for a critical solution of any value. (1) There would have been no temptation to a copyist to alter **mādhyaṁdinas**, as that adjective occurs frequently elsewhere, seven times in ChU. alone (see Grammatical Index). In this word, nevertheless, lies the crucial point, if I am not mistaken. (2) An ancient scribe, finding the series **udyan**, **uditās** in the nominative, interpreted the next in the series wrongly as **madhyaṁdina(s)**, instead of **-na(y)**. This blunder, helped possibly by the palaeographic likeness of **-ne** and **-naḥ(-nas)**, caused him to change **aparāh̐ne** to **-nas**,

which thus becomes the only difference between Bö. and my emendation. (3) The locative serves as adjective modifier to *ādityas* (*sūryas*) understood, and thus meets all the demands of Whitney's suggestion. (4) And, finally, the series goes on again with *yan* just as naturally as before. In support of my argument as a whole, cf. II.9.3,4,5,8.

-25.3ff. Read *açrayata* for *-yat*.

III.12.6. Read *tāvān*, *tatas*, *sarvā* for *etāvān*, *atas*, *viçvā*.

-16.2ff. Read *vilopsi* for *-siya*.

-17.7. Restore *svaḥ paçyanta uttaram* at end of Vedic quotation.

IV.4.4ff. Read *somya* for *sāumya*.

-11.2ff. *bhuñjāmas* for *-jmas*.

-14.2. Read *nihnute* for *nijuhnuve*.

-17.7. Read *dāru carmaṇā* for *dāruṇā carma*.

V.15.2. Read *vyaçariṣyata* for *-riṣ-*.

-23.2. Insert *tejasā* (cf. V.19.2; 20.2; 21.2; 22.2).

This word could not be spared by the Hindu fondness for repetition of set phraseology; cf. *eva* VI.4.4.

VI.2.3. Read *eva* (*vāi?*) for *vā*; cf. VI.2.4 for choice.

-4.4. Insert *eva* (cf. VI.4.1,2,3); see comment on *tejasā* V.23.2.

-8.7ff. Read *āitadātmya* for *etadātmaka*.

-14.1. Read *pradhmāyīta* for *-dhāveta*.

VII.2.1ff. Read *ā kiṭa-* for *ākīṭa-*; cf. *itihāsapurāṇa*, *goaçva*, *ṛṇodaka*, *dāsabhārya*, *hastihiranya*, all n.sg. in ChU. That this preposition occurs otherwise in ChU. only w. abl. is no argument for not admitting it w. acc. in the four places under discussion. It amounts, of course, to the same thing in the end, as the prepo-

sitional phrase is adverbial; but I question the correctness of writing so clumsy a cpd. unless actually found in an accented text.

-6.1. Read **mahattām** for -tvam.

VIII.6.1. Read **animnas** for -nā; cf. VI.12.2.

-7.3. Read **avāstam** for avāttam.

-9.1ff. Read **bhogya** for -ga.

(a) *Misprints and Corrections Noted by Bö.*

I.1.1. Read **iti hyudgāyati** for ityud-.

-1.8. Read **om-** for otm-.

-3.4. Read **yarktat** for -ktt-.

-4.2. Read **tām** for te.

-5.4. Read **bahavo vāi** (Benares edition) **te** for bahavo te.

-5.5. Bö. approves **durudgīta** (Benares) for -tha.

-10.4. Bö. approves **udakapāna** (Benares) for **udapāna**.

III.17.5. Bö. emphatically approves the omission (Benares) of **maraṇamevāsyā tat**. I approve his conclusion.

IV.4.2. Read **bruvīthās** (Benares) for **brav-**.

V.3.7. Read **taṁ hovāca** for sa hov-.

-10.1. Read **ḡraddhām** for -dhā.

VII.8.1. Read **ākampayet** for -yeta.

VIII.7.2. Read **lokānāpnoti** for -ap-.

(b) *Misprints Noted by Wh.AJP.*

V.1.12. Read **nas (naḥ)** for na.

VII.3.1. Read **hyātmā** for hm-.

-24.2. Read **hyanyasmin** for hm-.

VIII.4.2. Read **pāpmānas** for pāt-.

-7.2. Unnecessary, as Bö. had already corrected.

-12.4. Read **ākāḡa** for ak-.

(c) Misprints to Be Noted Further.

III.7.4. Read *dvistāvaddakṣiṇatas* for *-vadṛk-* (a very easy typographical error).

-13.2. Read *veda* for *vada*.

-13.5. Read *tadetad* for *ted-*.

IV.15.6. Read *nāvartante* (2nd) for *-vārt-*.

V.1.9. Read *açakatarte* for *-karte*.

-8.2. Read *asminnagnāu* for *-minag-*.

-11.4. Read *vāiçvānara* for *-nāra*.

VI.1.7. Read *avediṣyan* for *-daṣyīn*.

VII.4.3. Read *saṃkalpasya* for *saṃlp-*.

VIII.7.3. Read *vijijñāsītavya* for *vijñijñā-*; *vācas* for *vacas*.

-10.4. Read *dvātrīṇcat* for *dvāmt-*.

Subscription at end. Read *chān-* for *chan-*.

It may not be amiss to note also the seeming mis-punctuations at VII.3.1; 14.2 and VIII.3.2.

APPENDIX B.—VERB-LIST

I. MOODS AND TENSES

(a) *Primary Conjugation—Classified by Form and Meaning.*

PRESENT INDICATIVE ACTIVE.

✓✓ad(16t.), an(2t.), arh, av, aç(8t.), açanāy, 1 as(115t.), āp(15t.), i(66t.), iṣ(4t.), ṛdh, kṛ(16t.), kram(2t.), gam(10t.), 2 gā(18t.), grabh(4t.), ghrā, cam(4t.), car(3t.), jakṣ, jap, ji(7t.), jīv(22t.), jṛ(2t.), jñā(29t.), jval, tap(11t.), tṛ(2t.), tṛp(39t.), dā(3t.), dās, duṣ(2t.), dru, dhā(10t.), dhī(??), dhyā(6t.), naç(3t.), nī(3t.), nu, pat(2t.), paç(31t.), pā(8t.), pū(2t.), brū(2t.), bhā(13t.), bhu(3t.), bhū(221t.), math, manasy(3t.), mluc, yam(5t.), yā, rakṣ(2t.), rāj, riṣ(3t.), rud(3t.), vad(9t.), 1 vā, 2 vid(3t.), viç(14t.), vṛṣ(6t.), vraj(3t.), çaṁs, çam, çuc(3t.), çuṣ(5t.), çru(6t.), sic(2t.), sidh(6t.), srp, sthā(34t.), sprç(2t.), svap(3t.), svar, han(3t.), has, 1 hā(4t.), hu(11t.), hū, hūrch, hṛ(6t.). Total, 783.

PRESENT INDICATIVE MIDDLE.

✓✓ās(83t.), i(3t.), iṣ(4t.), iç(3t.), kṛ(4t.), klp(9t.), kram, kṣubh, gam, cakṣ(18t.), jan(10t.), tāy(2t.), trā, dā, dīp, duh(3t.), dṛç (only formally so, defective), dyut(3t.), dhvaṁs(3t.), nī(2t.), pad(34t.), pū, plu(2t.), man(5+4=9t.), mantray(2t.), mahīy(10t.), ram(5t.), rudh, labh(5t.), 2 vid(5t.), 2 vṛ(2t.), vṛj(2t.), vṛt(10t.), 1 çī(3t.), 2 çī(2t.), çri(2t.), çliṣ(2t.), srj(2t.), syad(2t.), svid, han(3t.), 2 hā, hnu. Total, 60.

PRESENT SUBJUNCTIVE ACTIVE.

✓✓ad, 1 as, iṣ, kṛ(2t.), gam(2t.), 2 gā(3t.), ghrā, jñā, dā(2t.), pā, prach, brū(5t.), vad(2t.), 1 vid(2t.), çās, çru, hṛ(2t.). Total, 29.

Pres.subj.mid.: ✓man.

PRESENT OPTATIVE ACTIVE.

✓✓aṣ(3t.), 1 as(21t.), i(2t.), kṛ(2t.), khid, gam(3t.), 2 gā, cam, car, jīv, jñā(3t.), tap(3t.), dah(3t.), dā(3t.), dhā, dhāv(4t.), nam, nind(6t.), nī(7t.), pat(2t.), paç(6t.), brū(20t.), yam, riṣ, ruh, vad, 1 vid(5t.), 2 vid, çās, çru(2t.), ṣthiv, sṛj, smṛ, sru(3t.), han(3t.), hu(14t.), hṛ. Total, 131.

PRESENT OPTATIVE MIDDLE.

✓✓ās(29t.), i, iṣ(2t.), kṛ(3t.), jan(5t.), dhvaṁs, pad(4t.), brū(2t.), man(2t.), mreḍ, labh(5t.), 2 vṛ(2t.), vṛt, sev, stu(4t.), hnu. Total, 63.

PRESENT IMPERATIVE ACTIVE.

✓✓aṣ(2t.), 1 as(2t.), i(3t.), iṣ(6t.), 2 gā, cam(3t.), jñā(6t.), tan(3t.), tap, dā(2t.), pā, prach, brū(23t.), bhid(2t.), vad, vas(6t.), 1 vid(3t.), 2 vid(3t.), 1 vṛ(4t.), vṛaj(2t.), çās(2t.), sad(3t.), han(3t.), hṛ(5t.). Total, 88.

Pres.imv.mid.: ✓✓ās(14t.), iḥṣ, jan, dhā, stu. Total, 18.

Pres.-fut.imv.act.: ✓2 gā.

PRESENT PARTICIPLE ACTIVE.

✓✓an(4t.), 1 as(23t.), i(6t.), iṣ(6t.), krīḍ, khād, grabh, car(7t.), jakṣ, jīv(3t.), jñā(4t.), jval, tap, tṛp(19t.), dhā(3t.), dhyā(5t.), paç(9t.), pā(2t.), prach, bhī, riṣ, vad(4t.), vas(2t.), vṛṣ, vṛaj(2t.), çru(3t.), sad, sthā(3t.), smṛ, svar(2t.). Total, 129.

Cf. also: akhādant, anapānant(5t.), anistiṣṭhant, apaṣyant, aprānant(5t.), avadant, avijānant, aṣṇvant, asant(4t.), asmarant, ahiṁsant(✓hiṁs injure). Total, 22.

PRESENT PARTICIPLE MIDDLE.

✓✓ās, i, kaṣ, jan, dhā, pad, man(3t.), mahīy, mā, yaj(16t.), ram, vṛt(2t.), sah, 2 hā(3t.), hṛ. Total, 35.

Cf. also: adadāna, anadyamāna(??), ayajamāna, avyathamāna(4t.; ✓vyath waver). Total, 6.

IMPERFECT INDICATIVE ACTIVE.

✓✓ī as(5t.), kṛ(2t.), kṣar(5t.), khid, jīv, tap(11t.), paṣ, prach, bṛh(3t.), brū(2t.), bhū(2t.), vad(2t.), viḡ(2t.), sthā, sru(3t.). Total, 42.

IMPERFECT INDICATIVE MIDDLE.

✓✓īks(4t.), klp(3t.), jan(7t.), bhāṣ, labh(2t.), vṛt, 2 ḡi, ḡri(5t.), sṛj(3t.). Total, 27.

PERFECT INDICATIVE ACTIVE.

✓✓aḡ(2t.), 1 as(2t.), ah(24t.), āp, i(15t.), kṛ(19t.), kram(4t.), gam(5t.), gṛ, car, jñā(4t.), dā(3t.), dṛḡ(3t.), pat, pad(2t.), prach, bhū(9t.), mluc, vac(178t.), vad(10t.), vas(8t.), 1 vid(85t.), 2 vid, viḡ(10t.), vraj(5t.), vyadh(5t.), ḡās(5t.), ḡru(7t.), sad(6t.), sṛp, hṛ(2t.). Total, 421.

PERFECT INDICATIVE MIDDLE.

✓✓kṛ(15t.), kram(3t.), jñā(3t.), dhṛ, dhvaṁs, pad, budh, bhikṣ(2t.), yat, vad(3t.). Total, 31.

Perf.ppl.act.: ✓ī vid(40t.); cf. also avidvāns(12t.).

For Periphrastic Perfect see p. 189.

AORIST INDICATIVE ACTIVE.

1. ✓✓gam, 1 gā(9t.), dhā, bhū(9t.). 2. ✓✓gam(3t.), vac(13t.), 2 vid, ḡak(5t.), ḡās(2t.). 4. ✓✓kṛ,

prach(2t.), vas(2t.), hr̥. 5. ✓✓car(2t.), jval, 1 vid, v_raj(3t.). 6. ✓2 gā(2t.). Total, 59.

AORIST INDICATIVE MIDDLE.

2. ✓vac. 4. ✓✓1 gā (Wh.RVF. wrongly 3.), pad(2t.), 2 v_r, 2 su. Total, 6.

AORIST OPTATIVE MIDDLE.

1. ✓dhā.

UN AUGMENTED IMPERFECT ACTIVE.

✓rud(?), hr̥.

UN AUGMENTED AORIST ACTIVE.

1. ✓1 gā(2t.). 2. ✓✓rud, vac. 4. ✓✓dah, saj. 5. ✓✓aṣ, kram. Total, 8.

UN AUGMENTED AORIST MIDDLE.

4. ✓lup(3t.; Wh.Gr.887.a). 5. ✓rādh. Total, 4.

FUTURE ACTIVE.

✓✓aṣ, i, khyā(3t.), 2 gā(2t.), jñā, dah, dā(2t.), pat(8t.), piṣ, prach, bhū(12t.), vac(3t.), vas(2t.), v_rṣ(2t.), ṣru, 2 su, stu(2t.), hr̥(3t.). Total, 47.

FUTURE MIDDLE.

✓✓chid, nī, pad(2t.), muc, yaj, 1 vid. Total, 7.

Fut.ppl.act.: ✓✓aṣ, ji, stu(4t.). Total, 6.

Fut.ppl.mid.: ✓✓yaj, stu(3t.). Total, 4.

CONDITIONAL ACTIVE.

✓✓iṣ, kram, gam(6t.), 2 gā, jīv, pat(4t.), bhū(2t.), vac(2t.), 1 vid(2t.), stu, hr̥. Total, 22.

Cond.mid.: ✓✓mlā, ṣṛ(??).

NOMINA AGENTIS.

✓✓i(28t.), bhū, vac(5t.), sthā. Total, 35.

Cf. the many vbl. subst. in -ṭṛ.

PASSIVE PARTICIPLE (A. AND SUBST. USES INCLUDED).

✓✓aṣ(3t.), 2 as(3t.), āp(3t.), i(10t.), ṛdh, kṛ(14t.), klp, kram, kṣudh, gam(14t.), grabh, cit(14t.), jan, jñā(4t.), tan(3t.), tap(12t.), tṛd(2t.), dā(7t.), dṛṣ(3t.), dhā(10t.), dhvan, nī(2t.), pat(2t.), pad(15t.), pā(3t.), pū, pr(4t.), bandh, bhā, bhid(2t.), bhū(26t.), man, mṛṣ, yaj, yat(20t.), yas, yuj(2t.), rabh, ram, riṣ(4t.), lī, vac(9t.), vah(19t.), 2 vā(23t.), 1 vid, 2 vid(2t.), 1 vṛ, vṛt(3t.), vyadh(6t.), vraṣ(4t.), ṣās(2t.), ṣiṣ(7t.), ṣudh, ṣri, ṣru(5t.), sad(3t.), 1 su(3t.), sṛ, sṛj(2t.), sṛp(3t.), sthā(13t.), smr, svap(2t.), hu(2t.), hr. Total, 314.

Cf. also: akṛta, akṣita, agrasta (✓gras *devour*), acitta(2t.; independent formation?), acyuta (✓cyu *move*), anirasta, anirukta(2t.), anutkrānta, anṛta(8t.), aparājita, apratiṣṭhita, apramatta(2t.; ✓mad *exhilarate*), amata(2t.), amṛta(45t.; semi-independent formation), ariṣṭa, avijñāta(3t.), aṣruta(2t.), ādiṣṭa(2t.; ✓diṣ *point*), diṣṭa (✓diṣ), nirukta, bhakta (✓bhaj *divide*), mūrta(2t.; ✓mūr *thicken*), sādhhvalamkṛta(8t.), sukrta, subhūta, stabdha(2t.; ✓stabh *prop*). Total, 94.

INFINITIVE.

Acc.: ✓✓jīv(4t.), vac(2t.); cf. anaṣitu, svādhyāya(2t.). Total, 9.

Cf. also dat.: abhivyāhāra, asambheda, darṣana(2t.), rājya, virājya, ṣravaṇa, sāmrajya, svarājya. Total, 9.

GERUND.

✓✓aṣ, 2 as, āp(2t.), i(13t.), iṣ(3t.), īkṣ(2t.), ṛ(3t.), kṛ(3t.), khād(2t.), gam(2t.), grabh(3t.), tṛ(2t.), dā(3t.), dhīkṣ, dṛṣ(11t.), dhā(11t.), dhū(2t.), nij, nī(2t.), pat(4t.), pad(4t.), bhū(11t.), math, man, muc(2t.), mṛṣ, yaj(2t.), rudh(3t.), labh(2t.), vac(6t.), vas(5t.), vah,

2 vid(6t.), viç(8t.), vṛt, 2 çī, sṛ, sṛp, sthā(4t.), hu(5t.).
Total, 137.

Cf. also: akṛtvā, ananuvidya(2t.), ananuçīṣya, ananūcya, anupaniya, anupalabhya, aprāpya (3t.), aprocyā, amatvā, alabdhvā(2t.), avittvā. Total, 17.

(b) *Secondary Conjugations.*

(1) PASSIVE.

Ind.: √√idh, kṣi(6t.), khyā(2t.), 2 gā(9t.), dah(2t.),
du, dṛç(9t.), dhā(4t.), nī, pṛ(2t.), muc, mṛ(2t.), lip, 2 vid
(2t.), çīṣ(2t.), sṛj, han(4t.), 1 hā(2t.). Total, 52.

Pass.opt.: √√ṛdh, du, dṛç, dham. Total, 4.

Pass.inv.: √mṛ.

Pass.pres.ppl.: √√aç(2t.), tap(3t.), pā, math, viç.
Total, 8.

Pass.impf.ind.: √bhid.

Pass.cond.: √çr.

(2) INTENSIVE.

Pres.ppl.mid.-pass.: √pā.

(3) DESIDERATIVE.

Ind.act.: √√aç(2t.), pā(2t.), vas, 1 vid. Total, 6.

Ind.mid.: √√jñā(8t.), çru. Total, 9.

Opt.act.: √gam.

Opt.mid.: √gup.

Pres.ppl.act.: √kram.

(4) CAUSATIVE.

Ind.act.: √√āp(2t.), īr(4t.), klp(3t.), gam(3t.), chā
(2t.), jñā(2t.), dṛç, bhakṣ, rud, vas, vṛt, çru, stan(3t.),
sthā(2t.). Total, 27.

Ind.mid.: √√kam(2t.), cit, jñā, bhal(2t.), 1 vid.
Total, 7.

Opt.act.: √√kamp, jval, vṛj. Total, 3.

Imv.act. : $\sqrt{\sqrt{\text{āp}}}$, gam, jñā(11t.), tṛ. Total, 14.
 Pres.-fut.imv.act. : $\sqrt{\text{vṛt}}$.
 Pres.ppl.act. : $\sqrt{\sqrt{\text{mah}}}$, vṛt(2t.), sthā. Total, 4.
 Impf.ind.act. : $\sqrt{\text{chad}}$.
 Cond.mid. : $\sqrt{\text{jñā}}$.
 Pass.ppl. : $\sqrt{\sqrt{\text{ṛ}}}$ (2t.), kṣudh(?).
 Grd. : $\sqrt{\sqrt{\text{dṛṣ}}}$ (2t.), sthā. Total, 3.

(c) *Derivatives.*

Gerundive : adarṣanīya, anveṣṭavya(4t.), aṣṛavanīya, asaṁkalpanīya, guhya (2t.; $\sqrt{\text{guh}}$ *hide*), darṣanīya, paricarya, prayogya, bhogya(6t.), ramanīya, vaktavya(3t.), ṣṛavanīya, saṁkalpanīya. Total, 24.
 Des.grdv. : vijijñāsītavya(12t.).
 Caus.grdv. : sādhya.

PERIPHRASTIC PERFECT.

Vbl.f.w. $\sqrt{\text{kṛ}}$: $\sqrt{\sqrt{\text{ās}}}$ (10t.), īkṣ(2t.), mantray, 1 vid(6t.). Total, 19.
 Des.vbl.f.w. $\sqrt{\text{kṛ}}$: $\sqrt{\text{man}}$.
 Caus.vbl.f.w. $\sqrt{\text{kṛ}}$: $\sqrt{\sqrt{\text{kṛ}}}$, jñā, pad(2t.), pālay, mā, sthā(3t.). Total, 9.

Cf. arhaṇā and pravāsa w. $\sqrt{\text{kṛ}}$. This usage takes us a step nearer such cognate and quasi-cognate periphrases as vara w. $\sqrt{2}$ vṛ, brahmacarya w. $\sqrt{\text{vas}}$, māithuna w. $\sqrt{\text{car}}$, etc. The use of hiñ w. $\sqrt{\text{kṛ}}$ is analogous.

Grand total of verb-forms in ChU., (cir.) 2,925.

Grand total of word-occurrences in ChU. (showing bulk of the treatise), (cir.) 15,666.

II. CONJUGATION CLASSES

(Classified by form strictly. I follow the arrangement of Wh.Gr. The numbers in [] are those of the native Hindu grammarians.)

1[2]. ✓✓ad, an, 1 as, ās, i, iḡ, cakṣ, jakṣ, duh, dhī (??), nu, brū, bhā, mā, yā, rud, 1 vid, ḡās, 2 ḡī, stu, svap, han, hnu.

2[3]. ✓✓dā, dhā, bhī, 1 hā, 2 hā, hu.

3[7]. ✓✓bhid, rudh, vṛj.

4a,b[5,8]. ✓✓kr, tan, man, 1 vṛ, ḡru.

5[9]. ✓✓aḡ, āp, grabh, jñā, pū, 2 vṛ.

6,7[1,6]. ✓✓arh, av, aḡanāy, ās(??), i, iṣ, īkṣ, iṣ, kaṣ, klp, kram, krīḡ, kṣubh, khād, khid, gam, ghrā, cakṣ(??), cam, car, jap, ji, jīv, jval, tap, tāy, tṛ, dah, dās, dyut, dru, dhāv, dhvaṇs, nam, nind, nī, pat, pā, prach, plu, bṛh, bhāṣ, bhuj, bhū, math, manasy, man-tray, mahīy, mud, mreḡ, mluc, yaj, yam, rakṣ, ram, rāj, ruh, labh, vad, vas, 2 vid, viḡ, vṛt, vṛṣ, vraj, ḡaṇs, 2 ḡī, ḡuc, ḡri, ṣṭhiv, sad, sah, sic, sṛj, sṛp, sev, sthā, sprḡ, smṛ, syad, sru, svar, svid, has, hūrch, hṛ.

8,9[4, pass.]. ✓✓idh, ṛdh, kṣi, khyā, 2 gā, jan, jṛ, tap, tṛp, trā, dah, dīp, du, duṣ, dṛḡ, dham, dhā, dhyā, naḡ, nī, pad, paḡ, pṛ, bhid, math, man, muc, mṛ, riṣ, lip, 1 vā, 2 vid, viṣ, ḡam, ḡiṣ, 1 ḡī, ḡuṣ, ḡliṣ, sidh, han, 1 hā, hū.

These last two classes introduce much uncertainty, especially in an unaccented text, owing to the interfusion of meanings among their three voices. Strictly according to form, the following are ambiguously mid. or pass. in ChU.: ✓✓ṛdh, kṣī, jan(??), trā, dah, dṛḡ (??), pṛ, man, mṛ(??), ḡliṣ. One act. has a pass. value, see Grammatical Index s.v. ✓ṛdh. For the puzzling problems of these classes in detail see Wh.Gr. 759-74.

All roots not classified above occur only outside the primary present or the passive system in ChU., and so cannot be decided.

APPENDIX C.—REPEATED PASSAGES

I.3.7=13.4; II.8.3; see vid-	14.3; cf. also V.19=
vāñ s. v. √I vid and	20-24.
upāste, etc. s. v. √ās.	IV.15.5=V.10.1,2.
I.6.1=6.2-5; 7.1-4; cf. 6.6.	IV.17.1-3=III.1-5.
I.6.8=7.6,9.	IV.17.4=17.5,6; see svāhā.
I.8.1=8.5-7; see uvaca,	V.1.8=1.9-11.
etc. s. v. √vac; cf.—	V.1.13=1.14.
I.8.8=10.10,11; 11.7,9;	V.2.1=2.2.
see avidvāñs, and cf.	V.4=5-8.
I.8.1, etc.	V.10.1,2=IV.15.5.
I.11.4=11.6,8; cf. 10.9,10,	V.12=13-17.
11.	V.19=20-24; cf. IV.11, etc.
II.1.2=1.3.	VI.3=4.
II.2=3-8; cf. 16.1; 18.1.	VI.4.1=4.2-4.
II.8.3=I.3.7, etc.	VI.5=6,7 (in part).
II.9.3=9.4-8.	VI.5.1=5.2-4.
II.11=12-20 and 21 (in	VI.6.1=6.2-5.
part); see veda s. v.	VI.7.3=7.5,6.
√I vid.	VI.8.3,4=8.5,6.
II.24.6=24.10,15.	VI.8.4=9.4; 10.3; 11.3;
II.24.9=24.14.	12.3; 13.3; 14.3; 15.
III.1=2-5; IV.17.1-3.	3; 16.3.
III.6=7-10.	VI.9.3=10.2.
III.15.3=15.4-7.	VI.16.1=16.2.
III.16.2=16.4,6.	VII.1=2-15.
III.16.3=16.5.	VII.16=17-23.
IV.1=2.	VIII.2.1=2.2-10.
IV.4.2=4.4.	VIII.3.4=12.2,3.
IV.5=6-8; see √brū.	VIII.5.1=5.2,3.
IV.11=12,13; cf. 5-8 and	VIII.7=8,9; cf.—
	VIII.9=10,11; cf. 7, etc.

The repetitions as a whole range in bulk from groups of about three words to groups of about sixty. In character they vary from constantly recurring grammatical phrases, from almost inevitable formulæ of polite address and of reported dialogue, and from inherited commonplaces of philosophy, on up to the rhetorical and artistic presentation of all phases of a discussion by means of iteration with added details. To equate them all and show how they overlap and interlace would require more space than is desirable or would be profitable: none but the reader can discover this stylistic clew and follow it with appreciation.

For this reason I have indicated above only the major instances. Even these include, besides the passages which are exact repetitions, those as well which are in a larger way parallel or suggested. A mathematical examination of the entire vocabulary shows with more precision a somewhat narrow scope in its make-up; but this fails to bring to light the interwoven, close-knit, though diffuse, type of discourse secured by wholesale repetition, or the literary flavor thereby imparted.

Repetitions in set form are characteristic of ancient narration, where naturalness and simplicity prevail. One recalls them by the score in the naïve recitals of the Assyro-Babylonian and the Persian inscriptions, which do not rise to the level of literature proper, but also in the Old Testament, in Homer, and in Herodotus, which are enduring wonders of literary form.

APPENDIX D.—PLUTATED WORDS

Whole passages: I.12.5. II.24.4,8,12,13.

Single words: IV.1.4; 6.2; 7.2; 8.2; 14.1. V.3.1,
2(3 words),3(2 words).

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himself says that one śūdra should wash the guest's feet and another should sprinkle him with water.³⁸¹

(10) As the śūdra could not be initiated into Vedic study, the only āśrama out of the four that he was entitled to was that of the householder. In the Anuśāsanaparva (165. 10) we read³⁸² 'I am a śūdra and so I have no right to resort to the four āśramas'. In the Śāntiparva³⁸³ (63. 12-14) it is said, 'in the case of a śūdra who performs service (of the higher classes), who has done his duty, who has raised offspring, who has only a short span of life left or is reduced to the 10th stage (i. e. is above 90 years of age), the fruits of all āśramas are laid down (as obtained by him) except of the fourth.' Medhātithi on Manu VI. 97 explains these words as meaning that the śūdra by serving brāhmanas and procreating offspring as a house-holder acquires the merit of all āśramas except *mokṣa* which is the reward of the proper observance of the duties of the fourth āśrama.

(11) The life of a śūdra was esteemed rather low. Yāj. III. 236 and Manu XI. 66 include the killing of a woman, a śūdra, a vaiśya and a kṣatriya among upapātakas; but the prāyaścittas and gifts prescribed for killing these show that the life of the śūdra was not worth much. On killing a kṣatriya, the prāyaścitta prescribed was brahmacarya for six years, gift of 1000 cows and a bull; for killing a vaiśya, brahmacarya for three years and gift of 100 cows and a bull; for killing a śūdra brahmacarya for one year, gift of 10 cows and a bull. Gaut. XXII. 14-16, Manu XI, 126-130, Yāj III. 266-267 say practically the same thing. Āp. Dh. S. (I. 9. 25. 14-I. 9. 26. 1) says that on killing a crow, a chameleon, a peacock, a cakravāka, flamingo, bhāsa, a frog, ichneumon, musk-rat, a dog, a cow and draught ox the prāyaścitta is the same as that for killing a śūdra. Manu (XI. 131) says 'on killing a cat, an ichneumon,

381. तस्य पादौ प्रक्षालयेच्छूद्रमिथुनावित्येके। अन्यतरोऽभिषेचने स्यात्। आप. घ. सू. II. 3. 6. 9-10.

382. शूद्रोहं नाधिकारो मे चातुराश्रम्यसेवने। अनुशासनपर्व 165. 10.

383. शूद्रोः कृतकार्यस्य कृतसंतानकर्मणः। अय्यनुज्ञातराजस्य शूद्रस्य जगतीपते। अल्पान्तरगतस्यापि द्वादशमर्गतस्य वा। आश्रमा विहिताः सर्वे वर्जयित्वा निरामिषम्। शान्ति० 63. 12-14; सर्वे आश्रमास्तु न कर्तव्याः किं तर्हि शूद्रव्यापारव्यादानेन च सर्वाश्रमफलं लभते द्विजातीन् शूद्रवमाणो गार्हस्थ्येन सर्वाश्रमफलं लभते परिव्राजकफलं मोक्षं वर्जयित्वा। मेधा-तिथि on मनु. VI. 97.

cāsa, a frog, a dog, iguana, owl and crow, the *prāyaścitta* is the same as that for killing a *śūdra*.³⁸⁴

If the *śūdra* laboured under certain grave disabilities, he had certain compensating advantages. He could follow almost any profession except the few specially reserved for *brāhmaṇas* and *ksatriyas*. Even as to the latter many *śūdras* became kings and Kaut., in his *Arthaśāstra* (IX. 2) speaks of armies of *śūdras* (vide note 266 above). The *śūdra* was free from the round of countless daily rites. He was compelled to undergo no *saṃskāra* (except marriage), he could indulge in any kind of food and drink wine, he had to undergo no penances for lapses from the rules of the *śāstras*, he had to observe no restrictions of *gotra* and *pravara* in marriage. Those western writers who turn up their nose at the position of the *śūdras* in ancient and medieval India conveniently forget what atrocious crimes were perpetrated by their people in the institution of slavery and in their dealings with the Red Indians and other backward coloured races; how nations of Europe out of false pride of race have passed in the 20th century laws prohibiting marriages between the so-called Aryans and non-Aryans and preventing the latter from holding state offices and carrying on several occupations and how discrimination is made against coloured men on railways, in hotels and other places of public resort and how even in India separate third class compartments were reserved on railways for Europeans, for entering which Indians were prosecuted and sentenced in their own country. Vide *Emperor vs Narayan* 25 Bom. L. R. 26 for such a case.

384. Those who are familiar with the cases decided in India in which Indian servants or coolies were kicked by European employers and died as a result and in which the offenders were either acquitted or let off on a small fine (on the ground that the deceased had an enlarged spleen) need not feel surprised at the above statement of affairs in India over two thousand years ago.

CHAPTER IV

UNTOUCHABILITY

Those who have written on the Indian caste system have always been struck by the fact of the existence of certain castes that are treated as untouchables. But it should not be supposed that this is something confined only to India. Even nations that have no caste system at all have often carried out complete segregation of certain people dwelling in their midst, which in essentials is the same as the system of untouchability in India. The Encyclopaedia of social sciences vol. XI, p. 339 says that in the southern States of U. S. A. discrimination against Negroes took the form of 'residential segregation, separation of the races in public conveyances and places of amusement, exclusion of Negroes from public institutions and educational discrimination. Disenfranchisement and social discrimination had their economic counterpart in all branches of industry except agriculture and domestic and personal service,³⁸⁵ occupations to which Negroes had been habituated under the slave regime.' It is also within living memory that Mahatma Gandhi had to lead a movement of *satyāgraha* in South Africa against the discriminating treatment of Indians and even now in Natal and other parts of British Africa there is legislation restricting Indians in the matter of residence and purchases of land.

In the early Vedic literature several of the names of castes that are spoken of in the *smṛtis* as *antyajas* occur. We have *carmamṇa* (a tanner of hides?) in the *R̥gveda* (VIII. 5. 38), the *Cāṇḍāla* and *Paulkasa* occur in the *Vāj. S.*, the *Vapa* or *Vaptā* (barber) even in the *R̥g.*, the *Vidalakāra* or *Bidalakāra* (corresponding to the *burūḍa* of the *smṛtis*) occurs in the *Vāj. S.* and the *Tai. Br.*, *Vāsahpalpūli* (washerwoman) corresponding to the *Rajaka* of the *smṛtis* in the *Vāj. S.* But there is no

385. Vide Westermarck's 'The Origin and Development of the moral ideas' vol. I. pp. 370-371 for the treatment of Bushmen in Africa and Australia and of Negroes in America. Vide 'Satyagraha in South Africa' by Mahatma Gandhi translated by Mr. Valji Govindji Desai (published by S. Ganesan, 1928).

indication in these passages whether these, even if they formed castes, were at all untouchables. The utmost that can be said is that as the Paulkasa is assigned to *bībhatsā* (in Vaj. S. 30. 17) and Cāṇḍāla to Vāyu (in the Puruṣamedha), the Paulkasa lived in such a way as to cause disgust and the Cāṇḍāla lived in the wind (i. e. probably in the open or in a cemetery). The only passage of Vedic literature on which reliance can be placed for some definite statement about cāṇḍālas is in the Chāndogya Up.³⁸⁶ V. 10. 7. where while describing the fate of those souls that went to the world of the moon for enjoying the rewards of some of their actions it is stated ' those who did praiseworthy actions here, quickly acquire birth in a good condition, viz. in the condition of a brāhmaṇa, a kṣatriya or vaiśya, while those whose actions were low (reprehensible) quickly acquire birth in a low condition i. e. as a dog, or a boar or a cāṇḍāla. ' This occurs in Pañcāgnividya, the purpose of which is to teach *vairāgya* and disgust with the transmigratory world. This passage does not enjoin anything, it is a bare statement by way of explanation or elucidation. All that can be legitimately inferred from this is that the first three varṇas were commended and that cāṇḍālas were looked upon as the lowest in the social scale. It is to be noticed that the śūdra varṇa does not occur in this passage at all. So probably even in the times of the Chāndogya the cāṇḍāla was looked upon as a śūdra, though lowest among the several śūdra subcastes. The cāṇḍāla is equated with the dog and the boar in this passage, but this leads hardly anywhere. It is no doubt stated in the Śat. Br. XII. 4. 1. 4³⁸⁷ that ' three beasts are unclean in relation to a sacrifice viz. the vicious (filthy) boar, the ram and the dog. ' Here it is clear that every boar is not unclean, but probably only that variety that subsists on the village offal. On the other hand the flesh of boars was said to cause great delight to the Pitr̥s when offered in śrāddha (vide Manu III. 270 and Yāj. I. 259). Therefore this Upaniṣad passage does not say anything on the point whether the Cāṇḍāla was in its day untouchable. This passage may be compared with another in which the śūdra is said to be a walking

386. तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा सुकरयोनिं वा चण्डालयोनिं वा । छान्दोग्य V. 10. 7. The Vedāntasūtra III. 1. 8-11 deals with this passage.

387. त्रयो ह त्वाव पशवोऽमेध्याः । दुर्वराह एवकः श्वा । तेषां यद्यधिभित्तेऽग्निहोत्रेऽन्वरेण कश्चित्सञ्चरेत्किं तत्र कर्म का तत्र प्रायश्चित्तिरिति । शतपथ XII. 4. 1. 4.

cemetery. If the śūdra was not untouchable in the Vedic literature, and if he was allowed to be a cook for brāhmaṇas and to wash the feet of brāhmaṇa guests in spite of that passage (as stated in the Dharmasūtras quoted above pp. 161-162), there is no reason to suppose that the Chāndogya passage indicates that the cāṇḍāla was untouchable in the remote ages. Another passage is relied upon by orthodox writers to support the theory that untouchability of cāṇḍālas is declared in Vedic writings. In the Br. Up. I. 3 the story is narrated that gods and *asuras* had a strife and the gods thought that they might rise superior to the *asuras* by the Udgītha. In this vidyā occurs the passage³⁸⁸ 'this devatā (Prāṇa) throwing aside the sin that was death to these devatās (vāk etc.) sent it to the ends of these quarters and he put down the sin of these devatās there; therefore one should not go to people (outside the Āryan pale) nor to the ends (of the quarters) thinking 'otherwise I may fall in with *pāpman* i. e. death'. In the first place there are no peoples expressly named here. Śaṅkara explains that by 'end of the quarters' are meant regions where people opposed to Vedic culture dwell. This description can only apply to people like the mlecchas and not to cāṇḍālas who are not opposed to Vedic knowledge (but who have no *adhikāra* to learn it). Besides cāṇḍālas might stay outside the village, but they do not stay at the end of the quarters³⁸⁹ (or at the end of the ārya territory). Hence this passage does not help in establishing the theory of untouchability for Vedic times.

Next comes the consideration of the evidence derived from the sūtras and smṛtis. But certain preliminary observations must be made to clarify the position. The theory of the early smṛtis was that there were only four varṇas and there was no fifth varṇa. Vide *Manu* X. 4 and *Anuśāsanaparva* 47.18.³⁹⁰ When in modern times the so-called untouchables are referred

388. सा वा एषा देवतैतासां देवतानां पाप्मानं सृष्टुमपहत्य यत्रासां दिशामन्तस्तद्रम-
यांचकार । तद्वासां पाप्मानो विन्यदधात्तस्माच्च जनमियाक्षान्तमियाजेत् पाप्मानं सृष्टुमन्ववा-
यानीति । बृह. उ. I. 3. 10.

389. The Mlecchas were known to the Śat. Br. (III. 2. 1. 24 'tasmān na brāhmaṇo mlecchet). Vide Ait. Br. 33. 6 'antān vah. prajābhakṣiṣṭa' quoted above in note 118 for the meaning of 'diśām antaḥ'.

390. चतुर्थ एकजातिस्तु शूद्रो नास्ति तु पञ्चमः । मनु 10. 4 ; स्मृताश्च वर्णाश्चत्वारः
पञ्चमो नास्ति । अनुशासन 47. 18.

to as the *pañcamas*,³⁹¹ that is something against the *smṛti* tradition. Pāṇ. II. 4. 10 and Patañjali³⁹² say that a *Samāhāradvandva* compound can be formed from several subdivisions of *sūdras* that are not *niravasita* e. g. we can have the compound 'takṣāyaskāram' meaning carpenters and blacksmiths, but not 'cāṇḍāla-mṛtapam', because *cāṇḍālas* and *mṛtapas* are *niravasita sūdras* (and so the compound will be 'cāṇḍālamṛtapāh'). Therefore it follows that Pāṇ. and Patañjali included *cāṇḍālas* and *mṛtapas* among *sūdras*. When Āṅgiras (note 171 above) includes *kṣatr*, *sūta*, *vaidehika*, *māgadha* and *āyogava* (that are *pratiloma* castes) among *antyāvasāyins* along with *cāṇḍāla* and *śvapaca*, he makes it clear that he regarded *cāṇḍālas* as included among *sūdras*, for Manu X. 41 declares that all *pratiloma* castes are similar to *sūdras* in their *dharma* and because the *Sāntiparva* 297.28³⁹³ expressly says that the *vaidehika* is called *sūdra* by learned *dvijas*. Gradually however, a distinction was made between *sūdras* and castes like *cāṇḍālas*. Fresh castes were then added to the list of untouchables by custom and usage and the spirit of exclusiveness, though there is no warrant of the *śāstras* for such a procedure.

Untouchability did not and does not arise by birth alone. It arises in various ways. In the first place, persons become outcasted and untouchable by being guilty of certain acts that amount to grave sins. For example, Manu IX. 235-239 prescribes that those who are guilty of *brāhmaṇa*-murder, theft of *brāhmaṇa*'s gold or drinkers of spirituous liquors should be excommunicated, no one should dine with them or teach them, or officiate as priests for them, nor should marriage relationship be entered into with them and they should wander over the world excluded from all Vedic *dharma*s. But if they perform the proper *prāyaścitta* they are restored to caste and become touchable. Secondly, persons were treated as untouchables simply through religious hatred and abhorrence because they belonged to a different sect or religion. For example, *Aparārka*

391. N. P. Dutt in 'Origin and growth of caste in India' vol. I. p. 105, (1931) speaks of 'Nishadas, chandalas and paulkasas as the fifth varṇa'.

392. Vide note 200 above for the quotation from the *Mahābhāṣya*.

393. शुद्राणां तु सधर्माणः सर्वेऽपह्वंसजाः स्मृताः ॥ मनु X. 41; वेदेहिकं शुद्रमुदाहरन्ति द्विजा महा राज क्षुतोपपन्नाः । क्षान्तिपर्व 297. 28.

(p. 923) and Sm. C.³⁹⁴ (I. p. 118) quote verses from the *Śaṭ-triṃśan-mata* and *Brahmāṇḍapurāṇa* that 'on touching Baudddhas, Pāsupatas, Jainas, Lokāyatikas, Kāpilas (Sāṃkhyas) and brāhmaṇas guilty of doing actions inconsistent with their caste one should enter water with the clothes on and also on touching Śaivas and atheists'. It is worthy of note that Aparārka³⁹⁵ p. 923 quotes a verse of Vṛddha-Yājñavalkya that on touching cāṇḍālas, pukkasas, mlecchas, Bhillas and Pārasikas and persons guilty of mahāpātakas one should bathe with the clothes on. Thirdly, certain persons, though not untouchable ordinarily, became so, if they followed certain occupations, e. g. if a person touches a brāhmaṇa who is *devalaka* (i. e. has been doing worship to an image for money for three years) or who is a priest for the whole village, or a person who sells a soma plant, then he has to bathe with his clothes on.³⁹⁶ Fourthly, persons become untouchable when in certain conditions e. g. a person if he touches even his wife in her monthly period or during the first ten days after delivery or if he touches a person during the period of mourning on the death of some relative or a person who has carried a corpse to the cemetery and has not yet bathed, he then has to take a bath with his clothes on (vide Manu V. 85). Fifthly, certain races such as mlecchas and persons from certain countries and the countries themselves were regarded as impure (vide notes 40, 42, 49). Further the smṛtis say that persons following certain filthy, low and disapproved avocations were untouchable e. g. Sāmivarta³⁹⁷ quoted

394. बह्विंशन्मतात् । बौद्धान् पाशुपतांश्चैव लोकायतिकनास्तिकान् । विकर्मस्थान् द्विजान् सृष्ट्वा सचैलो जलमाविशेत् ॥ अपरार्क p. 923, स्मृतिच. I. p. 118; मित० on या. III. 30 quotes it as from *ब्रह्माण्डपुराण* (reading शैवान् for बौद्धान् and शूद्रान् for सृष्ट्वा); vide *बृहदारणित* IX. 359, 363, 364 for bath on touching शैव and entering Baudddha or Śaiva temples; सृष्ट्वा देवलकं चैव सवासा जलमाविशेत् । quoted by मित० on या. III. 30 and अपरार्क p. 923; शान्तिपर्व 76. 6 has 'आह्वायका देवलका नाक्षत्रा ग्रामयाजकाः । एते ब्राह्मणचाण्डाला महापाथकपञ्चमाः ।'

395. चण्डालपुङ्गवसम्लेच्छभिल्लपारासिकादिकम् । महापातकिनश्चैव सृष्ट्वा स्नायात्सचैलकम् ॥ बृहयाज्ञवल्क्य quoted by अपरार्क p. 923.

396. च्यवनः । श्वानं श्वपाकं प्रेतधूमं देवद्रव्योपजीविनं ग्रामयाजकं सोमविकारिणं यूपं चित्तिं चितिकाष्ठं शवसृष्टं रजस्वलां महापातकिनं शवं सृष्ट्वा सचैलमम्भोवगाह्योत्तीर्यो ग्रिसुपसृष्ट्य गायत्र्यष्टशतं जपेद् घृतं प्राश्य पुनः स्नात्वा त्रिराचमेत् । मित० on या. III. 30 and अपरार्क p. 922.

397. कैवर्त-युगयु-व्याध-सौनिशाकुनिकानपि । रजकं च तथा सृष्ट्वा स्नात्वैवाशन-माचरेत् ॥ संवर्त quoted by अपरार्क p. 1196.

by Aparārka p. 1196 says 'on touching a fisherman, a deer-hunter, a hunter, a butcher, a bird-catcher, and a washerman one must first bathe and then take one's meal'. It is to be remarked that such texts do not expressly make a man of those castes untouchable even if he does not pursue the occupation stated, but they have rather the occupation in view. Such occupations were thought impure, as it was believed that if one was to secure the final goal of liberation, one must cultivate purity of mind as well as body, and as great importance came to be attached to cleanliness and the ceremonial purity of the body for spiritual purposes; and emphasis was laid upon not coming in contact with persons carrying on filthy or impure pursuits, but also with animals and even inanimate objects. These restrictions were not inspired by any hardness of heart or any racial or caste pride as is often said, but they were due to psychological or religious views and the requirements of hygiene. Āp. Dh. S. I. 5. 15. 16 says 'a person touched by a dog should take a bath with his clothes on'. Vide also Vas. Dh. S. 23. 33, Viṣṇu Dh. S. 22. 69. Vṛddha-Hārīta (chap. 11. 99-102) enumerates certain vegetables and herbs (such as leek) and other articles on touching which one was to bathe. Āp. Dh. S. (II. 4. 9. 5) requires every house-holder to give food after Vaiśvadeva to all including cāṇḍālas, dogs and crows. And this practice is followed even now by those who perform Vaiśvadeva. The ancient Hindus had a horror of uncleanness and they desired to segregate those who followed unclean professions like those of sweepers, workers in hide, tanners, guardians of cemeteries &c. This segregation cannot be said to have been quite unjustifiable. Besides those who are not familiar with ancient or even modern Hindu notions must be warned against being carried away by the horror naturally felt at first sight when certain classes are treated as untouchable. The underlying notions of untouchability are religious and ceremonial purity and impurity. A man's nearest and dearest women relatives such as his own mother and wife or daughter are untouchable to him during their monthly periods. To him the most affectionate friend is untouchable for several days when the latter is in mourning due to death in the latter's family. A person cannot touch his own son (whose thread ceremony has been performed) at the time of taking meals. In this latter case there is no idea of impurity and in most of these cases there is no idea of superiority or inferiority. As many professions and crafts were in ancient times hereditary, gradually the idea arose

that a man who belonged to a caste pursuing certain filthy or abhorred avocations or crafts was by birth untouchable. Medieval and modern usage had no doubt reached the stage that if a man belonged by birth to a caste deemed by custom to be untouchable he remained an untouchable whatever profession or craft he may pursue or even if he pursued no profession. But ancient and medieval writers thought otherwise and there was also great divergence of view as to who were untouchables and to what extent. The only caste that is said by the most ancient Dharma-sūtras to be untouchable by birth is that of cāṇḍālas and the word cāṇḍāla has a technical meaning in these works as stated above (p. 81) under cāṇḍāla. Gaut. (IV. 15 and 23) says that the cāṇḍāla is the offspring of a śūdra from a brāhmaṇa woman and that he is the most reprehensible among the pratilomas. Āp. Dh. S. II. 1. 2. 8-9³⁹⁸ states that on touching a cāṇḍāla one should plunge into water, on talking to him one should converse with a brāhmaṇa (for purification), on seeing him one should look at the lumināries (either the Sun or moon or stars). We have seen above that there were three kinds of cāṇḍālas and they were all so by virtue of the circumstances of their birth. Manu (X. 36, 51) makes only the andhra, meda, cāṇḍāla and śvapaca stay outside the village and makes the antyāvasāyin (X. 39) stay in a cemetery. That leads to the inference that other men even of the lowest castes could stay in the village itself. Hārīta³⁹⁹ quoted by Aparārka (p. 279) states 'if a dvijāti's limb other than the head is touched by a dyer, a shoemaker, a hunter, a fisherman, a washerman, a butcher, a dancer (naṭa), a man of actor caste, oilman, vintner, hangman, village cock or dog, he becomes pure by washing that particular limb and by sipping water (i. e. he need not bathe)'. Here most of the seven antyajās are included and it is expressly said that their touch is not so impure as to require a bath. Āṅgīras (verse 17) states that a *dvija* when he comes in contact with a washerman, a shoemaker, a dancer (naṭa), a fisherman or a worker in bamboo becomes pure by merely *ūcamana* (by

398. यथा चाण्डालोपस्यर्शने संभाषायां दर्शने च दोषस्तत्र प्रायश्चित्तम् । अवगाहनम-
पाशुपस्यर्शने संभाषायां ब्राह्मणसंभाषणं दर्शने ज्योतिषां दर्शनम् । आप. ध. सू. II. 1. 2. 8-9.

399. हारितः । रजकश्चर्मकुञ्चैर्न व्याधजालोपजीविनौ । निर्णेजकः सौनिकश्च
नदः शैल्यकस्तथा ॥ चक्री वज्री वक्ष्यधांती ग्राम्यकुक्कुदसूकरौ । एभिर्वदङ्गं सुष्टं स्याच्छिरो-
वर्जं द्विजादिषु । तोयेन क्षालनं कृत्वा आचान्ताः प्रयता मताः । अपरार्क p. 279 ; the same
verses are quoted as शौचोपपत्तयः by स्मृतिच. I p. 119.

sipping water). The Nityācārapaddhati (p. 130) quotes a verse⁴⁰⁰ to the effect that even on coming in contact with cāṇḍālas and pukkasas one need not bathe, if the latter stand near a temple of Viṣṇu and have come for the worship of Viṣṇu. Alberuni in his work on India (tr. by Sachau vol. I. chap. IX) refers to two classes of *antyajas*, the first of which had eight guilds (seven of which were practically the same as the seven in note 170 above, the eighth being the weaver) and a second group of four viz. Hadi, Doma, Chandala and Bhadatau. As to the first group he says that they intermarried except the fuller, shoemaker and weaver. Alberuni seems to have been misinformed as to this and what caste he means by Bhadatau is not clear. Medhātithi⁴⁰¹ in his commentary on Manu X. 13 is positive that the only pratiloma who is untouchable is the cāṇḍāla and no bath is necessary on coming in contact with the other pratilomas (viz. sūta, māgadha, āyogava, vaidehika and ksatr). Kullūka also says the same. Therefore it follows that in spite of the smṛti texts (notes 170, 171, 173) including the pratilomas among *antyajas* along with the cāṇḍālas, such authoritative and comparatively early commentators as Medhātithi (about 900 A. D.) were firmly of opinion that they were not untouchable. Manu⁴⁰² V. 85 and Āṅgīras 152 prescribe a bath for coming in bodily contact with a *divākīrti* (a cāṇḍāla), udakya (a woman in her monthly period), patita (one outcasted for sin &c.), sūtikā (a woman after delivery), a corpse, one who has touched a corpse. It follows therefore that the only *antyaja* who was *asprśya* according to Manu was the cāṇḍāla. But gradually the spirit of exclusiveness and ideas of ritual purity were carried to extremes and more and more castes became untouchable. Some very orthodox writers of smṛtis went so far as to hold that on touching even a śūdra a *dvi-jāti* had to bathe.⁴⁰³ Among the

400. विष्णुवालयसमापस्थानं विष्णुसेवार्थमागतान्। चाण्डालपुक्कसान्वापि सृष्ट्वा न ज्ञानमाचरेत् ॥ quoted by नित्याचारपद्धति p. 130.

401. चण्डाल एकः प्रतिलोमोऽसृश्यः। मेधा० on मनु X. 13.; अतश्चाण्डाल एवैकः प्रतिलोमतः स्पर्शादौ निरस्यते। कुल्लूक.

402. दिवाकीर्तिसुदक्यां च पतितं सूतिकां तथा। श्वतत्सृष्टिर्न चैव सृष्ट्वा ज्ञानेन शुष्यति ॥ मनु V. 85 on which मेधा० says दिवाकीर्तिश्चाण्डालः न नापितस्तस्य सृश्यत्वाद्भोग्याकृत्वाच्च ।'

403. एतकं कुक्कुटं काकं श्वशूदान्स्यावसायिनः। दृष्ट्वैतान् नाचरेत्कर्म सृष्ट्वैतान्ज्ञानमाचरेत् ॥ quoted by अपरार्क p. 1196.

earliest occurrences of the word *aspr̥śya* (as meaning untouchables in general) is that in *Viṣṇu Dh. S. V. 104*; *Kātyāyana* also uses the word in that sense⁴⁰⁴. It will have been seen from the quotations above that *cāṇḍālas*, *mlecchas* and *Pārasikas* are placed on the same level as regards being *aspr̥śya*. *Atri*⁴⁰⁵ (267-269) says 'if a *dvija* comes in contact with a *cāṇḍāla*, *patita*, *mleccha*, a vessel containing intoxicating drink, a woman in her monthly course, he should not take his meals (without first bathing) and if he comes in contact with these while taking his meal, he should stop, throw away the food and bathe'. Vide *Viṣṇu Dh. S. 22. 76* about talking with *mlecchas* and *cāṇḍālas*. But so far as *mlecchas* are concerned these restrictions of untouchability have been given up long ago at least in public. Similarly the washerman, the worker in bamboo, the fisherman, the *naṭa*, among the seven well-known *antyajas*, are no longer untouchable in several provinces (though not in all) and were not so even in the times of *Medhātithi* and *Kullūka*.

Once the spirit of exclusiveness and exaggerated notions of ceremonial purity got the upper hand they were carried to extremes. It does not appear from the ancient *smṛtis* that the shadow of even the *cāṇḍāla* was deemed to be polluting. *Manu V. 133* (which is nearly the same as *Viṣṇu Dh. S. 23. 52*) declares 'flies, spray from a reservoir, the shadow (of a man), the cow, the horse, the sun's rays, dust, the earth, the wind and fire should be regarded as pure.' *Yāj. I. 193* is a similar verse (*Mārka. Purāṇa 35. 21* is almost the same). *Manu IV. 130* prescribes that one should not knowingly cross the shadow of the image of a deity, of one's *guru*, of the king, of a *snātaka*, of one's teacher, of a brown cow or of a man who has been initiated for a Vedic sacrifice. Here no reference is made to the shadow of a *cāṇḍāla*. *Medhātithi* on *Manu V. 133* expressly says that 'shadow' means 'shadow of a *cāṇḍāla* and the like'. *Kullūka*, however, adds on *Manu IV. 130* that on account of the word 'ca' in that verse the shadow of *cāṇḍālas* was included in the injunction of that verse. Therefore it is legitimate to infer that *Manu* and *Yāj.* did not prescribe that even the shadow of

404. Vide *कात्यायनस्मृतिसारोद्धार* (ed. by me) verses 433, 783 that are quoted by the *मिता.* on *या.* II. 99 and by *अपरार्क* p. 813.

405. चाण्डालं पतितं म्लेच्छं मद्यभाण्डं रजस्वलाम् । द्विजः स्पृष्ट्वा न भुञ्जीत भुञ्जानो यदि संस्पृशेत् । अतः परं न भुञ्जीत त्यक्त्वा च ज्ञानमाचरेत् । अत्रि (आनन्दाश्रम ed.) verses 267-269.

a cāṇḍāla was impure and caused pollution. Not only so, Aparārka⁴⁰⁶ quotes a verse 'the shadow of a cāṇḍāla or patita, if it falls on a man, is not impure'. But Aparārka himself⁴⁰⁷ adds on this verse the comment that this favourable rule about the shadow of a cāṇḍāla or patita is applicable only if he is at a greater distance from a man than the length of a cow's tail. Bāṇa in his Kādambarī (para 8) describes how the cāṇḍāla girl entered the royal assembly-hall though she was untouchable and stood at some distance from the king. It appears that there was no difficulty about her entering the hall of audience or polluting the assembly by her shadow. Gradually some smṛtis prescribed a bath for a brāhmaṇa coming under the shadow of a cāṇḍāla. The Mit. on Yāj. III. 30 quotes a verse of Vyāghrapāda that if a cāṇḍāla or patita comes nearer to a person than the length of a cow's tail, then the latter must take a bath and another verse of Bṛhaspati to the effect 'a patita, a woman in her monthly period, a woman freshly delivered and a cāṇḍāla should be kept respectively at a distance of one yuga, two, three and four'. As yuga is four cubits, this means that a cāṇḍāla cannot approach within 16 cubits of a caste Hindu.⁴⁰⁸

As regards public roads Yāj. I. 194 says that they become pure by the rays of the sun and the moon and by the wind even when they are trodden by cāṇḍālas. In Yāj. I. 197 it is stated that the mud and water on public roads and on houses built of baked bricks, though touched by cāṇḍālas, dogs and crows, are rendered pure by the mere blowing of the wind over them.⁴⁰⁹

406. चण्डालपतितच्छाया स्पर्शे दुष्टा तु नो भवेत् । भस्म क्षौद्रं सुवर्णं च सदर्भाः कुतपास्तिलाः ॥ quoted by अपरार्क p. 275.

407. पतितचाण्डालयोगोऽपुच्छपरिमितदेशाद्विप्रकुष्ठदेशस्थयोऽश्वायासुग्रहोऽयम् । अपरार्क p. 275.

408. यस्तु छायां श्वापाकस्य बाह्वणो ह्यधिरोहति । तत्र स्नानं प्रकुर्वति घृतं प्राश्य विशुध्यति ॥ अत्रि 288-289, अङ्गिरस् quoted by the मिता on या III. 30, अपरार्क p. 923; अपरार्क p. 1195 ascribes a similar verse to Śātaṭapa. औशनसस्मृति (ed. Jiv. chap. IX part 1 p. 552) also says the same. युगं च द्वियुगं चैव त्रियुगं च चतुर्थ्युगम् । चण्डालस्य तिकोदक्यापतितानामधः क्रमात् ॥ बृहस्पति quoted by मिता on या. III. 30; सूतिकापतितोदक्याश्चण्डालश्च चतुर्थकः । यथाक्रमं परिहरेदेकाद्वित्रिचतुर्थकम् ॥ व्यास quoted by स्मृतिच. part I. p. 17. क्षीरस्वामी on 'युगं युगं कृतादिषु' in the अमरकोश remarks 'हस्तचतुष्कं च यथा विचरेद्युगमात्रदह'.

409. रथ्याकर्दमतोपाणि सृष्टान्यन्यस्ववायसैः । मावतेनैव क्षुध्यन्ति पक्वेष्टिकचितानि च ॥ या I. 197; अङ्गिरस् (verse 144) is almost the same.

These rules show that the *smṛtis* followed a reasonable rule about the public roads and do not countenance the restrictions maintained in some parts of South India, particularly in Malabar, about the use of public roads by the untouchables viz. that an untouchable must not approach within a certain distance of a high caste Hindu, must leave the road to allow him passage or must shout to give warning of his presence in order to avoid pollution to the caste Hindu. Vide Wilson's 'Indian Castes' vol. II p. 74 (footnote) for details of the distance. In South India also there are various grades of distances within which members of the several lowest castes cannot approach high caste Hindus.

Certain provisions were made in the *smṛtis* by way of exceptions to the general rules about the untouchability of certain castes. Atri ⁴¹⁰ (verse 249) says 'there is no taint of untouchability when a person is touched by an untouchable in a temple, religious processions and marriages, in sacrifices, and in all festivals'. Sātātapa quoted in the Sm. C. declares that there is no *doṣa* (lapse) in touching (untouchables) in a village (i. e. on the public road), or in a religious procession or in an affray and the like, and also when the whole village is involved in a calamity. ⁴¹¹ Brhaspati also remarks that there is no fault (and so no *prāyaścitta*) if one comes in contact (with untouchables) at a sacred place, in marriage processions and religious processions, in battle, when the country is invaded, or when the town or village is on fire. The Sm. C. adds that these verses were variously interpreted; some saying that they apply only where one does not know that the man who has touched him is an untouchable, while others hold that they apply to the touch of impure persons who are not *ucchiṣṭa* (i. e. risen from meals without washing their hands &c). The *Smṛtyarthasāra* ⁴¹²

410. देवयात्राविवाहेषु यज्ञप्रकरणेषु च । उत्सवेषु च सर्वेषु स्पृष्टास्पृष्टिर्न विद्यते ॥
अत्रि 249. In the *स्मृतिच०* I. pp. 121-122 this is quoted as from *षट्त्रिंशन्मत* (v. l. यज्ञेषु प्रकृतेषु च and स्पृष्टा स्पृष्टिर्न). The first word must be taken to be formed of three separate members as the quotation from the *Smṛtyarthasāra* will show.

411. ग्रामे तु यत्र संस्पृष्टिर्वात्रायां कलहादिषु । ग्रामसन्दूषणे चैव स्पृष्टिदोषो न विद्यते । शातातप quoted by *स्मृतिच०* I. p. 119.

412. संग्रामे हृष्टमार्गे च यात्रादेवयुहेषु च । उत्सवक्रतुतीर्थेषु विद्वजे ग्रामदेशयोः ॥
महाजलसमीपेषु महाजनवरेषु च । अन्युत्पाते महापत्सु स्पृष्टास्पृष्टिर्न दुष्यति ॥ प्राप्य-
कारीन्द्रियं स्पृष्टमस्पृष्टि त्वितरेन्द्रियम् । तयोश्च विषयं प्राहुः स्पृष्टास्पृष्टवभिधानतः ॥
स्पृत्यर्थसार p. 79.

(p. 79) summarises the places where no blame is incurred on the ground of mixing with untouchables viz. in battle, on public roads leading to a market, in religious processions, in temples, in festivals, in sacrifices, at sacred places, in calamities or invasions of the country or village, on the banks of large sheets of water, in the presence of great persons, when there is a sudden fire or other great calamity. It is somewhat remarkable that the *Smṛtyarthasāra* speaks of untouchables entering temples. The *Par. M.* (vol. II part I p. 115) says that there is no *doṣa* when *cāṇḍālas* take water from a large tank (used by higher castes), but as regards small reservoirs the same rules apply to them that apply to the purification of wells touched by untouchables.⁴¹³ Vide *Vṛddha-Hārīta* IX. 405-406 for the purification of a well.

The *Viṣṇu Dh. S.* (V. 104)⁴¹⁴ prescribed that if an untouchable deliberately touched a man of the three higher castes he should be punished with beating, while *Yāj. II. 234* prescribes that if a *cāṇḍāla* (deliberately) touches any one of the higher castes the *cāṇḍāla* should be fined one hundred *pañas*.

Elaborate rules are laid down about the penance for drinking from the wells or vessels of untouchables, for partaking of their food (either cooked or uncooked), for staying with them and for having sexual intercourse with untouchable women. These matters will be briefly dealt with under *prāyaścitta*.

The so-called untouchables were not entirely excluded from worship. When it is said (as in *Yāj. I. 93* or *Gaut. IV. 20*)⁴¹⁵ that the *cāṇḍāla* is outside all *dharma*, the meaning is that he is outside such *Vedicrites* as *upanayana*, not that he cannot worship the Hindu deities nor that he is not bound by the moral code. He could worship images of the *avatāras* of *Viṣṇu* (vide note 364 above). The *Nirṇayasindhu* quotes a passage of the *Devīpurāṇa* that expressly authorizes *antyajas* to establish a temple of *Bhairava*. The *Bhāgavatapurāṇa*⁴¹⁶ X. 70. 43 says that ' even the

413. महत्सु तु तदाकादिषु चाण्डालादिसंबन्धेऽपि नास्ति कश्चिदोषः । अल्पेषु तु कूपन्यायः । तदाह विष्णुः । जलाशयेष्वथाल्पेषु स्थावरेषु महीतले । कूपवत्कथिता शुद्धिमहत्सु तु न दूषणम् ॥ परा. मा. vol. II. part 1 p. 115.

414. कामकारेणास्पृश्यस्त्रैवर्णिकं स्पृशन् वध्यः । विष्णुधर्मसूत्र V. 104.

415. प्रतिलोमास्तु धर्महीनाः । गोतम IV. 20.

416. अवणात्कीर्तनाद् ध्यानात्पुन्यन्तेवसायिनः । तव ब्रह्ममयस्वेषां किमुतेक्षा-
भिमर्शिनः ॥ भागवत X. 70. 43; अत्राधिकारिण उक्ताः कृत्यकल्पतरौ देवोपुराणे ।
चतुर्वर्णस्तथा विष्णुः प्रतिष्ठाप्यः सुखार्थिभिः । भैरवोऽपि चतुर्वर्णरेन्यजानां तथा मतः ।
निर्णयसिन्धु III (under देवप्रतिष्ठा).

antyāvasāyins are purified by listening to the praises or names of Hari, by repeating the names of Hari and by contemplation on Him, much more therefore will those (be purified) who can see or touch your images'. This however shows that to the author of the Bhāgavata it never occurred that an untouchable could see or touch the image of Viṣṇu enshrined in a temple of caste Hindus. In south India among the famous Vaiṣṇava saints called Ālvārs, Tiruppāna Ālvār was a member of the depressed classes and Nammālvār was a Vellāla. The Mit. on Yāj. III. 262 remarks that the pratiloma castes (which include cāṇḍāla) have the right to perform vratas.⁴¹⁷

In modern times the eradication of the system of untouchability is engaging the minds of great leaders like Mahatma Gandhi whose fast for 21 days for effecting a change of heart among caste Hindus is famous throughout the world. The principal matters of concern to the so-called untouchables or depressed classes are facility for education in schools, removal of restrictions about places of public resort such as public wells, roads, restaurants and eating houses and entry in public temples. A good deal has been done by a few zealous workers from among the higher castes in these respects. The Christian missionaries have been doing good work among the untouchables, but their efforts are mainly devoted to direct or indirect proselytization. The conscience of the educated among the higher castes has been roused. But the total removal of untouchability is yet a matter of the distant future. The greatest draw-back is illiteracy among the masses of India. Hardly twelve per cent of the population are literate. The diffusion of literacy and the spread of the idea of the equality of all men before the law and in public are the only sure solvents of the evils associated with untouchability which have existed for ages. Popular Governments in the provinces are doing what they with their limited resources can do to ameliorate the condition of the untouchables. The Government of India Act (of 1935) has given special representation to the Scheduled Castes (the name given to the depressed classes or untouchables) in the Provincial and Federal Legislatures of India. The Government of India Scheduled Castes Order of 1936

417. अतः स्त्रीशूद्रयोः प्रतिलोमजानां च त्रैवर्णिकवद् व्रताधिकार इति सिद्धम् । यत्तु गौतमवचनं प्रतिलोमा धर्महीना इति तदुपनयनादिविशिष्टधर्माभिप्रायम् । मिता० on या. III. 262.

sets out the names of the numerous scheduled castes in the several provinces of British India. The Provincial Governments have issued circulars to enforce the rule that no discrimination be made against the scheduled castes in places of public resort and have tackled to some extent the question of the entry of untouchables in temples by passing such acts as the Bombay Act XI of 1938 viz. Bombay Harijan Temple Worship (Removal of disabilities Act) and the Madras Temple Entry Authorisation and Indemnity Act of 1939. Much will depend upon the untouchables themselves. As among the caste Hindus, the untouchables also have *inter se* numerous divisions and subdivisions each of which regards itself as superior to several others of them and will not condescend to mix with them in the public or dine with them. They must also throw up from among themselves selfless and capable leaders. This is a vast problem and the appalling evils which have been growing for ages cannot be wholly removed in a day. The leaders of the so-called untouchables also should not make exaggerated claims. For the present they should rest content with equality in public places, public services and before the law and at the most entry into public temples. But if they indulge in the tall talk of destroying the caste system at one stroke and requiring that all caste Hindus should dine with them and inter-marry with them, they may find that at least two hundred millions of caste Hindus will be dead opposed to them, and the cause of the removal of the evils of untouchability is bound to suffer a set-back. Besides it should not be forgotten that the amelioration of the condition of untouchables is bound up with the problem of the poverty of the entire rural population of India. It should not be supposed that all the untouchables are the poorest of the poor. I know from personal knowledge that many among certain classes of untouchables like the Mahars and Chambhars of the Deccan are economically better off than the ordinary cultivators in many villages. The *mahars* are hereditary village servants in the Deccan and they recover from every householder bread every day as part of their remuneration or a certain measure of corn from the threshing floor. Vide Grant Duff's 'History of the Marathas' (ed. of 1863 vol. I p. 23) for the *balutedars* (village servants) among whom the *mahar* occupies an important place and Hereditary Offices Act (Bombay Act III of 1874, section 18) for Legislative recognition of their ancient rights. The population of untouchables in India has been estimated at various figures from three

crores to six crores. The Simon Commission Report (1930) vol. I. p. 40 estimated that there were about 43 millions of untouchables in the whole of India, the criterion adopted being whether pollution by touch or approach within a certain distance is caused. The ratio of untouchables to the total population of India or to the Hindu population varies greatly in different parts of India. The total Harijan (the name given to untouchables by Mahatma Gandhi) population is 14 per cent of the whole population of India. In the Bombay Presidency the ratio of Harijans to Hindus is only about eleven per cent being the lowest of all provinces and States in India, while in Bengal the ratio is about 32 per cent which is the highest in India except in Assam.⁴¹⁸ The High Courts in India have held that the untouchables are included among sūdras for purposes of marriage. Vide *Sohan Singh vs. Kabla Singh* 10 Lahore 372, *Muthusami vs. Masilamani* 33 Mad. 342.⁴¹⁹

418. Vide Census of India (1931), vol. I part 1, p. 494.

419. Several books and papers have been recently published on the question of untouchables in India. Vide "The Psychology of a suppressed people" (1937) by Rev. J. C. Heinrich; 'Untouchable Classes of Mahārāshtra' by M. G. Bhagat.

CHAPTER V

SLAVERY

Slavery has existed as a constant element in the social and economical life of all nations of antiquity such as Babylon, Egypt, Greece, Rome and also of many nations of Europe.⁴²⁰ It was however left to such Christian nations of the West as England and the United States of America to carry on the institution of slavery in the most horrible manner possible never dreamt of by any nation of antiquity, viz. by sending out kidnapping expeditions to Africa to collect slaves, to huddle them in ships in such unspeakably filthy conditions that half of them died on the voyage, to sell them to plantation owners and others like chattel. Westermarck in his 'Origin and Development of the moral ideas' vol. I (1912) p. 711 was constrained to observe 'This system of slavery, which at least in the British colonies and slave states surpassed in cruelty the slavery of any pagan country ancient and modern, was not only recognised by Christian Governments but was supported by the large bulk of the clergy, Catholic and Protestant alike.' Slavery was abolished in the British Dominions only in 1833 and in British India by Act V of 1843.

It has been seen above (pp. 26-27) that the word 'dāsa' in the Rg. generally stands for the opponents of the āryas. It is possible that when the dāsas were vanquished in battle and taken prisoners they were treated as slaves. In the Rgveda, however, there are not many passages where the word 'dāsa' can be said to have been used in the sense of slave. In Rg VIII. 56. 3⁴²¹ we

420. Vide Encyclopaedia of Social Sciences, vol. XIV, p. 74 'To the ancient mind slavery was a fixed and accepted element of life and no moral problem was involved. That slavery already was established as a recognized institution in the Sumerian culture of the Babylonian area in the 4th millenium B. C. may be confidently assumed from the fragments of Sumerian legislation upon slaves which date from the first half of the 3rd millenium'.

421. शतं मे गर्दभानां शतमूर्णावतीनाम् । शतं दासाँ अति स्रजः ॥ ऋ. VIII. 56. 3; यो मे हिरण्यसन्तुषो दश राज्ञो अमंहत । अधस्पदा इज्यैद्यस्य कुटयश्चर्मणा अभितो जनाः ॥ ऋ. VIII. 5. 38; अदान्मे पौरकुत्स्यः पञ्चाशतं वसवस्तुर्वधूनाम् । ऋ. VIII. 19. 36.

read 'thou madest a gift to me of one hundred donkeys, of one hundred fleece-bearing ewes and one hundred dāsas'. It appears that here dāsa means slaves or serfs. In Rg VIII. 5.38 the sage praises his patron Caidya Kaśu 'the common people sit down at the feet of Caidya Kaśu like men crowding round tanners of hides, (Caidya) who honoured me by giving me ten noblemen that were like gold in appearance'. Here probably there is an allusion to the gift of ten captured nobles made to the sage by Caidya Kaśu, the victor. A sage declares in Rg. VIII. 19. 36 'Trasadasyu, son of Purukutsa, gave me fifty young women'. This probably refers to the gift of female slaves (dāsīs). The Tai. S. VII. 5. 10. 1 says 'dāsīs (girl slaves) place on their heads jars full of water and singing this *madhu* and beating their feet against the ground dance round the *mārjāliya*' &c.⁴²² The Tai. S. II. 2. 6. 3. refers to the gift of a horse or a male (slave). 'He obtains a portion of himself who accepts (in gift) a being with two rows of teeth, (such as) a horse or a human male; on accepting an animal with two rows of teeth one should offer to Vaiśvānara a mess cooked on twelve potsherds'⁴²³. The Ait. Br. 39.8 mentions large gifts such as 10,000 girls (dāsī) and 10,000 elephants made by a king to his *purohita* performing coronation. When the angel of Death tries to dissuade Naciketas from his curiosity to know the destiny of a person after death, he tempts the inquirer (Kāṭha Up. I. 1. 25) 'Here are such handsome women with chariots and musical instruments as cannot be secured (ordinarily) by men; make them, when gifted by me, serve you; do not ask me what happens after death'. The women referred to were probably meant to be serving (or slave) girls who attended on a man as maids and who could dance and sing. In the Br. Up. IV. 4. 23 Janaka after receiving instruction in Brahmanvidyā from Yājñavalkya exclaims 'I make a gift to your honour of the Videhas together with myself for being your slave'. We read in the Chān. Up. 'In this world they speak of cows and horses, elephants and gold, wives and slaves, fields and houses as *mahimā* (greatness).'

422. उदकुम्भानधिनिधाय दास्यो मार्जालीयं परिदृष्ट्यन्ति पदो निम्नतीरिदं मधु गायन्त्यो मधु वै देवानां परममन्नाद्यम् । तै. सं. VII. 5. 10. 1.

423. आत्मनो वा एष मात्रामाप्नोति यो उभयादत्यतिशुद्धात्यश्वं वा पुरुषं वा वैश्वानरं द्वादशकपालं निर्वपेदुभयादत्यतिशुद्धम् । तै. सं. II. 2. 6. 3; सोहं भगवते विदेहान् ददामि मां चापि सह दास्याय । बृह. उ. IV. 4. 23; गो अश्वमिह महिमेत्याचक्षते इस्तिहिरण्यं दासभार्य क्षेत्राण्ययतनानीति । छा. उ. VII. 24. 2.

Vide also Chān. Up. V. 13. 2 and Br. Up. VI. 2. 7 for references to dāsīs. These passages show that in the Vedic period men and women had become the subjects of gifts and so were in the condition of slaves.

Though Manu ordained (I. 91, VIII. 413, 414) that the principal duty of the śūdra was to wait upon the three higher castes or that the śūdra was created by the Creator for the service of brāhmanas, the śūdra who thus served a *duṣjāti* as a duty was not his slave. Jaimini (VI. 7. 6)⁴²⁴ makes this perfectly clear by saying that when a man makes a gift in the Viśvajit sacrifice of everything belonging to himself he cannot make a gift of the śūdra who waits upon him as his duty. Śābara in his bhāṣya adds 'the śūdra may not desire to serve the man to whom the sacrificer gives his all and the latter has no power over him if he is unwilling.'

We have seen how the Gṛhya Sūtras speak of *dāsas* being employed to wash the feet of honoured guests. It appears that the ideal placed before the masters was to treat the slave humanely. Āp. Dh. S. II. 4. 9. 11⁴²⁵ says that one may indeed stint oneself, one's wife or son (as to food) if guests come, but never a *dāsa* who does one's menial work (or a *dāsa* and hired servants). In the Anuśāsana-parva⁴²⁶ it is stated 'one should not sell a human being who is a stranger; how much more one's own children'. In the Mahābhārata gifts of *dāsas* and *dāsīs* are very frequently mentioned. In Sabhaparva 52. 45, Vanaparva 233. 43 and Virāṭa 18. 21 gifts of 30 *dāsīs* to each of 88000 *snātaka* brāhmanas are spoken of. In Vanaparva 185. 34 Vainya is said to have given a thousand handsome *dāsīs* with ornaments on to Atri. Vide Droṇaparva 57. 5-9. Manu (VIII. 299-300) places a slave on the same level as one's son in the matter of corporal punishment 'the wife, the son, the slave, a menial servant, one's full brother—these when guilty of wrong may be beaten with a rope

424. शुद्रश्च धर्मशास्त्रत्वात् । जै. VI. 7. 6 ; 'शुद्रश्च न देय इत्यान्वादेशः । कुतः । धर्मशास्त्रत्वात् । धर्मशासनोपनतत्वात्तस्य । एवमसौ तस्मै त्रैवर्णिकायोपनत इमं शुश्रूषमाणो धर्मेण संभन्तस्य इति । सोन्यस्मै दीयमानो नेच्छेदपि । न ज्ञानिच्छतस्त्वस्य स प्रभवति ।' शबर.

245. काममात्मानं भार्या पुत्रं वोपरुन्ध्याञ्च त्वेव दासिकर्मकरम् । आप. ध. सू. II. 4. 9. 11.

426. अन्योप्यथ न विक्रेयो मनुष्यः किं पुनः प्रजाः । अवर्त्ममूलैर्हि धनैस्तेन धर्मोऽथ कश्चन ॥ अनुशासनपर्व. 45. 23.

or a thin piece of split bamboo, but only on the back and never on the head and if a person beat them otherwise he would be punished as a thief.'

Slavery was probably not much⁴²⁷ in evidence in India in the 4th century B. C. or the treatment of slaves in India was so good that a foreign observer like Megasthenes accustomed to the treatment of slaves in Greece thought that there was no slavery. Megasthenes (MacCrindle, p. 71) states that none of the Indians employs slaves (vide Strabo XV. 1. 54). That slavery existed then admits of no doubt. The Emperor Aśoka when proclaiming his Law of Piety enjoins in his 9th Rock Edict that the Law of Piety consists (among other things) in the kind (or proper) treatment of slaves (*dāsas*) and hired servants. In the *Arthasāstra* (III. 13) Kautilya⁴²⁸ gives very important provisions about slaves. He says that the *mlecchas* are not punishable if they sell or pledge their children, but an *ārya* cannot be reduced to slavery. He then prescribes that if a relative sells or pledges a *śūdra* (who is not born as a slave) or a *vaiśya* or *kṣatriya* or a *brāhmaṇa* (all being minors), he should be respectively fined 12, 24, 36 and 48 *panas* and that if a stranger sells or pledges the above then the vendor, the vendee and the abettors will be liable to the first, middle and highest amercements and whipping respectively (i. e. first amercement for sale of a *śūdra* by a stranger and whipping for the sale of a *brāhmaṇa*). But he allows the pledge of even an *ārya* in family distress. He refers to several kinds of slaves viz. *dhvajāhṛta* (captured in battle), *ātma विक्रयिन* (who sells himself), *udaradāsa* (or *garbhadāsa*, one who is born to a *dāsi* from a slave) or those so made for a debt (*āhitika*), or for a fine or court's decree (*daṇḍapranīta*). He then prescribes how they are set free from slavery. One who sells himself or is pledged or is born a slave becomes a free man by paying off respectively the amount for which he was purchased or pledged or what would be a proper price. One who is made a slave for a fine may pay off the fine by doing work. One captured in war may become free by paying according to the time he has been in bondage and the work he did or by paying half of it. The child of one who sells himself

427. Vide Rhys Davids in 'Buddhist India' (1903) p. 263.

428. स्लेखानामदोषः प्रजा विक्रेतुमाधातुं वा । न त्वेवार्थस्य दासभावः । कौटिल्य III. 18.

remains an ārya (free man). He prescribes that if a master makes a pledged slave carry a corpse or sweep ordure, urine or leavings of food, or keeps him naked, beats him or abuses him or violates the chastity of a female slave, he forfeits the price paid by him. He prescribes the first amercement for a master having intercourse with a pledged slave girl against her will and middle amercement for a stranger doing so.

Manu (VIII. 415) speaks of seven kinds of dāsas, viz. one captured in battle, one who becomes so for food (i. e. in scarcity or in a famine), one born in the house (i. e. of a female slave), one bought, one given (by his parents or relatives), one inherited (as part of the patrimony), one who becomes so for paying off a fine or judicial decree. He states the general rule⁴²⁹ that the wife, the son and the slave have no wealth and whatever they earn belongs to him whose wife, son or slave they are. Manu prescribes a fine of 600 paṇas for a brāhmaṇa making a member of the *dvijāti* castes after his upanayana a slave against his will.

Nārada (abhyupetyāśusrūṣā) and Kātyāyana among the smṛtikāras contain the most elaborate treatment on slavery. Nārada first says that a śusrūṣaka (one who serves another) is of five kinds viz. a Vedic student, an antevāsin (an apprentice who is learning a craft), adhikarmakṛt (a supervisor over workmen), bhṛtaka (hired servant) and dāsa. The first four are called *karmakara*. They can be called upon to do only work that is pure, while a dāsa may have to do impure work⁴³⁰ such as cleaning the entrances to the house, filthy pits (for leavings of food), the road, dunghill heaps, touching (or scratching) private parts, taking up and throwing away ordure and urine (verses 6-7), doing bodily service to the master if he so desires. Nārada mentions 15 kinds of slaves viz. one born in the house, one bought, one acquired (by gift or other means),

429. भार्या पुत्रश्च दासश्च त्रय एवाधनाः स्मृताः । यत्ते समधिगच्छन्ति यस्त ते तस्य तद्धनम् ॥ मनु VIII. 416. This is the same as उद्योगपर्व 33. 64 where the first half is त्रय एवाधना राजन् भार्या दासस्तथा सुतः; compare नारद (अम्युपेत्याहुश्च) verae 41.

430. गृहद्वाराण्युचिस्थानस्थ्यावस्करशोधनम् । गृहद्वारस्पर्शनोच्छिद्यविष्मूत्रघ्नहणो-
ज्जनम् ॥ इच्छतः स्वामिनश्चाद्वैरपरस्थानमथान्ततः । अङ्गुलं कर्म विज्ञेयं ह्युभयमवदत्
परम् ॥ नारद (अम्यु. 6-7).

one inherited, one saved in a time of famine, one pledged by the master, one discharged from a large debt, one captured in a battle, one vanquished in a bet, one who accepts slavery by saying 'I am yours', an apostate from the order of asceticism, one who stipulates to be a slave (for a certain time), one who is a slave for food (as long as food is given to him), one who is tempted to become a slave out of love for a female slave, and one who sells himself. Nārada says that the first four of these are not freed from slavery except by the favour of the master (v. 29), while one who sells himself is the worst kind of slave and he also does not become free from slavery (v. 37). Nārada (v. 30) and Yāj. (II. 182) state a rule applicable to all slaves, viz. that when a slave saves a master from imminent danger to the latter's life the slave becomes a free man and (Nārada adds) that he gets a share in the inheritance as a son. One who is an apostate from the order of ascetics is a slave of the king till the former's death (Yāj. II. 183). One saved in a famine becomes free by giving a pair of cows, one pledged⁴³¹ if the master who pledged him repays the debt, the slave in lieu of discharge of debt by paying off the debt with interest, one who accepted slavery or who was captured in battle or became so under a bet is freed by giving a substitute who is equal to him in work, one for a stipulated period by the lapse of the period, one who is a *bhakta-dāsa* becomes free by the master ceasing to give food, one who is 'vadavāhrta' (tempted by a female slave) by abandoning his intercourse with her (Nārada vv. 31-34, 36). Yāj. (II. 182) and Nārada (v. 38) say that one who was made a slave by force or was carried away by raiders and sold should be set free by the king. Yāj. (II. 183) and Nārada (v. 39) prescribe that a man can be a slave to a master only in the proper order of *varnas*⁴³² i. e. the three *varnas* next to a *brāhmaṇa* may be slaves to a *brāhmaṇa*, a *vaiśya* or a *śūdra* may be a slave to a *kṣatriya* but a *kṣatriya* cannot be the slave of a *vaiśya* or a *śūdra*, nor a *vaiśya* of a *śūdra*. There is one exception viz. an apostate from asceticism may be the slave of a *vaiśya* or a *śūdra*

431. A slave who is pledged becomes the slave of two till the pledge is redeemed.

432. स्वतन्त्रस्यात्मनो दानाद् दासत्वं दासवद्भूयः । त्रिषु वर्णेषु विज्ञेयं दास्यं विप्रस्य न कञ्चित् ॥ वर्णानामाशुलोभ्येन दास्यं न प्रतिलोमतः । कात्यायन quoted by अपरार्क p. 788 ; compare नारद (अश्व. 39).

king. Kātyāyana emphasizes that a brāhmaṇa⁴³³ cannot be made a slave even to a brāhmaṇa, but if he himself chooses, he may do pure work for a brāhmaṇa endowed with character and Vedic learning, but no impure work. Kātyāyana (v. 721) says that when a brāhmaṇa becomes an apostate from the order of asceticism he should be banished from the kingdom and the ksatriya or vaiśya apostate may become a slave to the king. Dakṣa (VII. 33) quoted by Aparārka (p. 787) adds that the apostate's head should be branded with the mark of dog's foot.

Kauṭilya⁴³⁴ and Kātyāyana (v. 723) both declare that if a master has sexual intercourse with a female slave and she is delivered of a child, both the slave and the child should be given freedom by the master.

Kauṭilya declared that the heirs to the wealth of a slave are his relatives and if none of them exist then the master, while Kātyāyana⁴³⁵ says that the only wealth that the slave can call his own is the price he received for selling himself or what the master gave as a gift through favour.

Nārada (vv. 42-43) describes the ceremony of the manumission of a slave "when a master being pleased with a slave desires to make him a free man, he should take, from the slave's shoulder, a jar full of water and break it, he should sprinkle water mixed with whole grains of rice and flowers on the slave's head and thrice uttering the words 'you are no longer a slave' he should dismiss him with the (slave's) face to the east. "

The Vyavahāramayūkha⁴³⁶ quotes a verse from the Kālikāpurāṇa about an adopted son, which is very interesting 'persons adopted and the like on whom the saṃskāras of cūḍā (tonsure) and Upanayana are performed by the gotra of the adopter, become sons of (the adopter), otherwise the person (on whom such ceremonies are not performed) is held to be a slave

433. समवर्णोऽपि विप्रं तु दासत्वं नैव कारयेत् । ब्राह्मणस्य हि दासत्वान्नृपतेजो विहन्यते ॥ शीलाध्ययनसंपन्ने तद्वनं कर्म कामतः । तत्रापि नाशुभं किञ्चित्पकुर्वीत द्विजोत्तमः ॥ कात्यायन (vv. 717 and 719) quoted by अपरार्क p. 789 and स्मृतिच०.

434. स्वामिनस्तस्यां दास्यां जातं समावृकमदासं विद्यात् । कौटिल्य III. 13.

435. दासस्य तु धनं यत्स्वामी तस्य प्रभुः स्मृतः । प्रसादविक्रयाद्यत्तु न स्वामी धनमर्हति ॥ कात्यायन 724 (quoted by वि. र. p. 150 and वि. चि. p. 46).

436. यत्तु कालिकापुराणे चूडोपनयनसंस्कारा निजगोत्रेण वै कृताः । दासाद्यास्तनया ते स्युरन्यथा दास उच्यते ॥ व्यवहारमयूख p. 114 (of my edition). This verse occurs in the वृत्तकमीमांसा also where the reading is चूडाया यदि संस्कारा.

(of the adopter).' The Vyavahāramayūkha remarks that this passage is not reliable as it is not found in several mss. of the Kālikāpurāṇa. Nārada mentions 15 kinds of slaves, but this is not one of them. All that the Kālikāpurāṇa probably means is that when a boy is adopted into another family after his cūḍā and upanayana are performed in the family of birth, he is not fully affiliated in the family of adoption, he does not become a son and so does not take the inheritance but is only entitled to maintenance in the family of adoption, just as a slave is to be fed. No digests have recognised such a person as a slave proper.

Nārada ⁴³⁷ (ṛṇādāna 12) and Kātyāyana declare that a debt contracted by a Vedic pupil, an apprentice, a slave, the wife, a menial servant and a workman for the benefit of the family even though it was incurred in his absence, was binding on the owner of the house. Ordinarily a slave was not a competent witness, but Manu VIII. 70 and Uśanas (quoted in Vyavahāramayūkha p. 37) say that when no other witness is available, a minor, an old man, a woman, a pupil, a relative, a slave or a hired servant may be a witness.

There are numerous works dealing with slavery in its various aspects. The latest book on the subject is 'Slavery through the ages' by Sir George Mac Munn (1933). Mr. D. R. Banaji has published a very painstaking and interesting study on 'Slavery in British India' from 1772 to 1843 (2nd ed. 1937). The Carnegie Institution of Washington has published studies on several aspects such as 'Judicial Cases' (by Mrs. Catterall in 1926) and 'Documents of the history of the Slave Trade to America, 1930' by Prof. Elizabeth Donnan. Dr. H. J. Nieboer's 'Slavery as an Industrial System' (1910) is a well-documented study of slavery in various countries and at various times.

437. शिष्यान्तेवासिदासस्त्रीप्रेष्यकृत्यकैश्च यत् । कुटुम्बहेतोरत्तिष्ठं दातव्यं तत्कुटुम्बिन्ना ॥ नारद (ऋणादान v. 12); प्रेषितस्यामतेनापि कुटुम्बार्थमुक्तं कृतम् । दासस्त्रीमातृशिष्यैर्वा दद्यात् पुत्रेण वा भृत्यः ॥ कात्यायन quoted by अपराक् p. 648, वि. र. p. 56.

CHAPTER VI

SĀMSKĀRAS

Gautama (II. 1) says that before upanayana, a boy may act, speak and eat as and what he likes (i. e. may follow his inclinations). Haradatta explains that this does not mean that he can kill a brāhmaṇa or drink liquor, but that there is no restriction, although he be a brāhmaṇa's son, to his selling what is forbidden to a brāhmaṇa to sell, or he may eat onions and garlic or stale food or may eat four or five times a day. Āp. Dh. S. ⁴³⁸ (II. 1. 6. 15. 17-20) states several views on this point. 'Up to the time when they begin to take cooked food infants do not become impure (by the touch of a *rajasvalā* &c.); according to some (teachers) up till they are one year old ; or till they are not able to distinguish the cardinal points ; another view is that till upanayana (they do not become impure)'. Aparārka (p. 28) also explains that a boy may (before upanayana) eat the leavings of the food of his parents, but he cannot eat or drink what would cause loss of caste as in that case he may become unfit to have the samskāra of upanayana performed on him. The Smṛtyarthasāra gives the view of some that in case an infant touches a cāṇḍāla before it reaches the age of taking cooked food, only water need be sprinkled on it, before caula ācamana need be done by it and after caula (and before upanayana) a bath would be necessary. Vas. Dh. S. (II. 6) quotes a verse of Hārīta to the effect 'up till investiture with the girdle of muñja grass (i. e. till upanayana) there is no action that is obligatory on him, as long as he is not born again for Vedic study he may be in his conduct like a śūdra' ⁴³⁹. This verse occurs also in Baud. Dh. S. I. 2. 6 and Manu II. 171 and 172. Dakṣa I. 3-4 says 'Till a boy is eight years old he is like one newly born and only indicates the caste in which he is born. As long as his upanayana is not performed the

438. आक्षप्राशनादूर्ध्वं नाप्रयता भवन्ति । आ परिसंवत्सरादित्येके । यावता वा न दिशः प्रजानीयुः । ओपनयनादित्यपरम् । आप. ध. सू. II. 6. 15. 17-20.

439. हारीतोप्युदाहरति । न ह्यस्मिन् विद्यते कर्म किंचिदामौखिबन्धनात् । वृत्त्या शुद्धसमो ह्येष यावद्दे न जायते । इति । वसिष्ठ II. 6; बोध. ध. सू. reads नास्य कर्म नियच्छन्ति; compare विष्णुधर्मसूत्र 28. 40 प्राङ्मौखीबन्धनाद् द्विजः शुद्धसमो भवति ।

boy incurs no blame as to what is allowed or forbidden to be eaten, as to what should (or should not) be drunk, as to what he should or should not speak, as to telling a falsehood'.⁴⁴⁰ But this does not hold good as to *mahāpātakas*. As to *prāyaścitta* when a child is guilty of the commission of a *mahāpātaka*, see under *prāyaścitta* later on and the Mit. on Yāj. III. 253. The *smṛtis* look upon *upanayana* as the second birth of a boy (the first being his physical birth)⁴⁴¹. Gaut. (X. 1 and 51) says that the three higher classes are called *dvijātis* (having two births), while the *śūdra* is only *ekajāti*.⁴⁴² Āp. Dh. S. says (I. 1. 1. 16-18), 'the teacher causes him (the boy who is initiated into Vedic study) to be born from *vidyā* (i.e. by imparting Vedic knowledge), that birth is superior, the parents produce only the body'⁴⁴³. *Upanayana* is like Baptism and St. John (3. 3) also says 'except a man be born again, he cannot see the Kingdom of God.' Manu II. 147-148 (= Viṣṇu Dh. S. 30. 45-46) convey the same idea. Manu (II. 169) speaks of three births in the case of a man, first birth from his mother, the second when the girdle is tied (i. e. on *upanayana*) and the third when he is initiated for a Vedic sacrifice. *Upanayana* is the foremost of the *samskāras*. Atri (141-142) says 'a person is known as a *brāhmaṇa* by birth, he is said to be a *dvija* (twice-born) on account of *samskāras*, he reaches the position of a *vipra* by learning (study of the Veda); he is called *śrotriya* on account of all these three'.⁴⁴⁴ Parāśara (VIII. 19) contains a fine image to illustrate this 'just as a work of painting gradually unfolds itself on account of the several colours (with which it is drawn), so *brāhmaṇya* (the status of a *brāhmaṇa*) is similarly

440. जातमात्रः शिशुस्तावद्यावद्धौ समा वयः । स हि गर्भसमो ज्ञेयो जातिमात्रमदर्शकः ॥
भक्ष्याभक्ष्ये तथापेये वाच्यावाच्ये तथावृते । अस्मिन्वाले न दोषः स्यात्स यावज्जोपनीयते ॥ दृष्ट
I. 3-4, quoted in अपरार्क (p. 28) and the second cited as from विष्णुपुराण
in परा. मा. I part 2 p. 29.

441. तद् द्वितीयं जन्म । तद्यस्मात्स आचार्यः । वेदानुवचनाच्च । गौ. I. 9-11.

442. द्विजातीनामध्ययनमिज्या दानम् । शूद्रश्चतुर्थो वर्ण एकजातिः । गौ. x. 1 and
51. Vide आप. ध. सू. I. 1. 1. 6.

443. स हि विद्यातस्तं जनयति । तच्छ्रेष्ठं जन्म । शरीरमेव मातापितरौ जनयतः । आप.
ध. सू. I. 1. 1. 16-18.

444. जन्मना ब्राह्मणो ज्ञेयः संस्कारैर्द्विज उच्यते । विद्यया याति विप्रत्वं ओत्रियस्त्रि-
भिरेव च ॥ अत्रि 141-142; ब्रह्मपुराण reads जन्मना... । विद्यया वापि विप्रत्वं त्रिभिः
ओत्रिय उच्यते ॥ quoted in सं. प्र. p. 404. चित्रकर्म यथानेकै रङ्गैरुन्मील्यते शनैः ।
ब्राह्मण्यमपि तद्वत्स्यारसंस्कारैर्विधिपूर्वकैः । पराशर VIII. 19; quoted as Devala's by
Aparārka (p. 25) and as of Āngiras in Par. M. II. part I. p. 22,
संस्कारतत्त्व p. 857 and सं. प्र. p. 136.

brought out by saṁskāras performed according to prescribed rites.'

Therefore it is now time to speak of saṁskāras.

The word saṁskāra hardly ever occurs in the ancient Vedic literature, but the root 'kr' with 'sam' and the past passive participle 'saṁskṛta' occur often enough. In Rg. V. 76. 2 the word saṁskṛta is applied to 'gharma' (vessel) 'the two Aśvins do not harm the gharma that has been purified.' In Rg. VI. 28. 4 we have the word saṁskṛtatra' and Rg. VIII. 33. 9 has 'raṇāya saṁskṛtaḥ'. Śat.⁴⁴⁵ Br. I. 1. 4. 10 speaks of preparing (or purifying) offering (*havis*) for the gods. So in Śat. Br. III. 2. 1. 22 'therefore a woman approaches a man who stands in a well-trimmed (saṁskṛta) house.' Vide Vāj. S. IV. 34 for a similar use of saṁskṛta. In Chān. Up. IV. 16. 2, we⁴⁴⁶ read "of that sacrifice there are two ways, by mind, by speech; the Brahmā (priest) prepares (or polishes) one of them by his mind." The word saṁskāra is used several times in the sūtras of Jaimini (as in III. 1. 3, III. 2. 15 and 17, III. 8. 3, IX. 2. 9, 42, 44, IX. 3. 25, IX. 4. 33, IX. 4. 50 and 54, X. 1. 2 and 11 &c.). It generally means some purificatory act in a sacrifice e. g. in Jaimini III. 8. 3 the word is applied to the actions of shaving the head, washing the teeth and paring the nails on the part of the sacrificer in Jyotiṣoma; in IX. 3. 25 the word saṁskāra is applied to prokṣaṇa (sprinkling with water), in X. 2. 49 it is applied to the shaving of the head and face. In Jaimini⁴⁴⁷ VI. 1. 35 the word saṁskāra stands for upanayana. Śābara explains⁴⁴⁸ saṁskāra as that which being effected makes a certain thing or person fit for a certain purpose and the Tantra-vārtika says that saṁskāras are those actions and rites that

445. स इदं देवेभ्यो हविः संस्क्रुष साधु संस्क्रुतं संस्क्रुवित्येवैतद्वाह । शतपथ I. 1. 4. 10; तस्मद् दु स्त्री पुमांसं संस्क्रुते तिष्ठन्तमभ्येते । शतपथ III. 2. 1. 22.

446. तस्मादेष एव यज्ञस्तस्य मनश्च वाक् च वर्तनी । तयोरन्यतरां मनसा संस्करोति ब्रह्मा वाचा होता । छान्दोग्य IV. 16. 1-2. The Brahmā priest remains silent and watches the whole sacrifice to see if there be any mistake, which he corrects by prāyaścitta.

447. संस्कारस्य तदर्थत्वाद्विधायार्थं पुरुषश्रुतिः । जै. VI. 1. 35.

448. संस्कारो नाम स भवति यस्मिञ्जाते पदार्थो भवति योग्यः कस्यचिदर्थस्य । शबर on जै. III. 1. 3 (p. 660); योग्यतां चादधानाः क्रियाः संस्कारा इत्युच्यन्ते । तन्त्रवार्तिक p. 1078; संस्कारो हि नाम गुणाधानेन वा स्याद् दोषापनयनेन वा । शंकर on वेदान्त-सूत्र I. 1. 4.

impart fitness and it further says⁴⁴⁹ 'fitness is of two kinds; it arises by the removal of taints (sins) or by the generation of fresh qualities. Samskāras generate fresh qualities, while *tapas* brings about the removal of taints. He who performs such sacrifices as Jyotiṣṭoma and others has certain blemishes in him due to not doing in this life or a previous life duties laid down for him or doing what is forbidden. If they (blemishes) are not removed they obstruct the (acquisition of the) reward of the sacrifice even if it be entirely free from any defects whatever, as they (blemishes) produce (for the sacrificer) the experience of their own fruits that are opposed to the (fruit of the) sacrifice.' The Viramītrodaya⁴⁵⁰ (on samskāra) defines 'samskāra' as 'a peculiar excellence due to the performance of rites ordained (by the śāstra) which resides either in the soul or the body' and says that it is of two kinds, one kind making a person eligible for performing other actions (e. g. upanayana renders a person eligible for Vedic study), while another kind removes the evil taint that may have been generated (e. g. Jātakarma removes the taint due to seed and uterus). The word *samskāra* does not occur in most of the gṛhyasūtras (it occurs in Vaik.), but it occurs in the Dharmasūtras (vide Gaut. VIII. 8, Āp. Dh. I. 1. 1. 9, Vas. IV. 1).

The principal matters that fall to be discussed under samskāras are: the purpose of samskāras, the classification of samskāras, the number of samskāras, the procedure of each of the samskāras and the persons authorized to perform them and the persons for whom they are to be performed.

First as to the purpose of samskāras. Manu (II. 27-28) says 'In the case of dvijātis, the taints (or sins) due to seed and the uterus (i. e. derived from parents) are wiped off by the *homas* (burnt oblations) performed during pregnancy and by jātakarma (ceremonies on birth), caula (tonsure) and the tying of the girdle of muñja grass. This (human) body is rendered fit for the attainment of *brahma* by the study of the Veda, by (observance of) *vratas*, *homas* (oblations in fire), by the *vrata* called *traividya*, by worship (of gods, sages and manes), by generation of sons, by the performance of the five daily

449. योग्यता च सर्वत्र द्विप्रकारा दोषापनयनेन गुणान्तरापजननेन च भवति । तन्त्र-
वार्तिक p. 1115 on जे. III. 8. 9.

450. रुद्रस्कन्द on सावित्र्युद्ध II. 3. 33 'एते गर्भाधानादयः संस्काराः शरीरे
संस्कुर्वन्तः सर्वेषु अदृष्टार्थेषु कर्मसु योग्यतातिशयं कुर्वन्ति । फलातिशयो योग्यतातिशये च ।'.

sacrifices and by (solemn Vedic) sacrifices.' The view of Yāj. (I. 13) is that 'thus (i. e. by the performance of saṁskāras) the taint arising from the seed and uterus (i. e. from the physical defects of parents) is removed.' These words of Manu and Yāj. are variously interpreted by the commentators. Medhātithi says 'seed and uterus are not the causes of sin and therefore all that is meant by *enas* (in Manu II. 27) is impurity.' Kullūka explains that blemishes of seed are those arising from intercourse in a prohibited manner and the 'gārbhika' blemish is what arises from having to stay in the womb of an impure mother. The Mit.⁴⁵¹ on Yāj. I. 13 makes it clear that saṁskāras are deemed to remove bodily defects transmitted from parents (such as defective limbs, diseases &c.) and are not intended to remove the taint of being born of sinful parents. Manu II. 66 also states that all the saṁskāras are performed on a woman also for the purification of the body. Hārīta⁴⁵² as quoted in the Saṁskāratattva says 'when a person has intercourse according to the procedure of *garbhādhāna* he establishes in the wife a foetus that becomes fit for the reception of the Veda, by the rite of *pūṁsavana* he makes the garbha become a male, by the ceremony of *Simantonnayana* he removes from the foetus the taint derived from the parents and the accumulated taints (which are five) due to seed, blood and womb are removed by *jātakarma*, *nāmakaraṇa*, *annaprāśana*, *cūḍākarana* and *samāvartana*. By these eight saṁskāras (from *garbhādhāna*) purity arises.' The exact significance of saṁskāras in the development of higher human personality was left rather vague in our authorities and their treatment of the purpose of saṁskāras is not very elaborate or exhaustive. The saṁskāras had been treated from very ancient times as necessary for unfolding the latent capacities of man for development and as being the outward symbols or signs of the inner change which would fit human beings for corporate life and they also tended to confer a certain status on those who underwent them. If we look at the list of saṁskāras we shall find that the purposes

451. बीजगर्भसमुद्भवं शुक्रशोणितसंयुतं गात्रव्याधिसंक्रान्तिनिमित्तं वा न तु पीत-
तोपपन्नत्वादि । मित्ता. on या. I. 13; एनोऽत्राप्रायतयं मातुः पीताशनदेरुत्पन्नमित्यर्थः ।
अपरार्क.

452. तत्र हारीतः । गर्भाधानवदुपेतो ब्रह्मगर्भ संवधाति । पुंसवनात्पुंसीकरोति फल-
स्थापनान्मातापितृजं पाप्मानमपोहति रेतोरक्तगर्भोपधातः पञ्चगुणो जातकर्मणा प्रथममपोहति
नामकरणेन द्वितीयं प्राज्ञनेन तृतीयं चूडाकरणेन चतुर्थं स्नापनेन पञ्चममेतैरष्टाभिः संस्कारैश्च
भोपधातात् पूरो भवतीति । संस्कारतत्त्व (p. 857).

of samskāras were manifold. Some like Upanayana served spiritual and cultural purposes, they brought the unredeemed person into the company of the elect, they opened the door to Vedic study and thus conferred special privileges and exacted duties. They have also psychological values impressing on the mind of the person that he has assumed a new role and must strive to observe its rules. Other samskāras like nāmakarana, annaprāśana, and niṣkramaṇa were more or less of a popular nature. They afforded opportunities for the expression of love and affection and for festivities. Other samskāras like garbhādhāna, pūṃsavana, śmāntonnayana had also mystical and symbolical elements. Vivāha (marriage) was a sacrament which brought about a union of two personalities into one for the purpose of the continuance of society and for the uplift of the two by self-restraint, by self-sacrifice and mutual co-operation.

The samskāras were divided by Hārīta into two kinds, brāhma and daiva.⁴⁵³ The samskāras of garbhādhāna and others which are described only in the smṛtis are called brāhma and the man who is purified by performing them attains equality with sages, stays in the same world with them and is joined with them; pākayajñas (offerings of cooked food), yajñas with burnt offerings and sacrifices in which soma is offered are called daiva (samskāras). The last two varieties, viz. those in which there is burnt offering and those in which soma is offered, are dealt with in the śrauta sūtras, which have been left outside the purview of this work (except in the note at the end of this volume).

There is a great divergence of views among the writers on smṛtis as to the number of samskāras. Gaut. (VIII. 14-24) speaks of forty samskāras and eight virtues of the soul. The forty samskāras are: garbhādhāna, pūṃsavana, śmāntonnayana, jātakarman, nāmakarana, annaprāśana, caula, upanayana (8 in all), the four vratas of the Veda, snāna (or samāvartana), vivāha, five daily mahāyajñas (for deva, pitṛ, manuṣya,

453. तथा च हारीतः । द्विविधः संस्कारो भवति ब्राह्मो दैवश्च । गर्भाधानादिस्मार्तैर्ब्राह्मः । पाकयज्ञहविर्यज्ञसौम्याश्चेति दैवः । ब्रह्मसंस्कारसंस्कृत ऋषीणां समानतां सलोकतां सायुज्यं गच्छति । दैवेनोत्तरेण संस्कृतो देवानां समानतां सलोकतां सायुज्यं गच्छति । इति । स्मृतिच. I. p. 13, परा. मा. I. part 2 p. 18, संस्कारप्रकाश p. 135. The editor of the परा. मा. says it is हारीतधर्मसूत्र XI. 1-5 (from the MS he had discovered).

bhūta and brahma); seven pākayajñas⁴⁵⁴ (viz. aṣṭakā, pārvaṇasthālīpāka, śrāddha, śrāvaṇī, āgrahāyaṇī, caitrī, āśvayujī); seven haviryajñas (in which there is burnt offering but no soma) viz. Agnyādheya, Agnihotra, Darśapūrṇamāsa, Āgrayaṇa, Cāturmāsya, Nirūdhapaśubandha and Sautrāmaṇī); seven soma sacrifices (Agniṣṭoma, Atyagniṣṭoma, Ukthya, Śoḍaśin, Vājapeya, Atirātra, Āptoryāma). Gautama uses the word saṁskāra in the most extended sense. Śaṅkha as quoted by the Sm. C. (I. p. 13) and the Subodhinī on Mit. II. 4 follow Gautama. Vaik. speaks of eighteen śārīra saṁskāras (in which he includes utthāna, pravāsāgamana, piṇḍavardhana, which are seen nowhere else as saṁskāras) and twenty-two yajñas (i. e. five daily yajñas as one and seven pākayajñas, seven havir-yajñas, and seven soma yajñas). Most gṛhyasūtras, dharmasūtras and smṛtis do not enumerate so many. Āṅgiras (quoted in the Saṁskāra-mayūkha, Saṁskāra-prakāśa p. 135 and other digests) mentions twenty-five saṁskāras. They include all saṁskāras of Gautama from garbhādhāna to the five daily yajñas (which latter are reckoned as one saṁskāra by Āṅgiras) and after nāmakaraṇa niṣkramaṇa is added. Besides, Viṣṇubali, Āgrayaṇa, Aṣṭakā, Śrāvaṇī, Āśvayujī, Mārṅgāśīrṣī (same as Āgrahāyaṇī), Pārvaṇa, Utsarga and Upākarma are enumerated as the remaining saṁskāras by Āṅgiras. Veda-Vyāsa I. 14-15 enumerates sixteen saṁskāras. Manu, Yāj., Viṣṇu Dh. S. do not give the number of saṁskāras but simply say that they are those from niṣeka (garbhādhāna) to smaśāna (i. e. antyeṣṭi). This last one is not treated of in Gautama and several gṛhyasūtras. In most of the digests the principal saṁskāras are said to be sixteen; but there is some difference of opinion even as to these sixteen.⁴⁵⁵ For example, Jātukarṇya as quoted in Sam. Pr. (p. 135) enumerates the 16 as garbhādhāna, pūṁsavana, śimanta, jātakarma, nāmakaraṇa, annasrāśana, caula, mauñjī

454. According to some the seven pākayajñas are : aupāsanaḥoma, vaiśvadeva, pārvaṇa (sthālīpāka), aṣṭakā, śrāddha (monthly), sarpabali and iśānabali. Vide Sm. C. I. p. 13. The Baud. gr. I. 1. gives the seven pākayajñas as huta, prahuta, ahuta, śulagava, baliharāṇa, pratyavarohāṇa and aṣṭakā homa. Vide S. B. E. Vol. 30 p. 358 for several differing enumerations of pākayajñas.

455. तत्र संस्काराः । गर्भाधान... विवाहाश्चेत्यावश्यकः षोडश प्रधानाः संस्काराः । स्वयंवर्यस्तर p. 3. The 16 usually enumerated in the digests are गर्भाधान, पुंसवन, सीमन्तोन्नयन, विष्णुबलि, जातकर्म, नामकरण, निष्क्रमण, अक्षमाशन, चोल, उपनयन, वेद्व्रतचतुष्टय, समावर्तन, विवाह.

(upanayana), vrātas (four), godāna, samāvartana, vivāha and antyeṣṭi. These slightly differ from the sixteen of Veda-Vyāsa.

The gr̥hyasūtras deal with saṁskāras in two different sequences. Many of them begin with vivāha (marriage) and then proceed up to samāvartana. Some like the Hiranya-keśigr̥hya, Bhāradvājagr̥hya and Mānavagr̥hya begin with upanayana.⁴⁵⁶ Some saṁskāras like Karpavedha and Vidyārambha are conspicuous by their absence in the gr̥hyasūtras, but are added by later smṛtis and purāṇas. The following is the list of all the saṁskāras usually so called in most of the smṛti works together with a few remarks against each as to the work or works in which each is mentioned or described. The saṁskāras are arranged in the sequence of the times at which in a man's life they are performed beginning from garbhādhāna:

Rtu-saṅgamana—mentioned in Vaik.⁴⁵⁷ I. 1 as distinct from garbhādhāna; it calls it niṣeka also (VI. 2) and describes it in III. 9 and garbhādhāna in III. 10. The Vaik. commences the saṁskāras with niṣeka.

Garbhādhāna: Niṣeka: Caturthīkarma or-homa:—Manu (II. 16 and 26), Yāj. I. 10-11, Viṣṇu Dh. S. (2. 3 and 27. 1) employ the word niṣeka as equivalent to garbhādhāna. In the Śāṅkhāyana gr̥hya (I. 18-19), Pār. gr̥. I. 11, and Āp. gr̥. (8. 10-11) the rite called caturthīkarma or caturthīhoma takes the place of the rite called garbhādhāna elsewhere and there is no separate description of garbhādhāna in these and some similar

456. For detailed treatment of some of the saṁskāras, vide Dr. (Mrs.) Kamalabai Deshpande's work 'the Child in ancient India' (with copious references to the gr̥hya sūtras); Mrs. Stevenson's 'the Rites of the twice-born' (1920), which exhaustively reviews in the minutest details the rites of brāhmaṇas (particularly in Kathiawar and Gujarat) as observed at present. This work however gives hardly any references to original Sanskrit authorities, is permeated by the spirit of a Christian missionary and commits the mistake, usual with most Western writers, of comparing hoary Indian customs, usages and the position of women with those of the West only in the latter half of the 19th century, altogether ignoring what existed in Europe over a few hundred years ago, though it is generally written with sympathy and understanding. Colebrooke's Miscellaneous Essays, Vol. I. pp. 123-226 (London, 1837), Monier Williams' 'Religious thought and life in India' part I (1883), Vidyārṇava's 'on daily practices' in the 20th volume of 'the Sacred Books of the Hindus' may also be consulted.

457. ऋतौ संगमनं निषेकमित्याहुः । वैज्ञानस VI. 2; अथ निषेकादिसंस्काराश्च व्याख्यास्यामः । वैज्ञानस I. 1.

grhyasūtras. The Baud. gr. (IV. 6. 1), the Kāthakagrhya (30. 8), Gaut. (VIII. 14), Yāj. I. 11 employ the word *garbhādhāna*. According to Vaik. (III. 10) the *garbhādhāna* rite follows *niṣeka* or *ṛtu-saṅgamana* (union of married pair after menstruation) and consists in ensuring conception.

Puṁsavana :—occurs in almost all the *grhyasūtras*, in Gaut., in Yāj. (I. 11).

Garbharakṣaṇa :—mentioned in the Śāṅkhāyana gr. (I. 21). It seems to be the same as the *Anavalobhana* which according to the Āśvalāyana gr. (I. 13. 1) occurs in the *Upaniṣad* and which is described in Āśv. gr. (I. 13. 5-7).

Simantonnayana :—This occurs almost everywhere. Yāj. I. 11 uses the word *śimanta*.

Viṣṇubali :—mentioned in Baud. gr. (I. 10. 13-17 and I. 11. 2), Vaik. (III. 13), Āṅgīras. It is not mentioned by Gautama and several other ancient *sūtrakāras*.

Soṣyanti-karma or *-homa* :—described in Khādīra and Gobhila. It is called *Soṣyanti-savana* in Kāthaka-grhya and *Kṣiprasavana* in Āp. gr., *Bhāradvāja* gr. and *Kṣipraprasavana* in Hir. gr. (S. B. E. vol. 30, p. 210). It occurs in *Budhasmṛti* (as quoted in *Saṁskāra-prakāśa* p. 139).

Jātakarma :—This is described in all *sūtras* and *smṛtis*.

Uthāna :—mentioned only in the Vaik. (III. 18) and in Śāṅ. gr. I. 25 (S. B. E. vol. 29, pp. 51-52).

Nāmakaraṇa :—mentioned in all *smṛtis*.

Niṣkramaṇa or *Upaniṣkramaṇa* or *Ādityadarśana* or *Nirṇayana* :—Yāj. I. 11 speaks of it as *Niṣkramaṇa*, Pār. gr. (I. 17) as *Niṣkramaṇikā*, Manu II. 34 speaks of it as *Niṣkramaṇa*. The *Kauśikasūtra* 58. 18 calls it *Nirṇayana*; while Baud. gr. (II. 2) employs the word *upanīṣkramaṇa*; Mānava gr. (I. 19. 1), Viṣṇu Dh. S. (27. 10), Śāṅkha (in verse, II. 5) employ appropriately the name *Ādityadarśana*. Gaut., Āp. gr. and several other *sūtras* omit it.

Karṇavedha :—omitted in almost all ancient *smṛtis*; mentioned in *Veda-Vyāsa smṛti* (I. 19), Baud. gr. *śeṣa-sūtra* (I. 12. 1), *Kātyāyana-sūtra* (a supplement to Pār. gr.)

Annaprāśana :—mentioned by almost every *smṛti*.

Varṣavardhana or *Abdapūrti* :—mentioned in Gobhila, Śāṅ. Pār., Baud.

Caula or *Cūdākarma* or *Cūdākarana* :—mentioned by all *smṛtis*.

Vidyārambha :—not mentioned in any *smṛti* but only in *Mārkaṇḍeyapurāṇa* quoted by *Aparārka* (p. 30) and *Sm. C.* (I. p. 26).

Upanayana :—mentioned by all. It is called *vratādeśa* in *Veda-Vyāsa* I. 14.

Vratas (four) :—mentioned by most of the *gr̥hyasūtras*.

Keśānta or *Godāna* :—Mentioned by almost all.

Samāvartana or *Snāna* :—there is great divergence about these two. *Manu* (III. 4) seems to keep *snāna* (ceremonial bath after the period of studentship is over) as distinct from *samāvartana*. *Gaut.*, *Āp. gr.* V. 12-13, *Hir. gr.* I. 9. 1, *Yāj. I.* 51, *Pār. gr.* (II. 6-7) employ the word *snāna* for both the ceremonial bath and the rites of return from the teacher's house on finishing one's studies, while *Āśv. gr.* (III. 8. 1), *Baud. gr.* (II. 6. 1), *Śāṅ. gr.* III. 1, *Āp. Dh. S.* (I. 2. 7. 15 and 31) employ the word *Samāvartana*.

Vivāha :—Mentioned by all as a *samskāra*.

Mahāyajñas :—five daily *yajñas*; mentioned by *Gaut.*, *Āngiras* and others.

Utsarga :—(seasonal giving up of Veda studies) is mentioned as a *samskāra* in *Vaik* (I. 1) and by *Āngiras*.

Upākarma :—(yearly commencement of Veda study) mentioned as a *samskāra* by *Vaik.* (I. 1) and by *Āngiras*.

Antyeṣṭi :—mentioned by *Manu* II. 16 and *Yāj. I.* 10.

It is laid down that the *samskāras* from *jātakarma* to *cūdākarma* were to be performed in the case of the twice-born classes with Vedic mantras when the child was a male and that in the case of girls the ceremonies were to be performed but without Vedic mantras; vide *Āśv. gr.* (I. 15. 12, I. 16. 6, I. 17. 18), *Manu* II. 66, *Yāj. I.* 13. But marriage in the case of the girls of the three higher classes was to be performed with Vedic mantras (*Manu* II. 67, *Yāj. I.* 13).

The *samskāras* ⁴⁵⁸ from *garbhādhāna* to *upanayana* alone were absolutely necessary in the case of all twice-born persons;

458. अत्र गर्भाधानाद्युपनयनपर्यन्ता एव संस्काराः सर्वेषां नियताः न पुनः स्नानादयः । तथात्वे यमिच्छेत्कर्तुं तमावसेद्यदि वेतरथा ब्रह्मचर्यादिव प्रव्रजेदिति विरोधः स्यात् । स्मृतिश्च । I. pp. 13-14; स्मृतिह. (वर्णाश्रमधर्म p. 73). The words 'यदि वेतरथा प्रव्रजेत्' are जाबालोपनिषद् 4.

the saṁskāras of snāna and vivāha were not obligatory, as a man was allowed to become a saṁnyāsin (ascetic) immediately after finishing the period of studenthood (according to the Jābālopaniṣad). The Saṁskāraprakāśa enters upon an elaborate discussion as to whether jātakarma could be performed for a child that is neither a male nor a female (pp. 195-197) and arrives at the conclusion that jātakarma and other saṁskāras cannot be performed for a *kliba* (impotent) child.

Another question was as to what saṁskāras could be performed for the śūdra. The view of Vedavyāsa that he could have ten saṁskāras performed (but without Vedic mantras) has been stated above (p. 159). The Baijavāpa⁴⁵⁹ ṛṣya says that seven saṁskāras are allowed to the śūdra viz. from *garbhādhāna* (or *niṣeka*) to *caula*. The view of Aparārka⁴⁶⁰ appears to be that the eight saṁskāras from *garbhādhāna* to *caula* (in Yāj. I.11-12) were meant for all varṇas (including the śūdra). According to the Madanaratna, Rūpanārāyaṇa and the bhāṣya of Harihara as quoted in the Nirṇayasindhu, the śūdras were entitled to perform six saṁskāras viz. jātakarma, nāmakaraṇa, niṣkramaṇa, annaprāśana, cūḍā and vivāha and the five daily mahāyajñas. The Śūdrakṛtya-tattva of Raghunandana (p. 634) quotes a verse from the Varāhapurāṇa⁴⁶¹ 'this very procedure (about śrāddha) has been declared in the case of śūdras but without mantras; for the śūdra who is not entitled to repeat a mantra, a brāhmaṇa repeats the mantra' and then remarks that for a śūdra a mantra from the purāṇas is to be repeated by the brāhmaṇa priest employed, that the śūdra is not to repeat even the purāṇa mantras but has only to say 'namaḥ'. The Nirṇayasindhu⁴⁶² mentions with approval the same view of Śūlapāṇi that in all religious ceremonies for śūdras the mantras are to be taken from the purāṇas and that they are to be repeated by the brāhmaṇa priest. The Brahmapurāṇa⁴⁶³ quoted

459. वैजवापयुष्टोपि । शूद्रस्यापि निषेक-धुसवन-सीमन्तोन्नयनजातकर्मनामकरणाक्ष-
माशनचौलान्यमन्त्रकाणि यथाकालमुपदिष्टानीति । वीरमित्रोदय (सं. प्र.) p. 133.

460. एतच्च चातुर्वर्ण्यभिप्रायं न द्विजातिमात्रविषयम् । तथा सत्युपनयनं विधाय वाच्यं
स्यात् । अपरार्क p. 25.

461. तत्र द्रव्यदेवताप्रकाशार्थं ब्राह्मणेन मन्त्राः पाठ्याः । 'अयमेव विधिः प्रोक्तः
शूद्राणां मन्त्रवर्जितः । अमन्त्रस्य तु शूद्रस्य मन्त्रो विभेण गृह्यते' इति वराहपुराणात् ।
शूद्रकृत्यतत्त्व p. 634.

462. अमन्त्रस्य तु शूद्रस्य मन्त्रो विभेण गृह्यते इति मरीच्युक्तेश्च । इयं परिभाषा सर्वार्था
तेन शूद्रधर्मेषु सर्वत्र विभेण मन्त्रः पठनीयः सोऽपि पौराण एवेति शूलपाणिः । निर्णयसिन्धु
III. पृ. 4.

463. ब्राह्मणं तु 'विवाहमात्रसंस्कारं शूद्रोऽपि लभतां सदा' इत्युक्तम् । अथ सप्तसंस्कार-
योचरत्वेन देशभेदादुच्यते । निर्णयसिन्धु III. पृ. 4.

in the Sm. C. (I. p. 24) and other digests states that no other samskāra than vivāha is allowed to the śūdra. On this the Nirpayasindhu remarks that these conflicting views are to be reconciled by holding that the liberal ones apply to good (sat) śūdras and the stricter ones to low (asat) śūdras or that the rules are different in different countries.

It is to be noted that in modern times most of the samskāras (except garbhādhāna, upanayana and vivāha) have fallen into oblivion and are hardly ever performed even by brāhmaṇas in the manner and at the times prescribed by the smṛtis. Owing to the rapid rise in the marriageable age of brāhmaṇa girls, even the samskāra of garbhādhāna is falling into abeyance. Nāmakaraṇa, annaprāśana are performed in a popular way but without Vedic mantras or without calling a priest to officiate. In most cases caula is performed on the day of the upanayana and samāvartana is also performed a few days after upanayana. Jātakarṇa and annaprāśana are performed on the same day in some parts (e. g. in Bengal). It appears that this state of things has continued for centuries. The Smṛtyarthasāra ⁴⁶⁴ (p. 3) says ' if the samskāras (except upanayana) are not performed at the prescribed times, the Vyāhṛti-homa should be offered and then the samskāras should be performed (though late). For each samskāra that is not performed the penance called pādakṛcchra should be performed (if the non-performance is due to some difficulty or distress), and for non-performance of caula the penance is ardha-kṛcchra. If the samskāras were knowingly omitted or if there was no distress then the penance is double ⁴⁶⁵ of this.' The Nirpayasindhu quotes verses of Śaunaka ⁴⁶⁶ to this effect and then remarks that there was a conflict of views, some holding that after the penance the samskāras passed over should be performed all at one time,

464. The Vyāhṛti-homa consists in offering clarified butter with the mystic syllables, bhūḥ, bhuvaḥ, svaḥ (or suvaḥ) uttered separately and then together. Vide Hir. gr. I. 3. 4 (S. B. E. Vol. 30 p. 144).

465. एते कालातिक्रमे व्याहृतिहोमं कृत्वा कार्याः । एतेष्वेकैकलोपे पादकुच्छ्रः कार्यः । चौले त्वर्धकुच्छ्रः । मत्या लोपेऽनापदि च द्विगुणः । स्मृत्यर्थसार p. 3; for पादकुच्छ्र vide Yāj. III. 318 and मिता thereon where अर्धकुच्छ्र also is explained.

466. अथ संस्कारलोपे शौनकः । आरम्याधानमाचौलात्कालेति तु कर्मणाम् । व्याहृत्यादि तु संस्कृत्य हृत्वा कर्म यथाक्रमम् ॥ एतेष्वेकैकलोपे तु पादकुच्छ्रं समाचरेत् । चूडायामर्धकुच्छ्रं स्यादापदि त्वेवमीरितम् । अनापदि तु सर्वत्र द्विगुणं द्विगुणं चरेत् । इति । निर्णयसिन्धु III पूर्वार्धः ; स्मृतिश्च. (वर्णाश्रमधर्म p. 99) quotes a similar verse from कात्यायन ' गर्भाधानादिचौलान्ते स्वकाले विधिनाऽकृते । प्रत्येकं पादकुच्छ्रं स्याद्विगुणं स्यादनापदि ॥ '

while others held that they should not be performed at all after undergoing penance and a third view was that if caula was left unperformed it may be performed on the same day as upanayana. The Dharmasindhu (3rd pariccheda, purvārdha) states various substitutes (which are comparatively easy) for these penances. For example, one prājāpatya penance is equal to three Pādakṛcchras. In place of prājāpatya the person guilty of the lapse may make the gift of a cow or (in the absence of a cow) may give one niṣka (320 guṇjās) of gold or one half or one-fourth of it; one who is very poor may give one-eighth of a silver niṣka or corn of that value. There being these easy substitutes (*pratyāmnūya* as they were called) people gradually left off performing the several saṁskāras and concentrated themselves only on upanayana and vivāha. The whole life of a person was so very minutely worked out and overlaid with so much ritual in the gṛhyasūtras and smṛtis that the tendency to neglect and change became insistent and inevitable. This tendency was helped by the accommodating spirit of the brāhmaṇa authors of later smṛtis and digests that were ready to prescribe easier and easier substitutes for non-observance of the elaborate sacraments, pre-natal and post-natal. Haradatta in commenting on Gaut. I. 6 (upanayanam brāhmaṇasya aṣṭame) remarks 'the teacher (Gautama) expounding upanayana first and passing over the saṁskāras like garbhādhāna that precede upanayana in time conveys that upanayana is the principal saṁskāra. Therefore even if the saṁskāras like garbhādhāna did not take place owing to adverseness of fate, upanayana can be performed, but it follows that if upanayana be not performed there is no *adhikāra* (eligibility) for marriage which follows only after upanayana.'⁴⁶⁷ In modern times in undergoing prāyaścitta for non-performance of the saṁskāras up to caula rupees two have to be paid to the priest (annas four for each of the saṁskāras not performed up to caula and annas eight for caula).⁴⁶⁸

467. प्रथमभाविनो गर्भाधानादीन्संस्कारानुल्लङ्घ्योपनयनं व्याचक्षाणस्तस्य प्राधान्यं दर्शयति । तेन दैवाद्युपपत्त्या गर्भाधानादिरकरणेऽपि उपनयनं भवति । तस्याकरणे तु विवाहादिवनधिकार इति सिद्धम् । हरदत्त on गौ. I. 6.

468. Vide मदनपारिजात p. 752 for कृच्छ्रप्रत्याम्नाय and संस्कारकौस्तुभ pp. 141-142 for various प्रत्याम्नायः. The modern saṁkalpa at the time of upanayana for late performance or non-performance of saṁskāras is: अशुकर्माणः मम पुत्रस्य गर्भाधानपूर्वसवनमीमन्तोन्नयन-जात कर्मनामकरणाक्षप्रक्षानचौलान्तानां संस्काराणां कालातिपत्तिजनित- (or लोपजनित) प्रत्यवायपरिहारार्थं प्रतिसंस्कारं पाद-कृच्छ्रात्मकमायश्चित्तं चूडाया अर्धकृच्छ्रात्मकं प्रतिकृच्छ्रं गोमूल्यरजतनिष्कपादपादप्रत्याम्ना-यद्वाराहमाचरिष्ये ।

The samskāras will now be described in detail. The material contained in the sūtras, smṛtis and nibandhas is so vast that only very concise statements can be made here. The method followed will be as follows. Each samskāra will be described from a few representative gṛhya and dharma sūtras such as the Āśv. gr., Āp. gr., and references will be given to other important works. Only important parts of procedure can be noted, minute divergences among the several works being passed over. Greater details will be given in the case of the two chief samskāras viz. upanayana and marriage which are in vogue even now.⁴⁶⁹

Garbhādhāna:—The beginnings of this ceremony are found very early. Atharvaveda V. 25 appears to be a hymn intended for the garbhādhāna rite. Atharva V. 25. 3 and 5 are verses which occur in the Br. Up. VI. 4. 21; the passage of the Br. Up. VI. 4. 13, 19-22 may be rendered thus: 'At the end of three days (after menstruation first appears) when she (wife) has bathed, the husband should make her pound rice (which is then boiled and eaten with various other things according as he desires a fair, brown or dark son or a learned son or a learned daughter) ... and then towards morning, after having according to the rule of the Sthālipāka performed the preparation of the clarified butter, he sacrifices from the Sthālipāka little by little,

469. Besides the gṛhya sūtras, the dharmasūtras, Manu, Yājñavalkya and other smṛtis, the principal digests on samskāra relied upon here are the Samskāratattva of Raghunandana, the Samskāramayūkha of Nīlakaṇṭha, the Samskāra-prakāśa of Mitrāmīśra, the Samskāraustubha of Anantadeva and the Samskāraratnamālā of Gopīnātha. Further, one should never lose sight of the fact that in a vast continent like India the various items in daily rites and ceremonies have always varied from age to age, from province to province and from caste to caste. Innumerable modifications were introduced and usages cropped up among the people, particularly owing to the influence of women, of which smṛtis and digests take no notice. This was the state of things even several centuries before Christ. The Āp. Dh. S. (II. 11. 29. 15) closes with the aphorism 'some teachers hold that the rest of the dharmas (not described here) may be understood from (the usages of) women and of all varṇas'. The Āśv. gr. (I. 7. 1) states 'various indeed are the usages of the different countries and of the different villages; one should observe them in marriage ceremonies.' This work does not profess to give the bewildering differences of the several śākhās and the several provinces of Modern India, but will restrict itself principally to Western India and the Āśv. sūtra, though important variations have been pointed out in many places.

saying 'This is for Agni, svāhā ; this is for Anumati, svāhā ; this is for divine Savitṛ the true creator, svāhā ! Having sacrificed he takes out the rest of the *sice*, eats it and after having eaten he gives some of it to his wife. Then he washes his hands, fills a water jar and sprinkles her thrice with water saying ' Rise, oh Viśvāvasu, seek another blooming girl, a wife with her husband.' Then he embraces her and says ' I am Ama, thou art Sā. Thou art Sā, I am Ama. I am the Sāman, thou art the Ṛk. I am the sky, thou art the earth. Come, let us strive together that a male child may be begotten' (VI. 4. 21-22 cannot be literally translated for reasons of decency). Briefly the husband has intercourse with her and repeats certain mantras ' may Viṣṇu make ready your private parts, may Tvaṣṭā frame your beauty, may Prājāpati sprinkle and may Dhātā implant an embryo into you; Oh Sinivālī ! Oh Prthuṣṭukā ! implant embryo (in her), may the two Āśvins who wear a garland of lotuses plant in thee an embryo..... As the earth has fire inside it, as heaven has Indra inside it, as the wind is inside (as the embryo of) the quarters, so I plant a *garbha* in thee, oh, so and so (the name of the woman being taken)'.⁴⁷⁰ In the Āśv. gr. (I. 13. 1) it is expressly stated that in the Upaniṣad the ceremonies of Garbhā-lambhana (conceiving a child), Pumsavana (securing a male child) and Anavalobhana (guarding against dangers to the embryo) are mentioned. Evidently this is a reference to the Br. Up. quoted above (where four mantras used in the garbhādhāna saṁskāra by Hir. and other gṛhya sūtras occur).

The rite called *caturthīkarma* is described in the Śāṅkhāyana gr. (I. 18-19, S. B. E. vol. 29, pp. 44-46) as follows " Three

470. Vide Appendix for text and S. B. E. vol 15, pp. 220-221 for the translation of the passage. Max Muller notes that the passage ' amohasmi ' occurs in the Atharvaveda XIV. 71, that a similar passage (where instead of ' sã tvam ' there is ' sa tvam ') occurs in Ait. Br. VIII. 27 and that in the Chāndogya Up. I. 6. 1 sã is explained as earth and ' ama ' as fire. The mantra ' may Viṣṇu...embryo into you ' is Ṛg. X. 184. 1 = Atharvaveda V. 25. 5, and the mantra ' oh Sinivālī...an embryo, ' is Ṛg. X. 184. 2 = Atharva V. 25. 3 (where ' Sarasvatī ' is read for ' prthuṣṭuke '. The Nirukta (XI. 32. on Ṛg. II. 32. 6 where we have an invocation to Sinivālī in the words ' give us progeny ', प्रजां देवि विदिद्वि नः) explains ' prthuṣṭuke ' as ' prthujaghane ' (having large buttocks or large mass of hair). The words ' garbham dadhātu ' probably suggested the name ' garbhādhāna given to this rite. The Hir. gr. I. 7. 25. 1. has the above two mantras and also the mantra ' as the earth &c ' (and another mantra also) which four occur in Br. Up. VI. 4. 21-22; vide S. B. E. vol. 30 p. 199.

nights after marriage having elapsed, on the fourth the husband makes into fire eight offerings of cooked food to Agni, Vāyu, Sūrya (the mantra being the same for all three except the name of the deity), Aryaman, Varuṇa, Pūṣan (mantras being the same for these three), Prajāpati (the mantra is Rg. X. 121. 10), to (Agni) Sviṣṭakṛt. Then he pounds the root of Adhyāṇḍa plant and sprinkles it into the wife's nostril with two verses (Rg. X. 85. 21-22) with svāhā at the end of each. He should then touch her, when about to cohabit, with the words 'the mouth of the Gandharva Viśvāvasu art thou'. Then he should murmur 'into the breath I put the sperm, Oh ! so and so (the name of the wife) or he repeats the verse 'as the earth has fire inside &c. (quoted above from Br. Up. VI. 4. 22) or several other verses in this strain 'may a male embryo enter thy womb as an arrow into the quiver; may a man be born here, a son, after ten months'.⁴⁷¹ The Pār. gr. (I. 11, S. B. E. vol. 29, pp. 288-290) also has a similar procedure. Āp. gr. (8. 10-11, S. B. E. vol. 30, pp. 267-268), Gobhila II. 5 (S. B. E. vol. 30, pp. 51-52) give briefly a similar procedure, but refer to mantras given in the Mantrapāṭha (e. g. Āp. M. P. I. 10. 1. to I. 11. 11). To modern minds it appears strange that intercourse should have been surrounded by so much of mysticism and religion in the ancient sūtras. But in ancient times every act was sought to be invested with a religious halo; so much so that according to Hir. [gr. I. 7. 25.3. (S. B. E. vol. 30, p. 200) Ātreya held that mantras were to be repeated at each cohabitation throughout life, while Bādarāyaṇa prescribed that this was necessary only at the first cohabitation and after each monthly course.⁴⁷² The Hir. gr. (I. 7, 23. 11 to 7, 25, S. B. E. vol. 30 pp. 197-200) gives a very elaborate rite, but on the same lines as the above gṛhyasūtras. One of the mantras is interesting on account of its reference to the cakravāka birds (I. 7. 24. 6), 'The concord that belongs to the cakravāka birds, that is brought out of the rivers of which the divine Gandharva is possessed, thereby we are concordant' (S. B. E. vol. 30, p. 198). The Vaik. (III. 9) calls this ceremony ṛtusamgamana and is similar to Āp. gr. and Hir. gr. It will be seen that the

471. The mantra 'आ ते योनिं गर्भं पतु पुमान् बाण इवेष्टुषिद्। आ वीरोऽत्र जायतां पुत्रस्ते वृशमास्यः॥' is अथर्ववेद III. 23. 2. This occurs also in हिरण्य-केशिपुष्य I. 7. 25. 1.

472. भारद्वाजश्रुत्य I. 20 ascribes these views respectively to Āśmarathya and Alekhana 'सर्वाण्युपायनानि मन्त्रवन्ति भवन्तिरियाश्मरथ्यो यज्ञादौ यज्ञार्तावित्वा-लेखनः' ॥

catrurthikarma is treated by the grhya writers as part of the marriage rites and the rite was performed irrespective of the question whether it was the first appearance of menses or whether the wife had just before the marriage come out of her monthly illness. This indicates that it was taken for granted that the wife had generally attained the age of puberty at the time of marriage. As the marriageable age of girls came down it appears that the rite of catrurthikarma was discontinued and the rite was performed long after the ritual of marriage and appropriately named *garbhādhāna*.

The smṛtis and nibandhas add many details some of which will have to be noticed. Manu (III. 46) and Yāj. I. 79 say that the natural period (for conception) is sixteen nights from the appearance of menses. Āp. gr. 9. 1 says⁴⁷³ that each of the even nights from the 4th to 16th (after the beginning of the monthly illness) are more and more suited for excellence of (male) offspring. Hārīta also says the same. These two appear to allow garbhādhāna on the fourth night, but Manu (III. 47), Yāj. (I. 79) lay down that the first four nights must be omitted. Kātyāyana, Parāśara (VII. 17) and others say that a woman in her menses is purified by bathing on the 4th day. Laghu-Āśvalāyana (III. 1) says that the garbhādhāna ceremony should be performed on the first appearance of menses after the 4th day has elapsed. The Sm. C. suggests that the 4th may be allowed if there is entire cessation of the flow.⁴⁷⁴ Manu (IV. 128) and Yāj. I. 79 added further restrictions viz. that new moon and full moon days and the 8th and 14th tithis of the month were also to be omitted. Astrological details were added by Yāj. I. 80 (that the Mūla and Maghā constellations must be avoided and the moon must be auspiciously placed) and other later smṛtis, which it is unnecessary to dwell upon. In the later smṛtis like Laghu-Āśvalāyana III. 14-19 and in nibandhas like the Nirṇayasindhu and Dharmasindhu elaborate discussions are held about the months, tithis, week-

473. चतुर्थिपशुत्याषोढशीसुत्तरासुत्तरं¹ युग्मां प्रजानि श्रेयसमुत्तुगमन इत्युपदिशन्ति ।
आप. ग्र. सू. 9. 1, S. B. E. vol 30 p. 268.

474. यत्तु गर्भाधानमधिकृत्य हारीतेनोक्तं चतुर्थेद्वि स्नातायां युग्मासु चेति तच्चतुर्थेद्वि
रजोनिवृत्तौ द्रष्टव्यम् । स्मृतिच० I. p. 15; एतदेवाभिप्रेत्य कात्यायनः । रजस्वला चतुर्थेद्वि
स्नानाच्छुद्धिमवाप्नुयात् । इति, quoted in स्मृतिचन्द्रिका I. p. 15; स्नाता रजस्वला
या तु चतुर्थेद्वि शुध्यति । कुर्याद्रजोनिवृत्तौ तु देवपित्र्यादिकर्म च ॥ पराशर VII. 17;
गर्भाधानं द्विजः कुर्याद्वृत्तौ प्रथम एव हि । चतुर्थे दिवसादूर्ध्वं पुत्रार्थी दिवसे समे ॥
लघुवाच. III. 1.

days, nakṣatras, colour of clothes, that were deemed to be inauspicious for the first appearance of menses and about the *sūntis* (propitiatory rites) for averting their evil effects. Āp. gr., Manu (III. 48), Yāj. (I. 79), Vaik. III. 9 hold that a man desirous of male issue should cohabit on the even days from the 4th day after the appearance of menses and if he cohabits on uneven days a female child is born. Hir. gr.⁴⁷⁵ I. 7. 24. 8 (S. B. E. vol. 30 p. 199) and Bhāradvāja gr. (I. 20) prescribe that a woman in her menses who takes a bath on the 4th day should attire herself in white (or pure) clothes, should ornament herself and talk with (worthy) brāhmaṇas (only). The Vaik. (III. 9) further adds that she should anoint herself with unguents, should not converse with a woman, or a śūdra, should see no one else except her husband, since the child born becomes like the male whom a woman taking a bath after the period looks at. Śaṅkha-Likhita convey a similar eugenic suggestion,⁴⁷⁶ viz. 'Women give birth to a child similar in qualities to him on whomsoever their heart is set in their periods.'

A debatable question is whether garbhādhāna is a saṃskāra of the garbha (the child in the womb) or of the woman. Gaut. VIII. 24, Manu. I. 16, and Yāj. I. 10 indicate that it is a saṃskāra of the *garbha* and not of the woman. Viśvarūpa⁴⁷⁷ on Yāj. I. 11 expressly asserts that all saṃskāras except *Simantonayana* have to be performed again and again (as they are the saṃskāras of the *garbha*), while *Simantonayana* being a saṃskāra of the woman has to be performed only once and this opinion was in consonance with the usage in his days. Laghu-Āśvalāyana (IV. 17) also holds the same view. Medhātithi⁴⁷⁸ on Manu II. 16 says that the garbhādhāna rite with mantras was performed after marriage only once at the time of the first cohabitation according to some, while according to

475. चतुर्थ्या स्नातां प्रयतवन्नां बाह्वणसंभावां भारद्वाजयुग I 20; स्नात्वा श्वेतवज्राकुलेपना स्त्रीशुद्ध्याभ्यामनभिभाष्यापरमदृष्ट्वा भर्तारं पश्येद्यस्मादनुस्नाता यादृशं पुंश्व पश्येत्तादृशी प्रजा भवति । वैखानसस्मार्तसूत्र III. 9.

476. यस्मिन् भावोऽर्पितः स्त्रीणामर्तवे तच्छीलं जनयन्ति यथा नीलवृषेण नीलवृषव-
त्सप्रभवः श्वेतेन श्वेत एव जायते । शङ्खलिखित quoted in स्मृतिचं (ग्वव. p. 241) and
वि. र. p. 441.

477. प्रतिगर्भं चापसीमन्तोन्नयनाः प्रवर्तन्ते । तस्य स्त्रीसंस्कारत्वात् । ...गर्भाधाने
त्वयदेवावर्तते । लिङ्गाच्च पुंसवनम् । ...एवं च समाचारानुग्रहः । विश्वरूप on या. I. 11.

478. गर्भाधानं च विवाहादनन्तरं प्रथमोपगमे विष्णुर्योनिं कल्पयन्ति मन्त्रवत्केवा-
चिद्विहितम् । परेचामानर्भग्रहणात्प्रत्युत । मेधा. on मनु II. 16.

others it was to be performed after every menstruation till conception. Later works like the *Mit.* (on *Yāj. I. 11*), the *Sm. C.*, the *Saṃskāratattva* (p. 909) hold that *garbhādhāna*, *pumsavana*⁴⁷⁹ and *śimantonnayana* are *saṃskāras* of the woman and are to be performed only once and quote *Hārīta* in support. *Aparārka* holds that *śimantonnayana* is performed only once at the first conception, while *pumsavana* is repeated at each conception. He relies on *Pār. gr. I. 15*; and the *Saṃskāra-mayūkha* and the *Saṃskāraprakāśa* (pp. 170-171) hold the same opinion. *Sm. C.* (I. p. 17) quotes a verse of *Viṣṇu* that according to some even *śimantonnayana* is repeated at each conception. About the rules for women who are *rajasvatā* (in their monthly course) vide later on.

According to *Kullūka* (on *Manu II. 27*), the *Sm. C.* (I. p. 14) and other works *garbhādhāna* is not of the nature of *homa*. The *Dharmasindhu* says that when *garbhādhāna* takes place on the first appearance of menses, *homa* for *garbhādhāna* is to be performed in the *gr̥hya* fire, but there is no *homa* when the cohabitation takes place on the second or later appearance of menses; that those in whose *sūtra* no *homa* is prescribed should perform the *garbhādhāna* rite on the proper day after the first appearance of menses by reciting the mantras but without *homa*. The *Saṃskārakaustubha* (p. 59) relying on *Gr̥hyapariśiṣṭa* prescribes *homa* in which cooked food is to be offered to *Prajāpati* and seven offerings of *ājya* are to be offered in fire, three with the verses 'Viṣṇur-yonim' (*Rg. X. 184. 1-3*), three with 'nejameṣa' (*Āp. M. P. I. 12. 7-9*) and one with *Rg. X. 121. 10* (*prajāpate na*).

All *saṃskāras* other than *garbhādhāna* can be performed by any agnate in the absence of the husband (vide *Saṃskāraprakāśa*⁴⁸⁰ p. 165).

479. देवलः । सङ्कृच्च संस्कृता नारी सर्वर्गेषु संस्कृता । तेन गर्भाधानमुत्सवनसीमन्तो-
जयनानि सङ्कृदेव कर्तव्यानि । संस्कारतत्त्व of रघुनन्दन (p. 909); हारीतः । सङ्कृत्संस्कृ-
संस्काराः सीमन्तेन द्विजज्ञियः । यं यं गर्भं प्रसूयन्ते स सर्वः संस्कृतो भवेत् ॥ अपरार्क p. 25
and स्मृतिच० I. p. 17; vide मिता. on या. I. 11 where a full verse of देवल
is quoted, which combines the latter half of हारीत with the half verse of
देवल quoted above.

480. 'ब्रह्मपुराणम् । गर्भाधानादिसंस्कर्ता पिता श्रेष्ठतमः स्मृतः । अभावे स्वकुलीनः
स्याद् बान्धवो बान्धवगोत्रजः ॥ ... आर्यावर्तसमुद्भूतः स्वशास्त्री (स्वशास्त्री?) श्रेष्ठ उच्यते ॥'
संस्कारप्रकाश p. 165; तत्र वृद्धगर्गः । पिता पितामहो भ्राता ज्ञातयो गोत्रजाग्रजाः । उपायने-
धिकारी स्यात्पूर्वाभावे परः परः ॥ पितेवोपनयेत्युक्तं तदभावे पितुः पिता । तदभावे पितृभ्राता
तदभावे तु सोदरः । इति पितामहस्मरणात् । संस्कारप्रकाश p. 407. In the निर्णयसिन्धु
(III पूर्वार्ध) the verse पिता पितामहो is ascribed to वृद्धगर्ग.

As homa is necessary in numerous ceremonies and rites, the gr̥hyasūtras give a description of a model homa. Therefore here also it would be well to set out the description from the Āśvalāyana ⁴⁸¹ Gr̥hyasūtra (I. 3, S. B. E. vol 29 pp. 162-163), a few important points of difference being added from other gr̥hyasūtras and other works.

“ Now wherever (a person) intends ⁴⁸² to offer a sacrifice he should besmear (with cowdung) a *sthaṇḍila* (a slightly raised square surface of sand or loose earth) of the dimension at least of an arrow on all (four) sides ; let him then draw six lines (in all) on it, one to the west (of that part of the *sthaṇḍila* on which the fire is to be placed) but turned northwards, two lines turned towards the east but separately at the two ends (of the line first drawn) ; (then he should draw) three lines in the middle (of the two) ; let him then sprinkle (the sacred *sthaṇḍila*) with water, establish the (sacred) fire (on the *sthaṇḍila*), put (two or three *samidhs*) on the fire ; then he should perform *parisamūhana* (i. e. wiping or sweeping the ground round the fire), then *paristarana* (i. e. strewing *darbha* grass round) to the east, to the south, to the west, to the north (in order) ; in this way (all acts like *parisamūhana*, *paristarana* &c.) should end in the north. Then silently he should sprinkle (water) round (the fire). (2) With two (*kuśa* blades used as) strainers (*pavitra*) the purifying of the *ājya* is done. (3) Having ⁴⁸³ taken two *kuśa* blades with unbroken ends, which do not bear a young shoot in them, of the measure of a span, at their ends with his thumb and fourth finger, with hands turned the inside being upwards, he purifies the *ājya* (from the west) towards the east with (the words) ‘ by the urging of Savitr I purify thee with this uninjured *pavitra*, with the rays of the Vasu (i. e. rich or good) sun ’, once with this *mantra*, twice silently. (4) The strewing of *kuśa* grass (*paristarana*) round the fire may or may not be done in the *ājya* homas (i. e. sacrifices in which clarified butter alone is to be offered into the fire). (5) So also the two *ājya* portions (may optionally be offered) in the *Pākayajñas*. (6) And (the

481. Vide Appendix for the text of आश्व. सू. I. 3.

482. यत्र कचनान्निमुपसमाधास्यन् स्यात् तत्र प्राचीरदीचीश्च तिस्रस्तिक्ष्णो रेखा लिखित्वाद्भिरवोदयान्निमुपसमिन्ध्यात् । आप. ध. सू. II. 1. 1. 13.

483. दृष्णीमाधारावाधाराज्यभागौ जुहुयादग्नये स्वाहा सोमाय स्वाहेति । उत्तरमाग्नेयं दक्षिणं सौम्यम् । विज्ञायते चक्षुषी वा एते यज्ञस्य यदाज्यभागौ । आश्व. सू. I. 10. 13-15. The *ājya* to Agni is offered to the north of the fire and that to Soma to the south of it.

employment in all Pākayajñas) of the brahmā priest is optional except in the Dhanvantari sacrifice and Śūlagava sacrifice. (7) He should offer the sacrifice with the words 'to such and such a deity, svāhā'. (8) If there is no specific direction (as to the deities to whom the offerings are to be made), the deities are Agni, Indra, Prajāpati, Viśve Devas (all gods), Brahmā.⁴⁸⁴ At the end there is an offering to Agni Sviṣṭakṛt (vide Appendix under note 481 for the mantra).

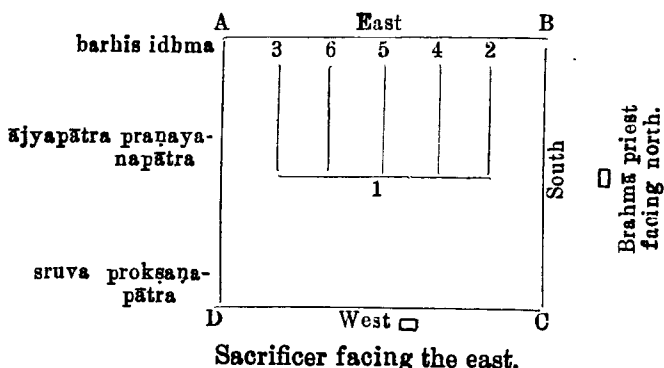
In the Śāṅkhāyana gr. I. 7 (S. B. E. vol. 29 pp. 22-31) the procedure described is more elaborate and contains some important differences. The performer (I. 7. 6-7) draws one line in the middle of the sacrificial surface from south to north and from this line only three lines are drawn upwards, one to the south of it, one in the middle, and one to the north (i. e. there are only four lines and not six as in Āśvalāyana). Further it (I. 8. 6-7) says that the seat of the brahmā priest is to the south of the sthaṇḍila and he is honoured with flowers. Śāṅkhāyana adds (I. 8. 8.) the detail that the pranītā waters are carried forward on the north side and (I. 8. 9-11) that paristarana follows after the carrying forward of the pranītā waters. It also adds (I. 8. 24-25) that waters in the sruva spoon are purified just as ājya is purified and then a portion of the water in the sruva is poured on to the pranītā water and the rest of the water in the sruva is called the prokṣaṇī water with which the *havis*, the *idhma* (fuel) and *barhis* (kuśas) are sprinkled. Śāṅkhāyana I. 9. 1 lays down that sruva spoon is the vessel in all grhya rites (and not juhū as in śrauta rites) except where a special rule to the contrary is stated. The Pār. gr. I. 1 (S. B. E. vol. 29, pp. 269-270) and the Khādira gr. I. 2 (S. B. E. vol. 29, pp. 376-378) describe the model homa in a very concise manner. The Gobhila gr. (I. 1. 9-11, and I. 5. 13-20, I. 7. 9, I. 8. 21), Hir. gr. (I. 1. 9-I. 3. 7 S. B. E. vol. 30 pp. 138-145) describe it at great length. The sthaṇḍila should be prepared on a level spot or on a spot that slopes towards the east or north or north-east (vide Hir. gr. I. 1. 9, S. B. E. vol. 30, p. 133). The sthaṇḍila should be raised to the height

484. In the grhya rites ordinarily no brahmā priest is present, but he is represented by a bundle of kuśa grass (50 blades). For धन्वन्तरि-यज्ञ and शूलगव *vide* respectively आश्व. वृ. I. 12. 7 and IV. 9. The deities when none are specified or indicated are different according to other sūtras e. g. भरद्वाजयज्ञ states them to be अग्नि, सोम, प्रजापति, विश्वे देवाः and अग्नि स्विष्टकृत् (I. 4.)

of two or four finger breadths or as much as the sand or loose earth that one has brought will allow ; and the *sthaṇḍila* is to be a square, each side of which is given variously as being an arrow (18 *āṅgulas*) in length, or 32 finger breadths (according to Vaik.), or one *aratni* (=21 *āṅgulas* according to Baud. gr. *paribhāṣā* I. 5. 3).⁴⁸⁵

The Āp. gr. describes at length the procedure common to all homas.

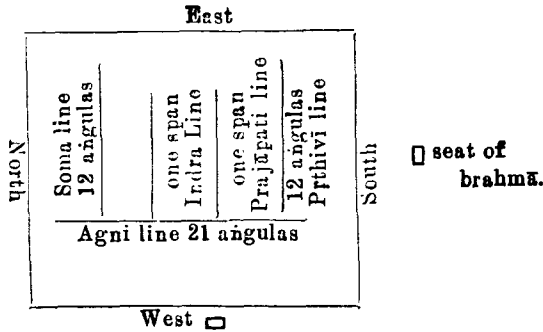
The following figures would illustrate the position of the *sthaṇḍila*, the lines drawn thereon, the position of the sacrificer and of the various articles required at the time of homa &c.



ABCD is the *sthaṇḍila* of sand or loose earth ; 1-6 are the lines drawn with a *samīdh* on which the fire is to be placed. The above figure represents the position of all materials in an *ājya* homa (i. e. offering of clarified butter) only ; but when there is *darvihoma* (offering of boiled food in a *darvi* or ladle) the materials on the north side are *carusthālī* and *prokṣaṇapātra*, *darvi* and *sruva*, *camasa* and *ājyapātra*, *idhma* and *barhis*

485. प्राचीनप्रवणे उदीचीनप्रवणे मायुद्वप्रवणे समे वा देशे उद्धत्यावोदय ...। हिरण्य. गृ. I. 1. 9. अपरार्क quotes (p. 905) a *smṛti* that a *vitasti* is equal to 12 *āṅgulas* and *aratni* is equal to two *vitastis*, while हेमाद्रि (ब्रतखण्ड part 1 p. 51) quotes from the Ādityapurāṇa a passage where an *aratni* is said to be equal to 21 *āṅgulas*. In कात्यायनश्रौत 16. 8. 21 the height of a man is given as five *aratnis*.

(according to Āśvalāyana-gr̥hya-pariśiṣṭa 14) and Kumārila-kārikā I. 2. 20.)



Sacrificer facing the east.

The above is the figure of the sthaṇḍila and the lines thereon in all gr̥hya rites according to Baudhāyana-gr̥hya-saṁgraha-pariśiṣṭa (Z. D. M. G. vol. 35 p. 540) I. 52-58. The distance between the lines running towards the east is six angulas and it will be noted that all the lines are only five (and not six).

The brahmā is the only priest (out of the four principal ṛtviks) in sacrifices that are offered in one fire (i. e. in the gr̥hya fire) and are called *pūkayajñas* and the yajamāna (sacrificer) is himself the hotṛ priest.⁴⁸⁶ The order of the several parts in the homa is as follows:⁴⁸⁷ upalepana (smearing with cowdung), arranging of sthaṇḍila with sand or earth; drawing lines on the sthaṇḍila with a *samidh* (fuel stick), keeping the *samidh* on the lines with its end towards the east, sprinkling sthaṇḍila with water on its north or east, keeping the *samidh* (with which lines were drawn) outside the sthaṇḍila towards the north-east, then ācamana (by the sacrificer), then placing fire (either produced by attrition or brought from the house of a śrotriya or the ordinary one) on the sthaṇḍila facing the performer, placing two or three *samidhs* on the fire, keeping ready of idhma (15 *samidhs*) and a bunch of darbha grass. Then parisamūhana (wiping the ground round the fire from north-east with the hand that has water in it), then paristarana (strewing darbha grass round the altar first to the east, then to the south, then to the west and lastly to the north), then silent paryukṣana (sprinkling of water thrice round the fire, each

486. अङ्गवैक क्रत्विक् । पाकयज्ञेषु स्वयं होता भवति । गोभिलश्रुत्य I. 1. 8-9
पाकयज्ञ इत्याख्या यः कश्चैकाग्रौ । सादिरश्रुत्य I. 1. 20.

487. This is based on Nārāyaṇa's com. on Āśv. gr̥. I. 3. 1-3.

time taking water in the hand separately), then *apah-prapa-yana* (carrying forward the water to the north of the fire) in a vessel of bell-metal or earthenware, then *ājyotpavana* (purification of the clarified butter with two *kuśa* blades as strainers⁴⁸⁸ thrice, once with mantra and twice silently), the two *āghāras* and the two oblations of *ājya*. Then the principal oblations as directed in the various *sūtras*, then finally an oblation to *Agni Svīṣṭakṛt*. The method of offering an oblation is to repeat the mantra preceded by *om* and to add *svāhā* at the end, to put the *āhuti* (oblation) on fire and to say 'this is for such and such a god and not mine'.⁴⁸⁹

The *Āśv. grhya-sūtra* (I. 4) further adds that in *caula*, *upanayana*, *godāna* and marriage there are (as part of these ceremonies) first four oblations of clarified butter to be made with the three mantras (*Rg. IX. 66. 10-12*) 'Oh Angi, thou purifiest life &c' and with the one verse 'Prajāpati ! no other than thou &c' (*Rg. X. 121. 10*) or with the *vyāhṛtis*,⁴⁸⁹ or

488. In some works *pātrāsādana* is taught after *paristarāṇa* and *paryukṣaṇa* (vide *Nārāyaṇa* on *Āśv. gr. I. 3. 3.*). It consists in placing the several vessels to the north of the fire on *darbha* grass in pairs with both hands, the faces of the vessels being turned down. Then he takes two blades (as described in *Āśv. gr. I. 3. 4*) as *pavitras* and places them in the *prokṣaṇapātra* the face of which is turned up and pours water in the *prokṣaṇapātra* and thrice purifies the water with them, then the other vessels are turned upwards, the bundle of *idhma* is loosened and all vessels are sprinkled with water, then the *praṇītāpātra* is placed to the west of the fire, the two *pavitras* (*kuśa* blades used as strainers) are placed inside it and water is poured into the *praṇītāpātra* and sandalwood paste is mixed with it, the vessel is raised level with one's nose and placed to the north of the fire on *darbhas*, and covered with *darbhas*. This is *pātrāsādana*. *Nārāyaṇa* mentions also other acts not specified by *Āśvalāyana* which may be done even by a person following that *sūtra* viz. carrying a firebrand (burning blade of *darbha*) round the clarified butter and cleansing of *śruc* and *śruva*, and throwing of the rope that tied together *idhma* into the fire at the end of the oblation to *Svīṣṭakṛt*.

489. In offering an oblation to *Dhātṛ* one would say ' ओं धाता इवाह नो रयिमीशानो जगतस्पतिः । स नः पूर्वेण वाचनत् । स्वाहा । धात्र इदं न मम '. The four oblations with the *vyāhṛtis* would be ध्रुः स्वाहा, सुवः स्वाहा, स्वः स्वाहा, ध्रुवः स्वः स्वाहा. *Āghāra* consists in pouring in a continuous stream clarified butter for *Prajāpati* on the fire from the north-west to the south-east once and then from the south-west to the north-east for *Indra*. Vide *Āp. śr. sūtra II. 12. 7* and *II. 14. 1* and *Nārāyaṇa* on *Āśv. gr. I. 10. 13*. For *ājyabhāga* see note 483.

according to some teachers with a combination (of the ṛk verses and vyāhrtis),⁴⁹⁰ while according to others there are no such special oblations.⁴⁹¹

In modern times, after the *sthandila* is sprinkled with water, fire is established on it under various names depending on the rite to be performed e. g. in *upanayana* and marriage respectively the fire is called⁴⁹² 'Samudbhava' and 'Yojaka'. Then fuel sticks already sprinkled with holy water are placed on the fire and it is fanned into a flame and prayer is offered to it in the words 'agne Vaiśvānara Śāṇḍilya megadhvaja mama sammukho varado bhava'. Then follow *parisamūhana* and other acts stated above.

Just as *homa* is required in most *grhya* rites there are certain matters common to almost all rites. One is that in all *samśkāras* one has to feed *brāhmaṇas* learned in the Vedas.⁴⁹³ All rites begin with *ācamana* by the performer, *prāṇāyāma* by him, reference to the *deśa* (place) and *kāla* (time) and a *samkalpa* (a declaration of what rite he is performing and for what purpose). After these, according to medieval works, follow in all auspicious rites the worship of *Gaṇapati*, *puṇyāhavācana*, the worship of *Māṭṛs* (mother goddessess) and *Nāndīśrāddha*. According to some there is only one *samkalpa* for all these ; according to others there is a separate *samkalpa* for each of *puṇyāhavācana*, *māṭṛkāpūjana* and *Nāndīśrāddha*. In all auspicious rites the performer takes a bath first, ties his topknot, has a piece of ground cowdunged and lines with coloured materials are drawn on a portion of the ground, two auspicious *kalaśas* (jars) filled with water are placed on such ornamented ground with their mouths covered with a pot, all articles necessary for worship are placed to the north of the spot, two

490. i. e. there will be eight oblations (4 with ṛks and 4 with vyāhrtis).

491. i. e. there are no oblations with the 4 verses nor with the four vyāhrtis, but oblations will have to be offered to those deities that are prescribed as the deities where no special rule exists (vide *Āśv. gr.* 1. 3. 8 set out above at p. 208).

492. Vide *सं. र. मा.* pp. 58-59 where these names of the fires in the several *samśkāras* and rites are set out. The *Dānakriyākaumudī* (pp. 205-206) quotes from *Kapila Pāñcarātra* over 30 names of the fires kindled in the several rites and ceremonies.

493. शुचिन्मन्त्रवतः सर्वकृत्येषु भोजयेत् । आप. च. सू. II. 6. 15. 9 ; यद्वाह कात्यायनः । कर्माधानादिसर्वेषु ब्राह्मणान् भोजयेद्वा । अपरार्क p. 32.

wooden low stools or planks are arranged to the west of the spot so decorated, the performer sits on one plank facing the east, his wife sits to his right and if the ceremony is meant for his son, the latter sits to the right of the wife; the brāhmaṇas are seated a little away to the right of the wife, facing the north and the performer sips water (takes ācamana). Except⁴⁹⁴ where a religious rite is to be performed on a fixed day (e. g. anniversary śrāddha &c.) all samskāras and other auspicious rites are to be performed at certain auspicious times only.

Gaṇapatipūjana :—This consists in inviting the presence of the elephant-faced god Gaṇeśa on a betelnut placed in a handful of husked rice. The word Gaṇapati is used in the Ṛgveda as an attribute of Brahmanaspati (the lord of prayer or holy lore). The well-known mantra ('gaṇānām tvā gaṇapatim havāmahe' Rg. II. 23. 1) which is used to invoke Gaṇeśa is addressed to Brahmanaspati. Indra is addressed as Gaṇapati in Rg. X. 112. 9. In the Tai. S. IV. 1. 2. 2 and Vāj. S. paśus (and the horse specially) are said to be the Gānapatya of Rudra. The Ait. Br. IV. 4⁴⁹⁵ expressly says that the mantra 'gaṇānām tvā' is addressed to Brahmanaspati. In the Vāj. S. 16. 25 we have the plural (Gaṇapatibhyaśca vo namo') and in 22. 30 we have the singular 'Gaṇapataye svāhā'. The peculiar features of Gaṇeśa as described in the medieval works, viz. the head of an elephant, pot belly, mouse as vāhana (conveyance) are entirely wanting in the Vedic literature. In Vāj. S. III. 57 the mouse⁴⁹⁶ is said to be the paśu (animal to be offered to) of Rudra. In the Tai. Ār. (X. 15) there is a verse⁴⁹⁷ 'We contemplate Vākratunda, therefore may the tusked (god) impel us'. In the Gṛhya and Dharma sūtras there is no reference to the worship of Gaṇeśa at the beginning of all auspicious rites. That is comparatively a later cult. In the Baud. Dh. S. (II. 5. 83-90, S. B. E. vol. 14. p. 254) the Devatarpana includes the propitiation of Viṣṇu, Vināyaka, Vira, Sthūla, Varada, Hastimukha,

494. उदगयने आपूर्यमाणपक्षे कल्याणे नक्षत्रे चौलकर्मोपनयनगोदानविवाहाः ।
आम्ब. गृ. सू. I. 4. 1; भारद्वाज I. 1. 'आपूर्यमाणपक्षे पुण्ये नक्षत्रे विशेषेण पुंनामधेये'

495. गणानां त्वा गणपतिं हवामहे इति ब्राह्मणस्यत्यं ब्रह्म वै बृहस्पतिर्ब्रह्मणैर्वैनं तद्
भिशज्यति । ऐ. ब्रा. IV. 4.

496. एष ते रुद्र भागः सह स्वस्माम्भिकया तं जुषस्व स्वादैष ते रुद्र भाग आहूस्ते पशुः ।
वाज. सं. III. 57; vide also तै. सं. I. 8. 6. 1.

497. तत्पुरुषाय विद्महे वक्रतुण्डाय धीमहि । तन्नो वृन्तिः (वृन्ती ?) प्रचोदयात् ॥ तै.
आ. X. 1.

Vakratuṇḍa, Ekadanta and Lambodara. But this part of the Baud. Dh. S. is of doubtful authenticity. All the above are the appellations of Vināyaka (vide Baud. gr̥hya-śeṣasūtra III. 10. 6). In the Mānava gr̥hya II. 14 it is said that the Vināyakas are four viz. Śālakataṅkaṭa, Kūṣmāṇḍarājaputra, Usmīta and Devayajana. They are evil spirits and people when seized by them have bad dreams and see in them inauspicious sights such as shaved persons, persons with matted hair or wearing yellowish garments, camels, hogs, asses, cāṇḍālas. When seized by them, princes, though capable, do not get their kingdoms; maidens, though endowed with all accomplishments, cannot secure husbands; married women have no children or even virtuous wives lose their children in infancy; husbandmen lose their crops &c. The Mānavagr̥hya then prescribes propitiatory rites to remove the effects of Vināyaka seizure. The Baijavāpagr̥hya (quoted by Aparārka p. 563 on Yāj. I. 275) says⁴⁹⁸ that there are four Vināyakas, Mīta, Sammīta, Śālakataṅkaṭa and Kūṣmāṇḍarājaputra and describes seizure by them and its effects in the same way as the Mānavagr̥hya. These two show the first stage in the development of the cult of Vināyaka. Vināyakas are at this stage malevolent spirits who cause dangers and obstacles of various kinds. In this cult various elements from the terrific aspects of Rudra were probably first drawn upon and amalgamated with other elements drawn from aboriginal cults. The next stage is indicated by the Yāj. smṛti (I. 271-294). Here Vināyaka (I. 271) is said to be one appointed by Brahmā and Rudra to the over-lordship of the Gaṇas, he is represented not only as causing obstacles, but also as bringing success in the actions and rites undertaken by men. Yāj. enumerates the results of the seizure by Vināyaka in the same way as the Mānavagr̥hya. Yāj. I. 285 says that Mīta, Sammīta, Śālakataṅkaṭa and Kūṣmāṇḍarājaputra are the four names⁴⁹⁹ of the one Vināyaka and that Ambikā is the mother of Vināyaka. It is noteworthy that Yāj. does not

498. चत्वारः खलु विनायका भवन्ति । मितश्च संमितश्च शालकटङ्कटश्च कूष्माण्ड-
राजपुत्रश्चेति । वैजवापयुक्ता q. in अपरार्क p. 563.

499. Though Viśvarūpa and Aparārka take these to be four, it is curious that the Mit. makes them to be six (viz. Śāla and Kaṭaṅkaṭa as distinct and so also Kūṣmāṇḍa and Rājaputra). It is remarkable that Kṣīra on Amarakośa expressly says that Heramba is a Deśya word. This adds some weight to the theory that Gaṇeśa was taken over into the Vedic pantheon from some exotic tribe and affiliated to Rudra (Śiva).

employ any one of the well-known epithets of Vināyaka, viz. Ekadanta, Heramba, Gaṇānana, Lambodara &c. The Baud. gr. śeṣasūtra III. 10 prescribes a somewhat different procedure for propitiating Vināyaka and styles him 'the lord of bhūtas', and also 'hastimukha' and 'vighneśvara' and prescribes the offerings of *apūpa* and *modaka* to him. Thus Baudhāyana is nearer to the medieval conception of Gaṇeśa than even Yājñavalkya. The Ādiparva makes Gaṇeśa write the Mahābhārata to the dictation of Vyāsa; but this part is apocryphal as many mss. altogether omit this episode (*vide* J. R. A. S. for 1898 pp. 380-384, Winternitz). The other references in Vanaparva 65. 23 and Anusāsana 150. 25 bear affinity to the description of Vināyaka in the Mānavagr̥hya.⁵⁰⁰

The Gobhīlasmṛti (in verse) I. 13 prescribes that at the beginning of all rites, the Mātṛs together with Gaṇādhipa (the lord of Gaṇas) should be worshipped. The well-known characteristics of Gaṇeśa and his worship had become fixed before the 5th or 6th century of the Christian era. Kālidāsa does not refer to Gaṇeśa. The Gāthāsaptasatī has references to Gaṇeśa. In that work (IV. 72) an image of Gaṇeśa is referred to as made use of as a pillow and the tip of his trunk is mentioned in V. 3. In Codrington's 'Ancient India' plate XXXIX there is an image of Gaṇeśa referable to about 500 A. D. Vide Dr. Bhandarkar in 'Vaiṣṇavism and Śaivism' p. 147. Bāṇa in his Harṣacarita (IV Uchhvāsa verse 2) speaks of the large tusk of Gaṇādhipa and in describing Bhairavācārya (Harṣacarita III) associates Vināyaka with obstacles and learning and also indicates that he had the head of an elephant. In the Vāmanapurāṇa (chap. 54) there is a fantastic legend about the birth of Vināyaka.

The Mahāvīracarita (II. 38) speaks of the tusk of Heramba. The Matsyapurāṇa (chap. 260. 52-55) describes how the images of Vināyaka are to be made. Aparārka (p. 343) quotes a passage from the Matsyapurāṇa (289.7) on the mahādāna called Mahābhūtaghaṭa, in which it is said that Vināyaka should be shown as riding a mouse. The Kṛtyaratnākara p. 271 quotes a passage from the Bhaviṣyapurāṇa for the worship of Gaṇeśa on the 4th day of Bhādrapada. Vide Agnipurāṇa chap. 71 and 313.

500. न पूजा विघ्नकर्तृणामथवा मथमं कृता । वनपर्व 65. 23; ईश्वराः सर्वलोकानां
गणेश्वरविनायकाः । अनुशासन 150. 25.

In modern times a verse⁵⁰¹ is repeated in which the shrines of the eight Vināyakas in the Deccan are enumerated.

Among the earliest epigraphic references to Gaṇapati is the one in the Nidhanpur plate of Bhāskarvarman (middle of 7th century). Vide E. I. Vol. XII. p. 73.⁵⁰²

The Gaṇapatipūjāna consists in the performer repeating the mantra Rg. II. 23. 1 ('gaṇānām tvā Gaṇapatim') as a prayer and then bowing to Gaṇeśa with the words 'Om Mahā-gaṇapataye namo namaḥ nirvighnam kuru' (salutations to the great Gaṇapati, make (this rite) free from obstacles'.

Puṇyāhavācana:—Although many elaborate descriptions of this are given in later digests like the Samskāraratnamālā, this was originally in ancient times a very simple and brief rite. The Āp. Dh. S. (I. 4. 13. 8) says that in ordinary life in all auspicious rites (such as marriage) all sentences begin with 'Om' as in saying 'puṇyāham', 'svasti', and 'ṛddhim'. The performer of a religious rite honours the assembled brāhmanas with *gandha* (sandalwood paste), flowers and *tāmbūla* (betel leaves) and requests with folded hands 'may you declare the day to be auspicious for such and such a ceremony which I, by name so and so, am⁵⁰³ about to perform' and then the brāhmanas

501. स्वस्ति श्रीगणनायको गजमुखो मोरेश्वरे सिद्धिदे वल्लभो मुरुडे विनायक इति
ख्यातो महे ओझरे । विघ्नेशः खलु रांजणे गणपतिश्चिन्तामणिस्यउरे लेण्याद्री विरिजाल्मजः
ब्रुभदिने कुर्यात्सदा मङ्गलम् ॥ The eight places are indicated by thick type.
मोरेश्वर is मोरगांव near Jejuri, सिद्धिदे refers to सिद्धदेक (about 30 miles
from Dhond), महे refers to महेश्वर (about 4 miles from Khopoli). मुरुड
is the capital of the Siddis on the west coast south of Bombay. येऊर is 12
miles from Poona and Lenyādri is three miles from Junnar. Rājajapa-
gaon is 30 miles from Poona. Besides these there are famous Gaṇapati
shrines at Chinchwad and at Pulem near Ratnagiri on the sea coast.
Ojhar (where there is the shrine of Vighneśvara) is 28 miles from Poona
and 8 miles from Junnar. In 15 Bom. 612 a scheme was framed
by the Bombay High Court for the famous shrine of Maṅgalamūrti at
Chinchwad near Poona which has under its jurisdiction the shrines at
Morgaon, Theur and Siddhateka (p. 619).

502. गन्धर्वचती तस्माद्गणपतिमिव दानवर्षणमजस्रम् । गणपतिमगणितशुणगणमसूत
कलिहानये तनयम् ॥ E. I. XII. p. 73. दान means gift as well ichor.

503. In स्वस्तिवाचन the performer says 'अशुकनाम्नः मम करिष्यमाणविवा-
हाख्यय कर्मणे स्वस्ति भवन्तो ब्रुवन्तु' and the brāhmanas reply 'ओं स्वस्ति'; the
performer says 'अशुकनाम्नः मम करिष्यमाणविवाहाख्यय कर्मणः पुण्याहं भवन्तो
ब्रुवन्तु'; the brāhmanas reply 'ओं पुण्याहम्'; the performer says 'अशुकनाम्नः ...
कर्मणः ऋद्धिं भवन्तो ब्रुवन्तु' and the brāhmanas respond ओं ऋष्यताम् or 'ओं कर्म
ऋष्यताम् (or ऋष्यताम्)'. पुण्याहवाचनं सर्वं ब्राह्मणस्य विधीयते । तदेव च निरोद्धारं
कुर्यात्प्राजियवैद्ययोः ॥ यम quoted in संस्काररत्नमाला p. 29.

respond by saying 'Om, may it be auspicious'. Each of these three sentences (with svasti, puṇyāham and ṛddhim) is to be repeated thrice according to Baud. gr. śeṣa-sūtra I. 10. A verse of Yama says that the brāhmaṇas should respond without the syllable 'om' when the performer of the rite is a kṣatriya or a vaiśya.

Mātrkāpū'ana :—The Mātr̥s (the Mother Goddesses) do not figure in the sūtras. But that their worship was prevalent certainly in the first centuries of the Christian era throughout India can be proved from several sources. In the drama *Mṛcchakatika* (I) Cārudatta asks his friend Maitreya to offer *bali* to the Mātr̥s. The *Gobhila-smṛti*⁵⁰⁴ (in verse I. 11-12) names 14 māt̥r̥s viz. Gaurī, Padmā, Śacī, Medhā, Sāvitrī, Vijayā, Jayā, Devasenā, Svadhā, Svāhā, Dhṛti, Puṣṭi, Tuṣṭi and one's own deity (*abhiṣṭa-devatā*). In the *Mārkaṇḍeya* (chap. 88. 11-20 and 38) seven māt̥r̥s have been named as Māt̥r̥gaṇa. The *Matsyapurāṇa* (chap. 179. 9-32) names over a hundred mother goddesses (like Māheśvarī, Brāhmī, Kaumārī, Cāmūṇḍā), while in chap. 261 (24-36), there is a description of the images of some of the māt̥r̥s like Brahmanī &c. The *Bṛhat-Saṃhitā* of Varāhamihira (chap. 58. 56) refers to the images of the mother goddesses. Bāṇa in his *Kādambarī* frequently refers to the māt̥r̥s, to their worship and to dilapidated temples of these goddesses.⁵⁰⁵ The *Kṛtyaratnākara* quotes a passage from the *Bhaviṣyapurāṇa* at p. 261 about the images of the seven māt̥r̥s and pp. 305 and 307 quote the *Devīpurāṇa* about the worship of māt̥r̥s and the flowers dear to them. The worship of māt̥r̥s is mentioned in the Bihar Stone Pillar Inscription of Skandagupta (Gupta Inscriptions pp. 47, 49). The *Cālukyas* are often described as 'cherished by the seven māt̥r̥s' (I. A. vol. VI. p. 73 in 535 *śake* and E. I. vol. IX. p. 100 in 660 A. D.). The *Kadambas* are described as meditating on Kārtikeya-śvāmī and on the group of māt̥r̥s (I. A. vol. VI. p. 25)⁵⁰⁶. Similarly a

504. These verses are quoted in the स्मृतिच० (ब्राह्म p. 503) and अपरार्क p. 517. The seven in the मार्कण्डेय are ब्रह्माणी, माहेश्वरी, कौमारी, वाराही, नारसिंही, वैष्णवी, ऐन्द्री.

505. 'अभिनवलिखितमातृपदपूजाव्यग्रधात्रीजनं' (स्तुतिकारुहं) in para 64, पूर्वभाग of कादम्बरी; 'अभ्यर्णतया च कैलासस्य स्नानागतमातृमण्डलपदपङ्क्तिः कथमुदाङ्गितम्' para 130 कादम्बरी (पूर्वभाग); 'असङ्कुत्सन्नदेवमातृद्वयस्तृक्ष्णनस्त्रजर्जरितकपोलेन (जरद्भविष्यधार्मिकेण) para 216 कादम्बरी (पूर्वभाग).

506. 'स्वामिमहासेनमातृगणानुध्यातानां कदम्बानाम्' I. A. vol. VI. p. 25. Fleet's translation 'who meditate on the assemblage of the mothers of Śvāmī Kārtikeya' is not accurate.

temple to the Mātr̥s is said to have been erected by Mayūrākṣa, the minister of Viśvavarman in 480 of the Mālava Era i. e. 423-24 A. D. (Gupta Inscriptions p. 74).

Whence the cult of māt̥r̥s, which was not described in the Gr̥hyasūtras, was derived it is difficult to say. Sir John Marshall in his famous work on Mohenjo-Daro (vol. I. p. VII and pp. 49-52 and plates XII, XCIV and XCV) shows how figurines of mother goddesses are common at Mohenjo-Daro. That shows that the cult prevailed in the remotest antiquity and was probably taken up by the followers of the Vedic religion and affiliated to the worship of Durgā, the spouse of Śiva. In Rg. IX. 102. 4⁵⁰⁷ the seven mothers are said to regulate soma when it is being prepared (the seven mothers are probably the seven metres or the seven rivers).

Nāndīśrāddha :—This will be dealt with under śrāddhas later on.

Pūmsavana :—This rite is so called because in virtue of it a male is born.⁵⁰⁸ The word 'pūmsavana' occurs in the Atharva-veda VI. 11. 1 where⁵⁰⁹ it appears to be used literally (in the sense of 'giving birth to a male child') 'The Āsvattha tree is on top of the Śamī tree, there the birth of a male has been effected'. The Āśv. gr. I. 13. 2-7 describes the rite as follows: 'he should in the third month of pregnancy, under the constellation Tiṣya (i. e. Puṣya) give (thrice) to eat to the wife, after she has fasted, (on the preceding Punarvasu constellation) in the curds of a cow which has a calf of the same colour (with the cow) two beans and one grain of barley for each handful of curds. On his asking (the woman) 'what dost thou drink ? what dost thou drink ?', she should thrice reply 'pūmsavana', (generation of a male), 'pūmsavana'. In this way (he) should make her take three handfuls (of curds with two beans and barley).'⁵¹⁰

There is some difference of view as to details. The Āp. gr., Hīr. gr. and Bhāradvāja gr. place pūmsavana after simanton-

507. जज्ञानं सप्त मातरो वेधामशासत भ्रिये । ऋ. IX. 102. 4.

508. पुंसवनमिति कर्मनामधेयं येन कर्मणा निमित्तेन गर्भिणी पुमांसमेव सूते तत्पुंसवनम् । सुदर्शन on आप. गृ. 14. 9 ; तच्च पुमान् सूयतेनेन कर्मणेति व्युत्पत्त्या गर्भस्य पुंरूपता-पादकः कर्मविशेषः । शौनकापि । पुमान् प्रसूयते येन तत्पुंसवनमीरितम् ॥ इति । संस्कार-प्रकाश pp. 166-167.

509. शमीमन्वत्य आरूढस्तत्र पुंसवनं कृतम् । अथर्व VI. 11. 1.

510. Vide Appendix for text.

nayana and Āp. says it may be performed when pregnancy becomes apparent. Instead of two beans and a barley⁵¹¹ grain in curds, he requires the bringing of a shoot of the branch of a *nyagrodha* tree which (tree) points eastward or northward and which has two (fruits that look like) testicles and the pounding of the shoot and fruits by a girl who has not attained puberty between two upper stones of (two mills) with water. He then prescribes that the wife should lie down on her back to the west of the fire herself facing the east and that the husband should insert in her right nostril the pounded substance with his thumb with the formula (pūmsavanam-asi) found in Āp. M. P. (II. 11. 14). Śān. gr. (I. 20, S. B. E. vol. 29, p. 46) says that the rite may be performed on Tīṣya or Śrāvaṇa, while the Bhāradvāja gr. (I. 22) says that it may be performed on Tīṣya or Hasta or Anurādhā or Uttarā or Proṣṭhapadā; Pāraskara and Baijavāpa say it should be performed when the moon is in conjunction with a male nakṣatra.⁵¹² Pār. gr. I. 14 and Jātukarṇya (Sam. Pr. p. 167) and Baijavāpa (*ibid.*) say that the rite should be performed in the 2nd or 3rd month of pregnancy, Āsv., Hir., Śān., Gobhila, Khādīra prescribe the third month. Yāj. I. 11, Pār. gr. (I. 14), Viṣṇu Dh. S. 27. 2 and Bṛhaspati (quoted in the Sm. C.) say that pūmsavana should be performed before the foetus begins to move or throb in the womb. In the Kāṭhaka gr. 32. 2 the proper time is said to be when the greater number of months of pregnancy are past (i. e. after the 5th) and the Mānava gr. says that it should be performed in the 8th month of pregnancy. Devapāla (com. of Kāṭhaka gr.) says the usage

511. Nārāyaṇa says that in this rite one has to perform at first the sthālīpāka intended for Prajāpati up to the offering of the two ṛjya-bhāgas and then one should perform what is specially prescribed here. He further notes that the curds may be of a cow the calf of which is of a different colour, if one of the same colour could not be had. The curds are to be poured from the vessel of curds on to the woman's hand thrice, she is to lick the curds every time with two beans and a grain of barley; the beans and barley grain are suggestive. This is made clear by Āp. gr. 14. 10 न्यग्रोधस्य या प्राच्युदीची वा शाखा ततः सवृषणं शुद्धमाहृत्य; वैखानस III. 11 also has 'अग्नेरपरस्यामासीनाया वृषोसीति सर्षपमिश्रितान्यवानाण्डौ स्थ इति दद्यादुदले माषधान्यौ प्रतिनिधी स्याताम्.'

512. According to a verse quoted in Sm. C. the male nakṣatras are Hasta, Mūla, Śrāvaṇa, Punarvasu, Mṛgaśīras and Puṣya; the Saṁskāra-mayūkha adds that the Nārādiya mentions Rohiṇī, Pūrvābhādrapadā and Uttarābhādrapadā also as male nakṣatras and that Vasiṣṭha regards Svāti, Anurādhā and Āśvinī also as male nakṣatras. मातृवृत्त on हिरण्य. गृ. I. 1. 5 says 'अव्युक्तं पुनर्वसुं तिष्ठत्यो हस्तः शतभिषक् प्रोष्ठपदा इति पुंनामधेयानि नक्षत्राणि.'

of *śiṣṭas* is to perform it in the 8th month and *Brahmabala* (another com.) says that the usage is to perform it in the 7th or 8th month of pregnancy. Most of the *gr̥hyasūtras* refer to the pounding of the shoot⁵¹³ of the *Nyagrodha* tree (or some other plant) and inserting the pounded substance in the wife's right nostril. The mantras repeated when inserting the substance in her nostril are different according to most *sūtras*. *Śāṅkhāyana* (S. B. E. vol. 29, p. 46) prescribes the four verses Rg. I. 1. 3, III. 4. 9., V. 37. 2 and IX 3. 9. with *svāhā* at the end of each verse. *Pāraskara* (S. B. E. vol. 29, p. 292) prescribes Vāj. S. XIII. 4 (Rg. X. 121. 1) and XXXI. 17; *Khādīra gr̥.* (S. B. E. vol. 29. p. 394) mentions *Mantra-Brāhmaṇa* I. 4. 8, the *Kāṭhaka gr̥.* quotes *Kāṭhaka Samhitā*. The several *sūtras* of the Black *Yajurveda* show the greatest divergence among themselves.

It would be clear that the *pūṃsavana* rite has several elements, religious (*homa* and son's importance from ancient times), symbolical or suggestive (the drinking of curds with beans and grain of barley) and medical (inserting some substance in the woman's nostrils). For what purpose the placing of the bile of a tortoise on the woman's lap was prescribed by *Pāraskara* alone (I. 14) it is difficult to say.

Later works like the *Saṃskāraratnamālā* prescribe a *homa* for *pūṃsavana* also and remark that when in the absence of the husband, the husband's brother or other relative performs the rite, it should be performed in ordinary kitchen fire (p. 815). This latter rule applies to *Simantonnayana* also.

Anavalobhana or *Garbharaṅga* :—This rite was apparently part of *Pūṃsavana*. *Āśv. gr̥.*, as already said, separately mentions *pūṃsavana* and *anavalobhana* as referred to in the *Upaniṣad*. The *Baijavāpa gr̥.* (quoted in the *Saṃskāraprakāśa* p. 171) says 'He performs the *pūṃsavana* and *anavalobhana* in the fortnight of the waxing moon on an auspicious day when the moon is in conjunction with a *nakṣatra* (deemed to be) a male'. This shows that both were performed on the same day. Another *sūtra* of *Baijavāpa* quoted in the *Saṃskāramayūkha*⁵¹⁴ says that the two are to be performed in the 2nd or 3rd month

513. According to the *Kāṭhaka gr̥.* the pounding is to be done by a virgin or a *brahmachārīn* or by a chaste *brāhmaṇa* woman.

514. वैजवापयुक्ते । अथ पुंसवनानवलोभने करोति मासि द्वितीये वा तृतीये वा । इदं च पुंसवनदिन एव तदुत्तरं कार्यम् । ... इदमपि न अवलुप्यते गर्भोनेनेति श्रुत्वा गमाचिना-
शफलकं यद् नश्यत्तु कर्म तस्य नामधेयम् । भकारश्चाश्वसः । संस्कारमयूख

of pregnancy. This rite is so called because by virtue of its performance the foetus does not fall out or is not destroyed (i. e. it is really *anavalopana* from the root *lup* with *ava*). Āśv. gr. (I. 13. 5-7) describes it as follows: He then inserts in her right nostril in the shade of a round apartment the (sap) of an herb which is not faded;⁵¹⁵ according to some (teachers), with the Prajāvat and Jivaputra mantras. Having offered a sacrifice of cooked food to Prajāpati he should touch the region of her heart with the verse 'Oh thou whose hair is well parted, what is hidden in thy heart, in Prajāpati, that I understand, (mayst thou understand) me who know that; may not injury to the son be my lot'.

It will be seen that the inserting of *dūrvārasa* in the woman's nostril, touching her heart and prayers to the gods for the safety of the foetus are the principal features of this rite in Āśv.

According to Śaunaka-kārikā (Ms. in Bombay University Library, folio 13a) that rite is called *anavalobhana* whereby the foetus remains undisturbed or does not fall out.⁵¹⁶ According to the Smṛtyarthasāra it is to be performed in the fourth month. According to Laghu-Āśvalāyana IV. 1-2 *anavalobhana* and *śimantonnayana* were to be performed in the 4th, 6th or 8th month of pregnancy and verses 6-7 give the same details as in Āśv. gr.

The Śān. gr. (I. 21. 1-3, S. B. E. vol. 29, p. 47) speaks of a ceremony called *Garbharakṣaṇa* (protection of the foetus): "In the fourth month the *garbharakṣaṇa*; offering six oblations into fire from a mess of cooked food with the six verses of the hymn 'brahmaṇāgniḥ'⁵¹⁷ (Rg. X. 162) with *svāhā* uttered at the end of each verse, with the verses 'from thy eyes, thy nose' (Rg. X. 163. 1-6), besmearing her limbs with clarified butter at each verse."

515. Nārāyaṇa explains that the herb is *dūrvā* according to usage. The sap is put in the nostril silently or to the accompaniment of two mantras, which are respectively of the sage Prajāvat and Jivaputra. They are: आ ते गर्भो योनिमैतु पुमान् बाण इवेष्टुधिम् । आ वीरो जायतां पुत्रस्ते दश-
मास्यः ॥ अग्निरैतु प्रथमो देवतानां सोस्यै प्रजां सुञ्जतु सुख्यपाशात् । तद्वयं राजा वरुणोत्तुमन्यतां
यथेयं स्त्री पौत्रमयं न रोदात् ॥ इति. The first is practically the same as अथर्ववेद
III. 23. 2; the 2nd is आप. म. पा. I. 4. 7.

516. न क्षुभ्येन्न स्रवेयेन तत्कर्मानवलोभनम् । शौनकाकारिका.

517. The Anukramaṇī says that the hymn Rg. X. 162 is to be repeated when there is abortion and on X. 163 that it is meant for removal of disease (यस्मिन्नाशन).

This seems to be another version of anavalobhana.

According to Āśv. gr. *kārikās* of Kumārila (I. 6. 5) this rite is to be repeated on every conception. Most other writers would hold that like *pūṁsavana* it is to be performed only once.

Simantonayana :—This is treated in the following gr. sūtras : Āśv. I. 14. 1-9; Śāṅ. I. 22, Āp. 14. 1-8, Hir. II. 1, Baud. I. 10, Bhāradvāja I. 21, Gobhila II. 7. 1-12, Khādīra II. 2. 24-28, Pār. I. 15, Kāthaka 31. 1-5, Vaikhāṇasa III. 12.

This word literally means 'parting of the hair (of a woman) upwards.' Yāj. (I. 11), Veda-Vyāsa (I. 18) call this *samskāra* simply 'śimanta', while Gobhila (II. 7. 1), Mānava gr. (I. 12. 2), Kāthaka gr. (31. 1) call it *śimantakarana*. Āp. gr. and Bhāradvāja gr. (I. 21) describe it before *pūṁsavana*. The Āśv. gr. (I. 14. 1-9) describes it as follows : " In the fourth month of pregnancy the *Simantonayana* (should be performed). In the fortnight of the waxing moon, when the moon may be in conjunction with a *nakṣatra* that is (regarded as) male (or the name of which is of the masculine gender, according to Nārāyaṇa); then he establishes fire (i. e. performs the details of *homa* up to offering of *ājyabhāgas*) and having spread to the west of the fire a bull's hide with its neck to the east and the hair outside, he makes eight oblations (of *ājya*, clarified butter), while his wife sits on it (hide) and takes hold (of his hand), with the two (verses) ' may Dhātṛ give to his worshipper ' (*Atharvaveda* VII. 17. 2-3), with the two verses, ' I invoke Rākā ' (Rg. II. 32. 4-5), with the three (verses) called ' *nejameṣa* ' (a *khilasūkta* after Rg. X. 184 and Āp. M. P. I. 12. 7-9) and with the verse ' Oh *Prajāpati*, no one other than you ' (Rg. X. 121. 10). He then three times parts her hair upwards (beginning from the front and proceeding backwards) with a bunch of an even number of unripe fruits with a porcupine quill that has three white spots ⁵¹⁸ (or rings) and with three bunches of *kuśa* grass, with the words ' *bhūr, bhuvah, svar, om* ' or he does so four times. He gives orders to two lute players ' sing (praise of) king *soma*. ' (They sing this *gāthā*) ' may *soma*, our king, bless the human race.

518. The porcupine quill with three white spots is mentioned even in the Tai. Br. as an auspicious thing. ' He should shave his head with a porcupine quill with three white spots since in the case of the gods three are auspicious things, viz. the three metres, the three *savanas*, these three worlds (I. 5. 6.) ' त्रेण्या षडल्लया निवर्तयेत् । त्रीणि वै देवानां वृद्धानि त्रीणि छन्दसि त्रीणि सवनानि त्रय इमे लोकाः । Vide Appendix for the text of Āśv. gr. I. 14. 1-9.

Fixed is the wheel (dominion) of this (river); (here they take the name in the vocative) of the river near which they dwell. And let them do whatever aged brāhmaṇa women whose husbands and children are alive direct. A bull is the fee (for the sacrifice)". In the Āp. mantrapāṭha thirteen verses are devoted to this saṁskāra in all, some of which occur in the Rg., the Atharvaveda and Tai. S.

We have here first the religious part of homa and oblations with mantras. But this rite is mainly of a social and festival nature intended to keep the pregnant woman in good cheer. The Saṁskāraprakāśa (pp. 172-173) quotes some verses from an Āśvalāyana stating that this rite serves the purpose of driving certain female goblins that thirst for the destruction of the foetus; the parting of the hair by the husband with the quill, bunch of unripe fruits and *darbhas* and tying a garland round her neck, giving her boiled rice mixed with mudga and ghee and asking lute players to sing indicate its festive character. There is a great divergence among the gr̥hya sūtras about the several details of this saṁskāra and the order in which they take place. The Sm. C. after pointing out a few divergences remarks that one should follow the rules of one's own gr̥hya sūtra. A few important divergences are pointed out below. This saṁskāra was to be performed in the 3rd month according to Kāthaka gr., in 3rd, 6th or 8th according to the Mānava; in the 4th month according to Āśv., Āp., Hir. (II. 1), in 4th or 6th according to Gobhila (II. 7. 2) and in the 4th, 6th or 8th according to Khādira, in 6th or 8th according to Pāraskara, Yāj. (I. 11), Viṣṇu Dh. S. (27. 3), Śaṅkha; in the 7th according to Śān. gr. (I. 22. 1), in the 8th according to Vaik. and Veda-Vyāsa (I. 18). Śaṅkha as quoted in the Smṛticandrikā (I. p. 17) says that it should be performed on the foetus beginning to move and up to the time of delivery. Āśv., Śān. and Hir. require that the moon must be in conjunction with a male nakṣatra. Hir. gr. alone prescribes that the saṁskāra should take place in a round apartment. It is remarkable that Āśv. alone requires that the woman should be seated on a bull's hide, which shows that till his day such a hide was not treated (as is done in modern times) as a very unholy thing. Pāraskara makes her sit on a soft chair or seat, while Gobhila prescribes a seat of northward pointed *darbhas*. There is great divergence as to the number of oblations and the verses to be repeated even in sūtras of the same Veda, e. g. Āśvalāyana prescribes eight oblations and eight mantras, but

Śāṅkhāyana prescribes only six (by omitting the verses Rg. II. 32. 4-5). Gobhila, Khādīra, Bhāradvāja, Pāraskara and Śāṅkhāyana prescribe the preparation of boiled rice with ghee thereon or sesame and the first three of these say that the woman should be asked to look at the ghee on the mass of rice and be questioned 'what do you see' and she should be made to reply 'I see progeny' (Bhāradvāja has the reply 'sons and cattle'). Almost all grhya sūtras agree that in parting the hair the husband is to use a bunch of unripe fruit (Gobhila, Pār. and Śāṅ. specifying that it was to be Udumbara fruit), a porcupine quill with three white spots and three bunches of kuśa grass. Pāraskara and Gobhila add the use of a Viratara stick and a full spindle. Some like Āśv. prescribe that the parting must be done thrice, Gobhila seems to prescribe it six times, while Khādīra (II. 2. 25) expressly says that it is to be done only once. Śāṅ. says that the unripe fruits are to be tied to a string of three twisted threads and the string is to be suspended from her neck as a garland. Pār. also seems to suggest the same. Āp. also says that the husband should (by way of ornament) tie a string of barley grains with young shoots on the woman's head (14. 7) and Vaikhānasa says that the woman is to wear a garland and have fragrant unguents applied to her body. Many of the grhya sūtras direct that lute players should sing a verse or verses. Gobhila, Khādīra, Vaik. are silent on this point, but Gobhila prescribes that brāhmaṇa women should address auspicious words to her 'Be you the mother of a valiant son.' There is divergence as to whose praise is to be sung. Śāṅ and Pār. say that the ballad sung must be in praise of the (ruling) king or any one else who is very valiant. Āśv., Hir., Baud., Bhāradvāja and Pār. prescribe a gāthā in honour of king Soma (the plant). Āpastamba refers to two verses, one of which praises king Yaugandhari and the other king Soma and prescribes that the first is to be sung for all varṇas residing in the Sālva countries, while the second is to be recited by brāhmaṇas. Some of the sūtras like Āśv., Pār., Bhāradvāja allow that in the ballad to be sung by the lute players the river on which the woman and her husband dwell is to be invoked.⁵¹⁹

519. गायतमिति वीणागायिनौ संज्ञास्ति । उत्तरयोः पूर्वा साल्वानां ब्राह्मणानामितरा । आप. गृ. सू. 14. 4-5; the verses from the मन्त्रपाठ (II. 11. 12-13) are यौगन्धरिरेव नो राजेति साल्वीरवादिषुः । विवृत्तचक्रा आसीनास्तीरेण यमुने तव ॥ सोम एव नो राजेत्याहुर्ब्राह्मणीः यज्ञाः । विवृत्तचक्रा आसीनास्तीरेणासौ तव ॥ भारद्वाजश्रुत्य (I. 2) has

Āśv. and Śān. expressly state that a bull is the fee in this saṁskāra for the officiating priest. Āp., Pār. and Bhāradvāja say that brāhmanas are to be fed in this rite. Śān. says that the woman is to sing merrily and wear gold ornaments if she likes. The Āp. and Bhāradvāja gr. say that the husband is to observe silence that day till the stars begin to appear and then after going out of the house from the east or north, he should first touch a calf and then mutter the vyāhrtis (bhūh, bhuvaḥ, svaḥ) and give up his silence.⁵²⁰

The Mānavagṛhya (I. 12. 2) speaks of parting of hair in the marriage rite also. Laghu-Āśvalāyana (IV. verses 8-16) gives a faithful summary of the Āśv. gr.

(Continued from last page)

only the 2nd verse but reads the last pāda as-स्तीरेण यमुने तव; while Hir. reads मङ्गे for यमुने in the verse as read by Bhārdvāja. Pār. reads 'सोम एव नो राजेमा मातृषीः प्रजाः । अविमुक्तचक्र आसीरंस्तीरे तुभ्यमसाविति'. Here अविमुक्तचक्रे qualifies तीरे (loc.) or it may be the vocative addressed to the river whose name is taken. It may be inferred with some force that Āp. mantrapāṭha and Hir. gr. were composed in the Sālva country on the banks of the Jumna and the Bhāradvāja gr. on the Ganges. Haradatta explaining Āp. gr. says that the country of Sālva is on the Jumna and that Vaidyas are in abundance there. The country of Sālva was included in the Kaccādigana (Pāṇini V. 2. 133, and Mahābhāṣya, vol. II. p. 300). Pāṇini mentions Sālva in IV. 1. 173, IV. 2. 135 and teaches the formation of Yaugandhara in IV. 2. 130 and of Yaugandhari in IV. 1. 173. In the Vanaparva 14. 1-5 it is said that the king of Sālva whose capital was at Saubha attacked Dvārakā. Śālyaparva (20. 1) calls the Sālva king lord of mleccha tribes and speaks of him as fighting for Duryodhana and as killed by Śātyaki. A Kārikā quoted by the Kāśikā makes Yaugandhara a division of Sālva 'उडुम्बरास्तिलखला मद्रकारा युगन्धराः । सुलिङ्गाः शरदण्डाश्च साल्वावचयसंज्ञिताः ॥'.

520. The words of the आप. गृ. 14. 7-8 are यवान् विरुद्धानावधय वाचं यच्छ-त्यनक्षत्रेभ्यः । उदितेषु नक्षत्रेषु प्राचीमुदीचीं वा दिशमुपनिष्क्रम्य वत्समन्वारम्य व्याहृतीश्च जपित्वा वाचं विमुजेत् । The S. B. E. vol. XXX p. 280 translates 'he ties barley grains with young shoots to the head of the wife; then she keeps silence until the stars appear'. But this is wrong. Throughout this section the performer (kartā) is the husband; even in the 7th sūtra grammar requires that if the kartā of tying the garland ('ābadhya') is the husband then the kartā of 'visṛjet' also must be the husband. Sudarśana notes (in his com.) that some read the sūtras as 'वाचं यच्छत आ नक्षत्रेभ्यः... विमुजतः' (in the dual); then both husband and wife have to observe silence. He also notes that according to some the actions from tying the yava onwards spoken of by Āp. are done by the wife herself and not by the husband.

Āpastamba, Baud., Bhāradvāja and Pār. expressly say that this saṁskāra is to be performed only once at the first conception. For the difference of view among nibandhakāras vide above (pp. 205-206) on garbhādhāna.

Viṣṇu was of opinion that śimantonnayana is a saṁskāra of the woman, but that according to some it is a saṁskāra of the foetus and so was to be repeated at each conception.⁵²¹ On account of the great divergence of details one may conjecture that this saṁskāra was not very ancient in the times of the Gṛhyasūtras.

It appears however that gradually this picturesque rite receded in the back ground, so much so that Manu does not even mention it by name, though Yāj. names it. In modern times in Western India some people perform a rite in the 8th month of pregnancy (called in Marathi *Āṭhaṅguleṁ*) which retains some vestiges of the ancient rite (such as the garland of udumbara fruit).

Viṣṇubali :—According to Vasīṣṭha quoted in the Saṁskāra-prakāśa (p. 178) this ceremony was to be performed in the 8th month of pregnancy, on the 2nd, 7th or 12th *tithi* of the bright fortnight and when the moon was in the Śravaṇa, Rohiṇi or Puṣya constellation. The same work quotes verses of Āśvalāyana describing the ceremony and stating its purpose viz. to remove harm to the foetus and for easy delivery of the woman and that it was to be performed during every conception. On the preceding day Nāndīśrāddha was to be performed and then homa to fire was to be performed up to the offering of ājyabhāgas. To the south of the fire another sthaṇḍila of the shape of a lotus or svastika was to be drawn on which 64 oblations of boiled rice with ghee thereon were to be offered to Viṣṇu (some offer them on the fire itself) with the verses of Rg. I. 22. 16-21, Rg. I. 154. 1-6, Rg. VI. 69. 1-8, Rg. VII. 104. 11, Rg. X. 90. 1-16, Rg. X. 184. 1-3. Then to the north-east of the fire, a square plot should be smeared with cowdung and be divided into 64 squares with white dust and 64 offerings of boiled rice should be offered with the same mantras and in their midst one ball of rice should be offered to Viṣṇu with the mantra loudly uttered ' namo

521. तथा च विष्णुः । शिमन्तोन्नयनं कर्म तत् स्त्रीसंस्कार इत्यते । केचिदुभयसंस्कारो गर्भे गर्भे प्रयुज्यते । स्मृतिचः (I. p. 17). This verse is read by लघुविष्णु (Anan. ed. I. 10) as शीम ... कर्म न स्त्री ... इत्यते । गर्भस्यैव तु संस्कारो गर्भे गर्भे प्रयोजयेत्.

Nārāyaṇāya ' and the husband and wife should partake separately of two balls of the same rice. Then the offering to Agni *Svi-ṣṭakṛt* should be made, *dakṣiṇā* should be distributed and *brāhmaṇas* should be fed. The *Vaik.* (III. 13) describes *Viṣṇubali* differently. The gods with Agni as the first are invoked unto the northern *prapīdhi* vessel and then at the end *Puruṣa* is invoked four times with 'om bhūḥ', 'om bhuvaḥ', 'om suvaḥ', 'om bhūr-bhuvaḥ-suvaḥ', then to the east of the fire he invokes *Viṣṇu* on seats of *darbha* grass with the names, *Keśava*, *Nārāyaṇa*, *Mādhava*, *Govinda*, *Viṣṇu*, *Madhusūdana*, *Trivikrama*, *Vāmana*, *Śrīdhara*, *Hṛṣikeśa*, *Padmanābha*, *Dāmodara*; then he bathes *Viṣṇu*, with mantras 'Āpaḥ' (*Tai. S.* IV. 1. 5. 11 = *Rg.* X. 9. 1-3), '*Hiraṇyavarṇāḥ*' (*Tai. S.* V. 6. 1) and the chapter beginning '*pavamānaḥ*' (*Tai. Br.* I. 4. 8); he does worship (with sandal paste, flowers &c.) by each of *Viṣṇu*'s twelve names, then he offers 12 oblations of clarified butter with the mantras 'ato devā' (*Rg.* I. 22. 16-21), '*Viṣṇor-nu kam*' (*Rg.* I. 154. 1-7 = *Tai. S.* I. 2. 13), '*tad-asya priyam*' (*Tai. Br.* II. 4. 6 = *Rg.* I. 154. 5), '*pratadviṣṇuḥ*' (*Tai. Br.* II. 4. 3 = *Rg.* I. 154. 2), '*paro mātrayā*' (*Tai. Br.* II. 8. 3), '*vicakrame trir-devaḥ*' (*Tai. Br.* II. 8. 3). Then he announces as offering a mess of rice cooked in milk on which *ājya* has been poured to the god and sacrifices it to him with the twelve names repeating the twelve mantras (*Rg.* I. 22. 16-21, and *Rg.* I. 154. 1-6). Having praised the god with mantras from the four *vedas* he should prostrate himself before the god after taking twelve names with the word '*namaḥ*' at the end of each (i. e. by saying '*Keśavāya namaḥ*' &c.). What remains of the rice cooked in milk is eaten by the wife.

Soṣyantīkarma :—*Vide* Āp. gr. 14. 13-15; *Hir.* gr. II. 2. 8-II. 3. 1, *Bhāradvāja* gr. I. 2², *Gobhila* gr. II. 7. 13-14, *Khādira* gr. II. 2. 29-30, *Pār.* gr. I. 16, *Kāṭhaka* gr. 33. 1-3. This seems to be a very ancient rite. It means 'a rite for a woman who is about to be delivered of a child'. *Rg.* V. 78. 7-9 give the earliest indications of this rite. 'Just as the wind moves a lake on all sides, so may the foetus move and come out, being (now) in the tenth month. Just as the wind, the forest and the sea are in movement, so mayst thou (foetus) that art (now) in the tenth month, come out together with the after-birth, may the male child having been sleeping ten months inside his mother, come out a living being, unharmed, from his mother, herself being alive.' *Br. Up.* VI. 4. 23 also refers to this rite "He sprinkles with water the woman who is about to be delivered (with the mantras) 'just as the wind may it come out with the

after-birth' (same as Rg. V. 78. 7 except the last pāda). This is a pen⁵²² of Indra with a bolt and with a chamber for rest : oh Indra, leave it and come out with the foetus and after-birth." Āp. gr. describes the ceremony as follows : ' Now is described the rite to secure a rapid delivery. With a cup that has not been dipped in water before he draws water in the direction of the current (of a river or spring); he places Tūryanti plant at his wife's feet; he should then touch on the head (with both hands) the woman who is in child-birth with the verse (Āp. mantra-pāṭha II. 11. 15),⁵²³ should sprinkle her with the waters (brought as above) with the next three verses (Āp. mantra-pāṭha II. 11. 16-18). If the after-birth does not come out, he should sprinkle her with the water (brought) as directed above with the next two verses ' (i. e. Āp. mantra-pāṭha II. 11 19-20).⁵²⁴ Hir. is very brief and is similar to Āp., but omits all verses except one (which is part of Āp. M. P. II. 11. 16). Bhāradvāja is similar to Āp., but gives verses that are slightly different from those of the Āp. M. P. Gobhila and Khādīra are very brief and say that a homa with two oblations of clarified butter is to be performed with the verses of the Mantra-brāhmaṇa I 5. 6-7. Pāraskara also speaks of the sprinkling of the woman with two verses of Vāj. S. VIII. 28-29 (the first being almost like Rg. V. 78. 7) and prescribes the recital of Atharvaveda I. 11. 4 for the falling of the after-birth. Ādityadarśana on Kāṭhaka gr. (33. 1) remarks that this rite is not really a saṃskāra and Devapāla says that this is a rite which has a seen result (while saṃskāras are deemed to have an unseen result).

Jātakarma :—This appears to have been a rite of hoary antiquity. In the Tai. S.⁵²⁵ II. 2. 5. 3-4 we read ' one should offer a cake cooked on twelve potsherd to Vaiśvānara, when a

522. This refers to the womb of the woman.

523. This is अभिष्टा दशभिरभिष्टुशामि दशमास्याय सूतवे । आप. न. पा. II. 11. 15.

524. Āp. M. P. II. 11. 20 is the same as Atharva. I. 11. 4.

525. वैश्वानरं द्वादशकपालं निर्वपेत्पुत्रे जाते । यस्मिञ्जात एतामिष्टिं निर्वपति पूत एव तेजस्यक्षाद् इन्द्रियावी पशुमान् भवति । तै. सं. II. 2. 5. 3-4. जातकर्म is treated of in the following : आप. गृ. 15. 1. 7 (S. B. E 30 pp. 281-82), आश्व. गृ. (I. 15. 1-4, S. B. E. 29 p. 182), काठकगृह्य 34-35, स्वादिर II. 2. 32-34 (S. B. E 29 p. 395), गोभिल II. 7. 17-23 (S. B. E vol. 30 pp 55-56), पारस्कर I. 16 (S. B. E. 29 pp 293-297), भारद्वाज I. 23-26, वैश्वानर III. 14-15, शांखायन I. 24. 1-5 (S. B. E. vol. 29 pp 49-50), द्विरण्यकेज्ञि (II. 3. 2-II. 4-5, S. B. E vol. 30 pp 210-214.)

son is born (to a man) That son, for whom when born they perform this 'iṣṭi', does become pure, glorious, substantial in (abundant) food, full of vigour and possessed of cattle'. This shows that Vaiśvānareṣṭi was performed on the birth of a son. Jaimini (IV. 3. 38) holds a discussion on this passage and establishes the conclusion that this iṣṭi is for the benefit of the son and not of the father and the bhāṣya of Śabara gives the further propositions that this iṣṭi is to be performed after the jātakarma rites are finished (and not immediately at birth) and that it is to be performed on a full moon day or a new moon day following ten days after birth. The Śat. Br. (S. B. E. vol. 44 p. 129) prescribes a certain rite before the navel string is cut "regarding a new born son let him say to five brāhmaṇas before the navel string has been cut 'breathe over him in this way.' But if he should be unable to obtain them, he may even himself breathe over him while walking round him". The Br. Up. I. 5. 2 contains the following interesting passage⁵²⁶ "when a boy is born they first make him lick clarified butter, and they make him take the breast (of the mother) after that." At the end of the Br. Up. (VI. 4. 24-28) there is an elaborate description of the jātakarma. "When (a son) is born, having kindled the fire, having placed the son on one's lap, having poured curds mixed with ghee in a bell-metal vessel he offers oblations of the curds mixed with ghee with the mantras 'may I maintain a thousand, prospering in my house; may there be no break with regard to progeny and cattle; svāhā! I offer to these in my mind my prāṇas, svāhā! Whatever I have done in excess in my work or whatever I may have left deficient in this (rite), may the wise (Agni) (called) Svīṣṭakṛt make that well sacrificed and well offered for us, svāhā!'. Then after bringing down his mouth up to the right ear of the son he should recite thrice the word 'speech'⁵²⁷, then having poured together curds, honey and clarified butter, he makes the (son) eat it by means of (a spoon of) gold not covered with anything else with the mantras 'I place in thee bhūh, I place in thee bhuvaḥ, I place in thee svaḥ, I place in

526. तस्मात्कुमारं जातं घृतं वै वाग्ने प्रतिलेहयन्ति स्तनं वा अनुधापयन्ति । बृह. उ. प. I. 5. 2.

527. The idea of muttering 'vāk' thrice is that the father wishes that speech as manifested in the three Vedas may come to the boy in due course. Bhūh, bhuvaḥ and svaḥ represent the three Vedas or earth, air and heaven.

thee bhūr-bhuvah svaḥ, I place in thee all'. Then he gives him (the boy that is born) a name with the words 'thou art the Veda'. That becomes his secret name. Then he hands the boy over to his mother and gives him the breast of the mother with the mantra (Rg. I. 164. 49) 'Oh, Sarasvatī! make that breast ready for being sucked, which lies on thy body, which engenders happiness, by which thou nourishest all blessings, which bestows gems, that wins wealth and is a generous donor'. Then he solemnly addresses the mother of the child with the following *mantras* 'Oh maitrāvaruṇī⁵²⁸! Oh strong one! thou art Ilā, she (the mother) has given birth to a valiant (boy); mayst thou be endowed with valiant sons, since thou hast made us possessed of a valiant son. They say to him (the newly born son)' thou indeed excellest thy father, excellest thy grandfather; he may attain the highest station by his prosperity, glory and spiritual eminence, who is born as a son of such a brāhmaṇa that knows this".

It will be clear from the above passages of the Br. Up. that the jātakarma rite contained the following parts: (1) homa of curds with gṛṛta to the accompaniment of *mantras*; (2) repeating in the child's right ear the word 'speech' thrice; (3) making the child lick curds, honey and gṛṛta by means of a golden ladle (or ring); (4) addressing the child with a name which was to be his secret name (nāmakaraṇa); (5) putting the child to the breast; (6) addressing the mother with *mantras*. The Śatapatha adds another detail viz. asking five brāhmaṇas if available to breathe on the child (from four quarters, east, south, west, north and one immediately above him) or the father himself may do so.

There is great divergence in the gr̥hyasūtras on the different details that go to make up the jātakarma. Some give almost all the above seven details, while others omit some of them. The order of these components differs in the gr̥hyasūtras and according to the Veda to which each sūtra is attached the mantras differ. It would be impossible to give in a brief compass the details from all gr̥hyasūtras. Some description, however, of the details from important gr̥hyasūtras is given below:

528. Maitrāvaruṇa is Vasiṣṭha and so Maitrāvaruṇī may be Arundhatī. इक्ष्वा means 'earth' or 'food'. One rather expects अजीजनः for अजीजनत्.

The ceremony has to be performed by the very necessities of the case immediately after birth. But different sūtras express it in different ways, e. g. Āśv. I. 15. 2 says the rite should be done before any other person (than the mother and nurse) touches the child. Pār. gr. (I. 16) says it is performed before the navel string is cut off. Gobhila (II. 7. 17) and Khādira II. 2. 32 say that it is to be performed before the navel string is cut off and the breast is given to the child.

In the Āśv. gr. (I. 15. 1-4) the ceremony is described as follows: "When a son has been born, he (the father) should before other persons touch him, give to the child to eat honey and clarified butter in which gold has been rubbed by means of a golden (spoon) with the verse 'I give unto thee the Veda (wisdom or knowledge) of honey and ghr̥ta, (Veda) which is produced by the god Savitr̥ (who urges on) the bountiful; may you have long life and may you live in this world for a hundred autumns being protected by the gods'. Bringing near the child's two ears (his mouth) the father mutters *medhājanana*⁵²⁹ 'may god Savitr̥ bestow on thee intelligence; may the goddess Sarasvatī bestow on thee intelligence and may the two gods Āśvins wearing wreaths of lotus give to thee intelligence'.⁵³⁰ He touches the (son's) two shoulders (with the mantra) 'be a stone, be an axe, be indestructible gold; thou art indeed Veda, called son; so live a hundred autumns' and (with the mantra) 'Oh Indra, bestow the best wealth' (Rg. II. 21. 6) and 'Oh Maghavan (bountiful Indra)!⁵³¹ Oh (Indra) partaker of ṛjṣa! bestow on us' (Rg. III. 36. 10). And let them give him a name". The following sūtras (I. 15. 5-10) lay down rules about the name, which will be considered under Nāmakaraṇa.

529. The verse is so called because it was deemed to produce intelligence.

530. Nārāyaṇa (on Āśv. gr. I. 15. 2) notes that some say that the mantra is muttered only once, when the mouth is brought near each ear one after another, others say that the mantra is recited twice.

531. ऋजीव is Soma from which the essence is taken away (i. e. dregs of Soma). The com. Nārāyaṇa says that as to these mantras (1) some hold that the three mantras should be repeated continuously, while the shoulders are touched one after the other; (2) others hold that the mantra अद्म भव should be uttered when touching the right shoulder, while the two 'इन्द्रं श्रेष्ठानि' and 'अस्मे प्रयन्वि' should be uttered while touching the left; (3) the three mantras should be repeated together and the shoulders touched simultaneously. Nārāyaṇa prefers this last because the bhṛṣyakāra who went before did so.

It will be noticed that out of the several components of the rite described in the Br. Up. and the Śat. Br., Āśv. omits express mention of homa, of putting the child to the breast (*stanadāna*), the address to the mother (*mātrabhimantrana*), and the breathing over the child by five brāhmaṇas or the father. The Śān. gr. (I. 24. 1-12) also omits homa, the *stanadāna* and *mātrabhimantrana*, but refers to the father breathing over the new born child thrice. Instead of ghr̥ta and honey served with a golden spoon, Śān. prescribes mixing of curds, honey, ghr̥ta and water or grinding together of rice and barley. It adds the tying of gold to a hempen string and fixing it on the right hand of the child till the mother gets up from child-bed.

It will have been noticed that Āśv. and Śān. both prescribe giving a secret name to the child on the day of birth and do not prescribe a separate Nāmakaraṇa ceremony. Śān. gr. (I. 24. 6) adds that a vyāvahārika name may be given on the 10th day from birth. The Gobhila gr. (II. 7. 13-15) and Khādīra gr. II. 2. 28-31 say that a secret name for the child that is to be born is to be uttered in the Soṣyanti-karma. So Āśv. probably carries on that tradition.

We shall now take the several components of the rite and show how they are dealt with by the several gr̥hyasūtras.

Homa:—This is prescribed by the Br. Up., the Mānava, the Kāṭhaka gr. at the time of birth. The Āśv. gr. pariśiṣṭa (I. 26) says that homa should be performed to Agni and other gods as stated above; then the child should be made to eat honey and ghr̥ta and then the offering be made to Agni. It is prescribed before birth (in the Soṣyantikarma) by Gobhila and Khādīra. It is prescribed after the whole rite by Baud. gr. II. 1. 13. It is omitted by Āśv. and Śān. The Pār. gr. (I. 16), Hir. gr., Bhāradvāja gr. (I. 26) say that the Aupāsana (i. e. gr̥hya) fire is taken away and a sūtikāgni set up (which is also called Uttapanīya)⁵³² near the door of the lying-in chamber. The Vaik. (III. 15) calls it jātakāgni (and also Uttapanīya). These say that in this fire white mustard seed with small grains of rice are offered at the time of birth and at the morning and evening twilights for ten days after birth with certain mantras. Āp. prescribes that

532. The Sūtikāgni is prepared by placing the broken piece of a jar on the kitchen fireplace and heating it with the dried dung of a bull. 'बुल्ल्यां कपालमारोप्य वृषभशकुत्पिण्डैर्जतिकाग्निं साधयेत्तमेनमुत्तपनीयमित्युदाहरन्ति' वैश्वानस III. 15.

mustard seeds and rice chaff are to be offered in the fire whenever any body enters the lying-in chamber for ten days.

(2) *Medhājanana* :—Two meanings are given to this. This word does not occur in the Br. Up. But it speaks of muttering in the right ear of the boy the word 'vāk' thrice and making the boy lick from a golden spoon or ring curds, honey and ghr̥ta. The first of these viz. muttering in the right ear of the boy some words or a mantra is called medhājanana in Āśv. and Śāṇ. (I. 24. 9 which prescribes 'vāk'); while most of the other sūtras viz. Vaik., Hir., Gobhila say that medhājanana is the action of making the child eat honey, ghee, curds or pounded barley and rice, to the accompaniment of mantras (like 'bhūstvayi dadhāmi' in Pār. or 'Bhūr ṛcaḥ' as in Vaikhānasa, or 'medhām te devaḥ' as in Āp.). The Baud. gr. (II. 1. 7) prescribes the giving of curds, honey and ghr̥ta ten times with each of the ten mantras (Tai. Br. II. 5. 1) of the anuvāka beginning with 'prāṇo rakṣati viśvam-ejat.' The Vaik. expressly says that the Vacā⁵³³ plant, Pathyā plant, gold, honey and clarified butter become medhājanana. Manu II. 29 seizes upon the making the child eat gold (dust), honey and clarified butter to the accompaniment of mantras as the central part of the rite. Later works like the Samskāramayūkha regard this eating of honey and ghr̥ta as the principal part of jātakarma.⁵³⁴

(3) *Ayusya* :—Some of the sūtras speak of a rite called āyusya in the jātakarma. This consists in muttering over the navel (as in Pār.) or in the right ear of the boy some mantra or mantras invoking the bestowal of long life on the boy. Āśv. (vide p. 231) has such an invocation in conjunction with the eating of honey and ghr̥ta. Bhāradvāja also does the same. Mānava gr. prescribes the anuvāka 'Agne āyur-asi' (Kāthaka Sam. XI. 7) for 21 oblations (this anuvāka is full of the word 'āyusmat').

(4) *Aṁsābhimarśana* (touching the child on the shoulder or shoulders). Vide Āśv. above. Āp. begins his treatment with the direction that the father touches the boy with the Vātsapra anuvāka. Pār., Bhāradvāja speak of touching the boy twice, once with Vātsapra anuvāka (Vāj. S. XII. 18-29 or Tai. S. IV.

533. वच्चा पथ्या हिरण्यं मधु संप्रिरिति मेधाजननानि भवन्ति । वैखानसस्मार्त III. 15. Amara gives उग्रगन्धा and हरीतकी as synonyms of वच्चा and पथ्या respectively.

534. जातकर्मणि प्रधानमाहाश्वलायनः । कुंभारं जातं पुरान्यैरालम्भात्सर्पिर्मधुनी हिरण्यनिकाशं हिरण्येन प्राशयेत् । संस्कारमयूख

2. 2), and again with 'be a stone, be an axe' (in Pār. and with the mantra 'may he grow' in Bhār.). Some sūtras like Śān. omit this.

(5) *Mātrabhimantraṇa* :—(addressing the mother). The mother is addressed by the father with the verse 'Thou art *Īā &c*' (vide Br. Up. above), which occurs in Pār. Many sūtras omit this. Hir. has a different verse.

(6) *Pañca-brāhmaṇasthāpana* :—We saw above that the Śatapatha prescribes the breathing over the child by five brāhmaṇas or the father himself. Pār. prescribes the same and gives an option (the five brāhmaṇas are to repeat in order from the east prāṇa, vyāna, apāna, udāna and samāna). Śān. asks the father himself to breathe thrice over the boy with a verse referring to the three Vedas. Several sūtras omit this.

(7) *Stana-pratidhāna* or *stanapradāna* :—making the child take the breast. The Br. Up. and many of the sūtras prescribe this, together with the recitation of a mantra or mantras e. g. Pār. prescribes Vāj. S. 17. 87 and 38. 5 for the two breasts, Āp. and Bhār. prescribe Āp. mantrapāṭha II. 13. 2 only for the right breast; Hir. and Vaik. prescribe the same verse for both.

(8) *Deśābhimantraṇa*⁵³⁵ (or-marśana):—touching the ground where the son is born and addressing the earth (with one or two mantras). Pār., Bhār., Āp., Hir. do this.

(9) *Nāmakaraṇa* :—(giving a name to the child). The Br. Up., Āśv., Śān., Gobhila, Khādīra and several others speak of giving a name to the boy on the day of birth. Āśv. (I. 15. 4 and 10) prescribes the giving of two names on that date, one for common use (for which he gives elaborate rules) and the other a secret one which his parents only know till the boy's upanayana. Śān. reverses this and says the name for which similar elaborate rules are laid down by him is the secret name and a name for common use is to be given on the 10th day. Āp. gr. (15. 2-3 and 8) says on the day of birth a name derived from the nakṣatra (lunar mansion) on which the boy is born is given, which is the secret name and then on the 10th another name is to be given. According to Gobhila and Khādīra a name is to be given in the Soṣyanti-karma which is to be kept secret.

535. भारद्वाज (I. 25) has यत्र ज्ञेते तद्भिषुजति । वेद ते भूमि द्वयं दिवि चन्द्रमसि अितम् । वेदासृतस्य गोसारं माहं पौत्रमयं रुदम् ॥ इति । पारस्कर reads स यस्मिन्देशे जातो भवति तमभिमन्त्रयते । वेद.....अितम् । वेदाहं तन्मा तदिद्यात्पश्येम शरदुः शतं जीवेम शरदुः शतं शुश्रूषाम शरदुः शतमिति । ।

(10) *Keeping off evil spirits*:—Though Āśv. and Śān. are entirely silent on this point several sūtras devote large space to this topic and are full of *mantras* which are more or less magic. Āp. prescribes the offering of mustard seed and rice chaff in fire three times with each of eight *mantras* (Āp. *mantra-pāṭha* II. 13. 7-14). Bhār. gr. (I. 23) also prescribes similar offerings with several verses. Hir. gr. requires the throwing of mustard seeds eleven times in the *sūtikāgni* with eleven *mantras* some of which are almost the same as in Bhāradvāja. Pār. gr. recites two of such *mantras*.⁵³⁶

It would not be out of place to mention a few other subsidiary matters. Baud., Āp., Hir. and Vaik. expressly say that the boy is to have a bath. The Hir. and Vaik.⁵³⁷ say that the axe is to be placed on a stone and gold is to be placed on the axe, then these are to be turned upside down (so that gold lies at the bottom and the stone is on top) and then the boy is to be held head eastwards above the stone by a female in her two hands, while the father repeats the two *mantras* 'be a stone &c.' and the *mantra* 'thou art produced from (my) limb by limb &c.' This shows how what was once only symbolical (viz. uttering the *mantras* 'be a stone' &c. indicating the desire that the boy should be strong, sharp and worthy like a stone, axe and gold) became transformed into a rite requiring physical presence of these things. Pār., Āp., Hir., Bhār. and Vaik. prescribe that a pot full of water should be placed towards the head (of the woman and her child) with a *mantra* 'Oh waters!

536. द्वारदेशे सूतिकाग्निमुपसमाधायोत्थानात्संधिवेलयोः फलीकरणमिवाह सर्ष-
पानग्नावपति । शण्डामर्का उपवीरः शौण्डिकेय उदुखलः । मलिमुचो द्रोणासश्चववो
नश्यतादितः स्वाहा ॥ आलिखन्ननिमेषः किंवदन्त उपश्रुतिर्हर्षक्षः कुम्भीशङ्गः पात्रपाणिर्दु-
मणिर्हन्त्राशुखः सर्षपाङ्गणाभ्यववो नश्यतादितः स्वाहेति । पारस्कर I. 16. These two
occur in Hir. and the first in भारद्वाज also.

537. कुमारैर्जाते द्वारवामेऽग्रमनि परशुं तस्मिन्धिरण्यं स्थापयित्वा 'अस्मा भव' इत्यधर-
युत्तरं करोति तस्योपरि 'अङ्गादङ्गात्' इति कुमारमेकया स्त्रिया धारयेत् । वैखानस III. 14.
The verse is अङ्गादङ्गात्संभवति हृदयादधिजायते । आत्मा वै पुत्रनामासि स जीव
शरदः शतम् ॥ Āp. M. P. II. 11. 33. Āp. gr. (15. 12) prescribes that when a
father returns from a journey he should take in his hands his son's head,
should smell (or kiss) the top of it thrice and then mutter this verse.
Nir. III. 4. quotes this verse as a *rik* in support of the view that sons and
daughters equally partake of the inheritance. The formula अस्मा भव
occurs in Āśv. gr. and in others also. Vaik. says that the jar is to be to
the south of the woman's head; Āp. employs the word 'śīrastah' which
Sudarsana explains as 'near the head of the child'. The मन्त्र in पारस्कर
is 'आपः सुतेषु जाग्रथ यथा देवेषु जाग्रथ । एवमस्यां सूतिकायां सपुत्रिकायां जाग्रथ ॥'
अप. म. पा. II. 13. 6 and हिरण्य. गृ. have a similar verse.

watch while (people are asleep).' None of the sūtras (except Vaikhāṇasa) refers to any astrological details. Vaik. (III. 14) says that when the child's nose appears, the position of the planets should be observed and his future welfare or otherwise should be examined, since the boy is to be so brought up as to enhance his good qualities. Both Āp. and Baud. say that the remnants of honey, curds and gṛṛta should be mixed with water and poured out in a cowstable (and not thrown about in an impure place). This ceremony is comparatively brief in Āp., Śāh. and a few others, but in Hir., Pār. and Bhāradvāja it is most elaborate and would require an unduly long time considering the state of the newly born child and the woman in child-bed. There is no wonder, therefore, that this ceremony gradually went out of vogue. In modern times a few well-to-do families in Western India sometimes perform what is called 'putrāvaṇa' (in Marathi) and make the boy lick honey and gṛṛta by means of a golden piece or ring. The dangers to the child of an elaborate ritual must have been apparent to all people even in ancient times.⁵³⁸

The Sm. C. (I. p. 19)⁵³⁹ cites Hārīta, Śāṅkha, Jaimini to the effect that till the navel cord is cut there is no impurity, that the saṁskāra may be performed till then and that gifts of jaggery, sesame, gold, clothes, cows and corn may be made and accepted. The same work quotes Sāṁvarta and other smṛtis to the effect that the father must bathe before he can perform the jātakarṁa rite. This would involve some further loss of time and it is remarkable that the gṛhya sūtras observe silence about this, though Manu V. 77 prescribes a bath on hearing of the birth of a son. The Sm. C. quotes Pracetas, Vyāsa and others to the effect that a nāndīśrāddha (which will be explained under śrāddha) should be performed in jātakarṁa (brāhmaṇas are not to eat cooked food in this śrāddha, but to receive corn or only money payment). Later works like the Dharmasindhu say that in jātakarṁa as in other rights, svastivācana, puṇyāhāvācana and mātṛkāpūjana are necessary.

538. The author knows of an instance where an old man jubilant over the birth of a son from his third wife entered upon the performance of the jātakarṁa according to his gṛhyasūtra and by the time the ceremony was over, the helpless child that had already little vitality was dead owing to exposure and cold.

539. हारीतोपि । ' प्राङ्नाभिच्छेदात् संस्कारं पुण्यार्थमुत्सृज्य छिन्नायामासौ च । ' अङ्गः कुमारपसवे नाभ्यामच्छिन्नायां युद्धतिलहिरण्यवस्त्रगोधान्यप्रतिग्रहेष्वपि न दोषस्तद्वदित्येके शुर्वर्थं क्रियते । ' स्मृतिच० I. pp. 19 and 20.

Medieval writers of digests give extensive descriptions of *śānti* rites⁵⁴⁰ performed to counteract the inauspicious effects of birth on the 14th *tithi* of the dark half of a month or on the *amāvāsyā* or on *Mūla*, *Āśleṣā* and *Jyesthā* *nakṣatras* and certain astrological conjunctions like *Vyātīpātā*, *Vaidhṛti*, *Samkrānti* (sun's passage from one sign of the zodiac into another). These matters are passed over here for want of space, as of little importance in modern times and as new departures introduced in the ancient *sūtra* rites by later works. A few general remarks will be made on these matters in the section on *Śānti* and *Muhūrta*.

In modern times on the 5th and 6th days after birth certain ceremonies are performed for which there is no warrant in the *sūtras*. These probably arose in the times of the *Purāṇas*, since the only verses quoted on this point in the *Nirṇayasindhu*, the *Samskāramayūkha* and other works are the *Mārkaṇḍeyapurāṇa*, *Vyāsa* and *Nārada*. On these days the father or other male relative bathes in the first part of the night, then invokes *Gaṇeśa*, and certain minor deities called *Janmadā* on handfuls of rice and also *Ṣaṣṭhīdevī* and *Bhagavatī* (i. e. *Durgā*) and worships them with sixteen *upacāras*. Then *tāmbūla* and *daśiṇā* are offered to one or more *brāhmaṇas* and the members of the family keep awake that night with songs (in order to ward off evil spirits). One text from the *Mārkaṇḍeyapurāṇa* says 'men fully armed should keep watch the whole night'. It must be noted here that fear springing from astrological considerations got better of even natural love and affection to such an extent that some writers advised that the child when born on certain inauspicious conjunctions should be abandoned and its face should not be seen till at least its eighth year. Vide *Nityācārapaddhati* pp. 244-255.

Uttāna :—(getting up from child-bed). According to *Vaik.* III. 18 on the 10th or 12th day after birth, the father shaves, bathes, purifies the house, performs in the *jātakāgni* (or in the ordinary fire, according to some) a sacrifice to the earth through some person belonging to another *gotra*. Then he brings back the *supāsana* (*grhya* fire), offers oblations to *Dhātṛ* and others (as in I. 16), five oblations to *Varuṇa* (I. 17), the *mūlahoma* (I. 18) and feeds the *brāhmaṇas*. *Sāṅ. gr.* (I. 25) is more elaborate. It prescribes that a mess of cooked food is prepared in the *sūtikāgni*

540 Vide *संस्काररत्नमाला* pp 846-47, *संस्कारप्रकाश* pp. 201-203. 'सर्वेषां गण्डजातानां परित्यागो विधीयते । जातस्यादर्शनं तावद्यावत्पूर्णे समाष्टकम् ॥ इति । अन्ये तु होमपूर्वकदानेन तददर्शनं क्षुभमित्याहुः ।' नित्याचारपद्धति.

and oblations are made to the *tūthi* of the child's birth, and to three nakṣatras and to their presiding deities, two to Agni and then one (i. e. 10th) to Soma with Rg. I. 91. 7. Hir. gr. II. 4. 6-9 (S. B. E. vol. 30 p. 214) and Bhāradvāja (I. 26) also refer to *utthāna*. Both say that the *sūtikāgni* is taken away and the *Aupāsana* fire is brought in and oblations of *ghṛta* (12 or 8) are offered in that fire with the *mantras* beginning with 'dhātā dadātu no rayim'.

*Nāmakaṛaṇa*⁵⁴¹:—The ceremony of naming a child. Vide Āp. gr. 15. 8-11 (S. B. E. vol. 30, pp. 282-283), Āśv. gr. I. 15. 4-10, S. B. E. vol. 29, p. 183, Baud. gr. II. 1. 23-31, Bhār. gr. I. 26, Gobhila gr. II. 8. 8-18 (S. B. E. vol. 30 pp. 57-58), Hir. gr. II. 4. 6-15 (S. B. E. vol. 30, pp. 214-215), Kāthaka gr. 34. 1-2 and 36. 3-4, Kausika sūtra 58. 13-17, Mānava gr. I. 18, 1, Śān. gr. I. 24. 4-6 (S. B. E. vol. 29, p. 50), Vaik. III. 19, Vārāha gr. 2.

There is great divergence of view as to the time when the child was named. Several times are suggested in the ancient literature and in the sūtras and smṛtis.

(a) We have already seen (p. 232) that a child was addressed by a name, according to Gobhila and Khādīra, even in the *Soṣyantikarma*.

(b) According to the Br. Up., Āśv. and Śān., Kāthaka gr. (34.1) a name was given to the child on the day of birth. This practice is supported by a passage of the Śat. Br.^{541a} 'therefore when a son is born (the father) should bestow on him a name; thereby he drives away the evil that might attach to the boy; (the father gives him) even a second, even a third (name)'. The *Mahābhāṣya* of Patañjali appears to refer to this view. "In the world the parents give a name to the son when born in a closed space (or room) such as *Devadatta*, *Yajñadatta*; from their employment (of that name for the boy) others also come to know 'this is his appellation'".⁵⁴²

541. For a comprehensive treatment of the way in which names were given from Vedic times onwards, my paper 'Naming a child or a person' in the 'Indian Historical Quarterly' for 1938, vol. 14, pp. 24-44 may be consulted. A summary of the points made in that paper is given below together with some fresh matter.

541a. तस्मात्पुत्रस्य जातस्य नाम कुर्यात्। तस्मान्मेवास्य तद्वहन्त्यपि द्वितीयनामपि वृत्तीयम् । शतपथ VI. 1. 3. 9.

542. लोके तावन्मातापितरौ पुत्रस्य जातस्य संवत्सेवकाशे नाम कुर्वति देवदत्तो यज्ञदत्त इति । तयोश्च चारादप्येति जानन्तीयमस्य संज्ञेति । महाभाष्य vol. I. p. 38.

(c) Āp., Baud., Bhār., and Pār. prescribe the 10th day after birth for nāmakarāṇa. The Mahābhāṣya quotes a passage⁵⁴³ from the Yājñikas that a name was given on a day after the tenth from birth.

(d) Yāj. I. 12 prescribes it on the 11th day after birth.

(e) Baud. gr. (II. 1. 23) says that Nāmakarāṇa may be performed on the 10th or 12th, while Hir. gr. says that it should be on the 12th. As Vaik. prescribes that the mother should get up from child-bed on the 10th or 12th and then speaks of nāmakarāṇa, it follows that the ceremony was performed according to it on the 10th or 12th. Manu II. 30 says it may be performed on the 10th or 12th day after birth or on an auspicious *tithi*, *muhūrta* and *nakṣatra* thereafter.

(f) Gobhila (II. 8. 8, S. B. E. vol. 30. p. 57) and Khādīra⁵⁴⁴ say that it should be on any day after ten nights, one hundred nights or a year from birth. Laghu-Āśvalāyana (VI. 1) allows it on 11th, 12th or 16th day. Aparārka (p. 26) quotes *grhyaparīṣiṣṭa* to the effect that it may be performed after the 10th night is passed or after 100 nights or a year and the *Bhaviṣyat-purāṇa* to the effect that it may be performed after 10 or 12 nights or on the 18th day or after a month. It is worthy of note that Bāṇa in his *Kādambarī* (*pūrvabhāga* para 68) says that Tārāpīḍa named his son Candrāpīḍa when the tenth day after birth fell on an auspicious *muhūrta* and that the minister Sukanāsa named his son Vaisampāyana next day.⁵⁴⁵

The commentators were bewildered by these differences. Viśvarūpa explains Manu II. 30 as 'when the 10th night is past' and Kullūka does the same (i. e. according to him it is performed on the eleventh day). Medhātithi does not⁵⁴⁶ like the addition of 'past' (*atitāyām*) after ' *daśamyām* ' in Manu II. 30 and says just as *jātakarma* can be performed even when there is impurity due to birth, so nāmakarāṇa may be performed on the 10th and that the only essential thing is that it is not to

543. महाभाष्य vol. I. p. 4.

544. जननादूर्ध्वं दशरात्राच्छतरात्रास्तं वत्सराद्वा नाम कुर्यात् । खादिर II. 3. 6 ; बृहस्पतिपरिशिष्टम् । जननाद्दशरात्रे श्युष्टे शतरात्रे संवत्सरे वा नामधेयकरणम् । अपरार्क p. 26.

545. प्राप्ते दशमेहनि पुण्ये युद्धे चन्द्रापीड इति नाम चकार । अपरेषुः छुकना-
सौपि ... वैशम्पायन इति नाम चकार । कादम्बरी para. 68 ; ' अवासे च दशमेऽहनि
... महाभ्येतेति यथार्थमेव नाम कृतवान् । ' कादम्बरी para 140.

546. जातकर्मवदाशौचेपि करिष्यते । ... यदि दशमीद्वादशौ वक्ष्यमाणगुणयुक्ते
भक्तः वदा तयोः कर्तव्यम् । यदा न तदाम्यस्मिन्नप्यहनि कर्तव्यम् । ... अयं च परमार्थः ।
दशमीद्वादशीभ्यामर्वाह् न कर्तव्यम् । उत्तरकालं च यद्वहर्नक्षत्रं लग्नं परिशुद्धं तद्वहरे
कर्तव्यम् । मेधातिथि on मञ्जु II. 30.

be performed before the 10th or 12th. Aparārka says that there is an option and one may follow one's own gr̥hyasūtra. It appears that the nāmakarana⁵⁴⁷ of Hariścandra, son of Jayat-candra, king of Kanoj, took place three weeks after jātakarma (on 31. 8. 1175 A. D.). In modern times nāmakarana generally takes place on the 12th day after birth and no Vedic ceremony as prescribed in the sūtras is gone through, but women assemble and after consulting the male members of the family beforehand announce the name and place the child in the cradle.

In Rg. VIII. 80. 9 we read 'when you give us a fourth name connected with (the performance of) a sacrifice, we long for it; immediately afterwards, you, our master, take us' (forward to glory)⁵⁴⁸. This shows that a man could have a fourth name even in the times of Rg. and the fourth was a name due to the performance of a yajña. Sāyaṇa explains that the four names are: nakṣatranāma (derived from the nakṣatra on which a person was born), a secret name, a publicly known name and a fourth name like Somayājī (due to having performed a *Somayāga*). In Rg. X. 54. 4 there appears to be a reference to four names (though Sāyaṇa takes *nāma* here to mean the body or deed). In Rg. IX. 75. 2 there is reference to a third name 'the son has a third name unknown to the parents and which is in the bright part of heaven'. The two names are the nakṣatra name and the ordinary name, while the third would be the name due to the performance of a sacrifice (which the parents could not foresee at his birth). In the Rg. frequent reference is made to the secret name of a person. Vide Rg. IX 87. 3, X. 55. 1-2. We saw above (note 541a.) that the Śat. Br. speaks of a second or even a third name for a person given to him by his parents. The same Brāhmaṇa⁵⁴⁹ recommends 'Therefore a brāhmaṇa

547. Vide I. A vol. 18 p. 129, read with E. I. vol. IV. p. 120 and E. I. vol. X. p. 95.

548. तृतीयं नाम यज्ञियं यदा करस्तदुत्तमसि । आदित्यतिर्न ओहसे । ऋ. VIII. 80.9; चत्वारि ते अमुष्यणि नामादाण्यानि महिषस्य सन्ति । ऋ. X. 54. 4; दधाति पुत्रः पित्रोरपीष्यं नाम तृतीयमधि रोचने दिवः । ऋ. IX. 75. 2. The हिरण्यकोशियुह्य speaks of three names नक्षत्रनाम, व्यावहारिकनाम and a third one like सोमयाजी. The महाभाष्य also says that a man bears the name अग्निष्टोमयाजी when he performs अग्निष्टोम 'अग्निष्टोमयाजीत्येतत्तस्मिन् भविता । कस्मिन् योऽस्य पुत्रो जनिता । कदा यदाग्निष्टोमेनेष्ट भवति । महाभाष्य vol. II. p. 168 on pr. III. 4. 1.

549. तस्माद् ब्राह्मणोऽनुष्ठयमाने द्वितीयं नाम कुर्वीत राघ्नोति हेव य एवं विद्वान् द्वितीयं नाम कुर्वते । शतपथ III. 6. 2. 24. Vide द्राह्मण्यणश्रौ. I. 3. 9 for the recital of the three names of a sacrificer (धन्विभाष्य says they were अभिवादनीय, व्यावहारिक and नक्षत्रनाम).

when he does not prosper should give himself a second name'. But how these names were formed is not stated anywhere in the Vedic literature. In the Tai. S. VI. 3. 1. 3 it is said 'therefore a brāhmaṇa who has two names prospers'.⁵⁵⁰ The Śat. Br. (II. 1. 2. 11) says 'Arjuna is the secret name of Indra and the constellation of Phālgūnis being presided over by Indra they are really Arjunyaḥ, but are called Phālgunyaḥ in an indirect way'.⁵⁵¹ We saw above (p. 230) that the Br. Up. speaks of a secret name given by the father on the day of birth. Hardly any secret names are expressly mentioned in the Vedic literature except the name of Arjuna given to Indra (and being secret they cannot be expected to be mentioned). How the secret name was given is not clear from the Vedic literature. In Vāj. S. 17. 89 there is a reference to the secret name of gṛta⁵⁵². The Tai. S. gives expression to the request that the (āhavanīya) fire should bear the name of one who keeps sacred fires, while the person praying was away on a journey⁵⁵³.

A few examples of the three names of a person from the Vedic literature may be given here. These are generally the ordinary name, a name derived from his father and a third from his gotra (or from the name of some remote ancestor). In Rg. V. 33. 8 we find Trasadasyu (his own name), Paurukutsya (son of Purukutsa), Gairikṣita (descendant of Girikṣita). In the Ait. Br. (33. 5) Śunaḥsepa is spoken of as Ajigarti (son of Ajigarta) and also as Āṅgirasa (a gotra name), while king Hariścandra is mentioned (Ait. Br. 33. 1) as Vaidhasa (son of Vedhas) and Aikṣvāka (descendant of Ikṣvāku). In the Śat. Br. (XIII. 5. 4. 1) Indrota Daivāpa (son of Devāpi) Śaunaka (a gotra name) is said to have been the priest of Janamejaya. In the Chān. Up. (V. 3. 1 and 7) Śvetaketu Āruṇeya (son of Āruṇi) is styled Gautama (a gotra name). In the Kāthopanishad

550. तस्माद् द्विनामा ब्राह्मणोर्धुकः । तै. सं. VI. 3. 1. 3. This is quoted in Hir. gr., Bhār. gr. I. 26 and other gr̥hya sūtras.

551. अर्जुनो ह वै नामेन्द्रो यदस्य शुद्धं नामार्जुन्यो वै नामैतास्ता एतत्परोक्षमाचक्षवे फाल्गुन्य इति । शतपथ II. 1. 2. 11.

552. घृतस्य नाम शुद्धं यदस्ति जिह्वा देवानामघृतस्य नाभिः । वाज. सं. 17. 89.

553. मम नाम प्रथमं जातवेदः पिता माता च दधतुर्वदग्ने । तत्त्वं बिभ्रहि पुनरा मदेतो स्तवाहं नाम बिभराण्यग्ने ॥ तै. सं. I. 5. 10. 1. This is differently read in other sंहिता e. g. काठक VII. 3 reads 'दधतुर्वदग्ने । तत्त्वं गोपाया पुनर्वदे ते बयं बिभराम तव नाम'. This verse is quoted in nāmakaraṇa by several sūtras, e. g. Bhār. I. 26.

(I. 1. 1 and 11) Naciketas is the son of Vājaśravasa and is addressed as Gautama (a gotra name).

Usually however a person is referred to in the Vedic literature by two names. In some cases it is his own name and a gotra name e. g. Medhyātithi Kāṇva (Rg. VIII. 2. 40), Hiranyastūpa Āṅgīrasa (Rg. X. 149. 5), Vatsapri Bhālandana (Tai. S. V. 2. 1. 6), Bālāki Gārgya (Br. Up. II. 1. 1), Cyavana Bhārgava (Ait. Br. 39. 7). In other cases a man is referred to by his own name and another name derived from a country or locality e. g. Kaśu Caidya (Rg. VIII. 5. 37), Bhīma Vaidarbha (Ait. Br. 35. 8), Durmukha Pāṇcāla (Ait. Br. 39. 23), Janaka Vaideha (Br. Up. III. 1. 1), Ajātaśatru Kāśya (Br. Up. II. 1. 1). In some cases a matronymic is added to a person's name e. g. Dirghatamā Māmateya (Rg. I. 158. 6), Kutsa Ārjuneya (son of Arjuni, Rg. IV. 26. 1, VII. 19. 2, VIII. 1. 11), Kaksīvat Auśija (son of a woman called Uśik, Rg. I. 18. 1, Vāj. S. III. 28),⁵⁵⁴ Prahlāda Kāyādhava (son of Kayādhū, Tai. Br. I. 5. 10), Mahidāsa Aitareya (son of Itarā, Chān. Up. III. 16. 7). In the *vaṁśa* added at the end of the Br. Up. there are about forty sages with matronymic names. The practice of mentioning a man by reference to his mother's name or to his mother's father's gotra was continued till later times, as will be shown later on. The most usual method, however, of referring to a person in the Rg. and also in other Vedic works was to state his name along with another derived from his father's name. For example, Ambarīṣa, Rjraśva, Sahadeva and Surādhas are all called Vārṣāgīra (son of Vṛṣāgir, Rg. I. 100. 17); king Sudās is called Pajavana (son of Pijavana, Rg. VII. 18. 22), Devāpi is Arṣiṣeṇa (son of Rṣiṣeṇa, Rg. X. 98. 5-6), Śamyu Bārhaspatya (Tai. S. II. 6. 10), Bhṛgu Vāruṇi (Ait. Br. 13. 10 and Tai. Up. III. 1), Bharata Daṁṣanti (Śatapatha XIII. 5. 4. 11, Ait. Br. 39. 9), Nābhānediṣṭha Mānava (Ait. Br. 22. 9).

The principal rules about names may now be set out from the *grhyasūtras*. Āsv. (I. 15. 4-10, S. B. E. vol. 29, pp. 182-183) says 'Let (them) give the boy a name beginning with a sonant, having a semivowel in it, with a *visarga* at the end, consisting of two syllables or of four syllables, of two syllables if (the father) is desirous of firm (worldly) position (for his son), of four syllables if he is desirous of spiritual eminence (for his son);

554. चार्तिक 7 on पाणिनि VI. 1.37 explains the words कक्षीवन्तं य औशिजः (अ. I. 18. 1). Vide महाभाष्य vol III, p. 33.

but (in all cases) with an even number of syllables in the case of males and with an uneven number of syllables in the case of women. And let him find out (for the boy) a name to be employed at respectful salutations (at Upanayana &c.); that name (the boy's) mother and father alone should know till his upanayana' 555. The Śān. gr. (S. B. E. vol. 29. p. 50) omits the rule about the name ending in a *visarga* and allows an option of six syllables and adds that the name should be formed by a *kṛt* affix (from a root) and not by a *taddhita*; that this name should be known only to his parents and that on the tenth day after birth the father should give the child a name for ordinary use which should be pleasing to brāhmaṇas. It should be noticed that Āśv. and Śān. differ on one very important point. According to Āśv. the name for which elaborate rules are laid down is to be the ordinary name and he lays down no rule about the formation of the secret name; while Śān. lays down for the secret name the same rules as Āśv. does for the public one and Śān. says about the public name that it should be pleasing.

Instead of quoting gr̥hya sūtras at length the principal rules about names deducible from them may be stated in the form of propositions with a few illustrations for each.

(1) The first rule in almost all sūtras is that the name for males should contain two or four syllables or an even number. This rule is deduced from Vedic literature where most of the names contain either two syllables (e. g. Baka, Trita, Kutsa, Bhṛgu) or four syllables (Trasadasyu, Purukutsa, Medhyātithi, Brahmadata &c.), though names of three syllables (like Kavaṣa, Cyavana, Bharata) and of five syllables

555. नाम चारमै द्युः षोषवदाद्यन्तरन्तस्थमभिनिष्ठानान्तं द्व्यक्षरम् । चतुरक्षरं वा ।
 द्व्यक्षरं प्रतिष्ठाकामश्चतुरक्षरं ब्रह्मवर्चसकामः । युग्मानि त्वेव पुंसाम् । अयुजानि स्त्रीणाम् ।
 अभिवादनीयं च समीक्षेत तन्मातापितरौ विद्यातामोपनयनात् । आश्व. यु. I. 15. 4-10. The
 षोषs are the last three letters of the five वर्गs (कवर्गादि), य्रल् व् and इ.
 Separate the 5th sūtra as षोषवदादि अन्तरन्तस्थं (अन्तः मध्ये अन्तरस्थाः यरलवाः यस्य);
 अभिनिष्ठानान्तं means अभिनिष्ठानः अन्ते यस्य, अभिनिष्ठान means विसर्गः, पाणिनि VIII.
 3. 86 derives that word. That such rules are very ancient follows from
 a quotation in the महाभाष्य 'याज्ञिकाः पठन्ति । दशस्युत्तरकालं पुत्रस्य नाम विद्वद्वाद्
 षोषवदाद्यन्तरन्तस्थमवृद्धं त्रिपुरुषानूकमनरिप्रतिष्ठितं तद्धि प्रतिष्ठिततमं भवति द्व्यक्षरं चतुरक्षरं
 वा नाम कृतं कुर्यान्न तद्धितमिति । महाभाष्य vol. I. p. 4. त्रिपुरुषानूकम् that would
 follow the name of (one of) the three ancestors of the boy's father. अनुक
 means 'descent or family.' अवृद्धं means that the first syllable is not
 आ, ऐ or औ (vide पाणिनि I. 1. 73) and अनरिप्रतिष्ठित means 'not borne by
 his foe.'

(like Nābhānediṣṭha, Hiranyastūpa) are not wanting. Baijavāpa⁵⁵⁶ grhya allowed the name to be of one, two, three, four or any number of syllables. Śān. allowed a name even of six syllables and Baud. gr. (II. 1. 25) of six or even eight. Examples of names with two syllables and four syllables are given below.

(2) Almost all grhya sūtras contain the rule that the name should begin with a sonant and contain in the middle a semi-vowel. This is stated also in the ancient quotation from Yājñīkas in the Mahābhāṣya.

(3) Some sūtras prescribe that the name should end in a *visarga* preceded⁵⁵⁷ by a long vowel (e. g. Āp., Bhār., Hir., Pār.). Āśv. only mentions that it should end in a *visarga*, while Vaik. and Gobhila say that it may end in a long vowel or in a *visarga*. These rules were probably based on such Vedic names as Sudās, Dirghatamas, Prthuśravas (that occur in the Ṛgveda) and such names as Vatsapri (Tai. S. V. 2. 1. 6).

(4) Āp. prescribes that the name should have two parts, the first being a noun and the second a verbal formation (generally a past passive participle). This rule is probably based on such ancient names as Brahmadatta (which occurs in Br. Up. I. 3. 24 and figures very much in Pali works), Devadatta, Yajñadatta &c.

(5) Many grhya sūtras (like Pār., Gobhila, Śān., Baijavāpa, Vārāha) say that the name should be formed from a root by a *kṛt* affix and should not be a *taddhita* (i. e. formed from a noun by an affix).

(6) Āp. and Hir. say that the name should have the *upasarga* 'su' in it as a Brāhmaṇa passage says that such a name has stability in it. Examples are Sujāta, Sudarśana, Sukeśas (Praśna Up. I. 1).

556. बैजवापः । पिता नाम करोति एकाक्षरं द्व्यक्षरं त्र्यक्षरं चतुरक्षरमपरिमितं वा कृतं कुर्यात् तद्विषयम् । अपरार्कं p. 27. भवः, भद्रः, देवः, वादाः (वारि वृदाति इति), गीदाः (गिरि वृदाति) are examples of names of two syllables and देवदत्तः, विष्णुमित्रः, रुद्रदत्तः, भवनाथः, नागदेवः, सुदर्शनः, इविणोदाः of those of four syllables. In the Mahābhāṣya देवदत्त and यज्ञदत्त are the most frequent stock names whenever it predicates something about a person in general and it also says that such names are shortened as e. g. ' देवदत्तो दत्तः, सत्यभामा भामेति ' महाभाष्य vol. I. p. 111 on पाणिनि I. 1. 45.

557. पुत्रस्य नाम ददाति पिता मातेति । द्व्यक्षरं चतुरक्षरं वा नामपूर्वमाख्यातोत्तरं द्वीर्षाभिनिष्टानान्तं घोषवदाद्यन्तरन्तस्यम् । आप. सू. 15. 8-9.

(7) Baud. gr. prescribes that the name may be derived from a sage or a deity or an ancestor.⁵⁵⁸ The Mānava gr̥hya, however, forbids the giving of a name of a deity itself, but allows the giving of a name derived from the name of a deity or a nakṣatra. Examples of names derived from sages would be Vāsiṣṭha, Nārada &c. and of names taken from deities would be Viṣṇu, Śiva &c. The Mit. on Yāj. I. 12 quotes a passage of Śāṅkha that the name should be connected with one's family deity. It should be noticed that in modern times most names in many parts of India are the names of deities or of heroes supposed to be *avatāras* of deities. In Vedic literature hardly any human being bears the name of any of the Vedic gods (Indra, Mitra, Pūṣan &c). There are only a few exceptions such as that of Bhṛgu (in Tai. Up. III. 1) who is said to have learnt from his father called Varuṇa and in the Praśna Up. (I. 1) there is Sauryāyaṇi Gārgya whose name is derived from Sūrya. But in the Vedic Literature persons have names derived from the names of gods, such as Indrota (Indra + ūta, protected), Indradyumna. The names that occur in the Mahābhāṣya such as Devadatta, Yajñadatta, Vāyudatta (vol. II. p. 296), Viṣṇumitra (vol. I. pp. 41 and 359), Brhaspatidattaka (or Brhaspatika), Prajāpatidattaka (or-patika), Bhānudattaka (or Bhānuka) and others set out in the Mahābhāṣya (vol. II. p. 425) exemplify the rule of the Mānavagr̥hya. It is difficult to say when the very names of deities began generally to be borne by human beings. Probably the practice began in the first centuries of the Christian era. From the fifth century onwards we have historic examples of such names, e. g. in the Eran stone inscriptions of Budhagupta dated in the Gupta samvat 165 i. e. 484-5 A. D. (Gupta Inscriptions No. 19) there is a brāhmaṇa Indra-Viṣṇu, son of Varuṇa-Viṣṇu, son of Hari-Viṣṇu.

(8) Baud., Pār., Gobhila (and the Yājñikas quoted by the Mahābhāṣya) prescribe that the name of the boy may be the same as that of any of the ancestors of the father. The Mānava gr̥. (I. 18) expressly says that the father's own name should not be given. This practice was observed in ancient times and continues even today, when the child is often given his grandfather's name.⁵⁵⁹ Vide I. A. vol. VI. p. 73 where we see that Pulakeśi II was grandson of Pulakeśi I.

558. ऋष्यन्तं देवतान्तं वा। यथेवैषां पूर्वपुरुषाणां नामानि स्युः। बौ.ग्र. सू. II.1.28-29; यज्ञस्य नामधेयं देवताभ्यं नक्षत्राभ्यं देवतायाश्च प्रत्यक्षं प्रतिषिद्धम्। मानवग्र̥. I. 18.

559. In the E. I. vol. 14 p. 342 (of śaka 1470) strangely enough the engraver's name is the same as his father's.

(9) The gr̥hyasūtras (except Pār. and Mānava) are agreed that a secret name is to be given to the boy by the parents, in the Sosyantīkarma according to Gobhila and Khādīra, at birth according to some (like Āśv. and Kāṭhaka) and according to others (like Āp., Baud., Bhār.) at the time of Nāmakarāṇa on 10th or 12th day. We saw above that Śān. and Kāṭhaka give elaborate rules about the secret name, which rules are those of the Vyāvahārika⁵⁶⁰ name according to Āśv. and many other sūtrakāras. Gobhila and Khādīra give no rules about the secret name. Āp., Hir. and Vaik. only say that the secret name should be derived from the nakṣatra of birth, but give no further rules. Bhāradvāja⁵⁶¹ speaks of the giving of two names in Nāmakarāṇa, one being derived by applying the intricate rules described above and the other being a nakṣatra name; but it is not quite clear which was to be the secret name; it is probable, however, that the nakṣatra name was to be the secret one. According to Āśvalāyana the secret name was called Abhivādaniya (which was to be known to the parents only till the boy's upanayana and which was to be used by the boy for announcing himself in respectful salutations); but he does not say how it was to be derived. Gobhila, Khādīra, Vārāha (5) and Mānava speak of an abhivādaniya name. Gobhila prescribes that this name was to be given to the boy at the time of upanayana by the ācārya and was to be derived from the nakṣatra of birth or from the presiding deity of that nakṣatra. Gobhila⁵⁶² further adds that according to some teachers the abhivādaniya name was derived from

560. According to the Kāṭhaka gr̥hya (34. 1-3 and 36) only one is given (on the day of birth) and the same is used in Nāmakarāṇa (36. 3), but it mentions that it was the view of some that another name was to be given in Nāmakarāṇa.

561. नक्षत्रनाम द्वितीयं स्यादन्यतरद्द्वयं स्यादन्यतरेणैनाममन्त्रयेत् । भारद्वाजशुद्ध 1. 26.

562. गोभिल and खादिर appear to suggest three names, one that was secret given in सोम्यन्तीकर्म (गोभिल II. 7. 15-16), the 2nd in nāmakarāṇa (गोभिल II. 8. 8 and 14-16 derived by means of the intricate rules specified above) and a third in Upanayana called अभिवादनीय (गोभिल II. 10. 21-25). According to them a name like सोमयाजी would be the fourth name. In वेदान्तसू I. 7 it is said that in the पुण्याहवाचन the following names of the यजमान should be taken one after another viz. नक्षत्रनाम, गोत्रनाम, पितृनाम, मातृगोत्रनाम and स्वनाम (ending in शर्मन् if he is a ब्राह्मण). को नामासीति नामधेयं पृच्छति तस्याचार्यः । अभिवादनीयं नाम कल्पयित्वा देवताश्रयं नक्षत्राश्रयं वा । गोत्राश्रयमप्येके । गोभिलीयशुद्ध II. 10. 22-25; को नामासीत्युक्ती देवताश्रयं नक्षत्राश्रयं वाभिवादनीयं नाम ब्रूयाद्भाषस्तीति । खादिर II. 4. 12.

the gotra of the boy (as e. g. Gārgya, Śāṇḍilya, Gautama &c.). This practice is based on the usage we find in the Upanisads, where Satyakāma when about to go to a teacher for Vedic study asks his mother what his gotra was (Chān. Up. IV. 4. 1) and where the teacher also asks him what his gotra was. In the Kathopanishad Naciketas is styled Gautama and in Chān. V. 3. 7 Śvetaketu is addressed as Gautama by Pravāhaṇa Jaivali when the latter expounded Saṁvarga-vidyā to the former. But if the abhivādaṇīya was a gotra name there could have been no secrecy. From Gobhila it appears that the ācārya told the boy his abhivādaṇīya name, but the Khādīra suggests that the boy already knew it (from his father or mother) and informed the teacher. The nakṣatranāma was of importance in the performance of Vedic sacrifices. The Vedāṅgajyotiṣa⁵⁶³ (of the Rg) in verses 25-28 enumerates 28 nakṣatras (adding Abhijit after Uttarāśāḍhā and before Śravaṇa) and their presiding deities and adds that in sacrifices the sacrificer is to bear a name derived from the name of the presiding deity of his nakṣatra. The object of keeping the nakṣatra name secret seems to have been to prevent rites of *abhicāra* (magical practices) against a

563. नक्षत्रदेवता ह्येता एताभिर्यज्ञकर्मणि । ऽयजमानस्य शास्त्रज्ञैर्नाम नक्षत्रजं स्मृतम् ॥ वेदाङ्गज्योतिष (ऋ.) verse 28. In the Vedic Literature and in the Vedāṅga Jyotiṣa the nakṣatras are enumerated from Kṛttikā to Apabharanī and not from Aśvinī to Revatī as in medieval and modern times. For the position of Abhijit, vide Tai. Br. I. 5. 2. The nakṣatras and their presiding deities may profitably be specified here. Some of the names differ from the modern ones. The oldest lists are in the Atharvaveda (19. 7. 2-5) and Tai. S. IV. 4. 10. 1-3, Tai. Br. I. 5. 1 and III. 1. 1. कृत्तिका-अग्नि, रोहिणी-प्रजापति, मृगशीर्ष or मृगशिरः (इन्वका in तै. सं.)-सोम, आर्द्रा (बाह्व in तै. सं.)-रुद्र, पुनर्वसु-अदिति, तिष्य (पुष्य in अथर्व०)-बृहस्पति, आश्लेषा (आश्लेषा in अथर्व०)-सर्पाः, मघा-पितरः, फल्गुनी (पूर्वा)-अर्यमा, फल्गुनी (उत्तरा)-भग, हस्त-सवितु, चित्रा (स्वप्न), निष्ट्या (स्वाति in अथर्व०)-वायु, विशाखे-इन्द्राग्नी, अनूराधा (or अनुराधा)-मित्र, ज्येष्ठा (रोहिणी in तै. सं.)-इन्द्र, मूल (विचृतौ in तै. सं.)-पितरः (निर्ऋति in ब्राह्मण and शाङ्खायनयजुष्य and प्रजापति acc. to others), अषाढा (पूर्वा)-आपः, अषाढा (उत्तरा)-विश्वेदेवाः, श्रौणा (श्रवण in अथर्व०)-विष्णु, अश्लेषा (or धनिष्ठा)-वसवः, शतभिषक्-वरुण (called इन्द्र in तै. सं.), मोक्षपदा (पूर्वाभाद्रपदा)-अजएकपात्, मोक्षपदा (उत्तरा भाद्रपदा)-अहिर्बुध्न्य, रेवती-पूषन्, अश्वयुक् (अश्विनी)-अश्विनो, अपभरणी (भरणी in अथर्व०)-यम. The deity of अभिजित् is ब्रह्मा. These are given also in शाङ्खायनयजुष्य I. 20, विष्णुधर्मसूत्र 78. 16-17, वैखानसस्मार्त (III. 20). Some give इन्द्र as the deity of चित्रा. In the वेदाङ्गज्योतिष (ऋग्वेदीय), विष्णु ध. सू., शाङ्खा. गृ., भग and अर्यमा are the presiding deities of पूर्वा फल्गुनी and उत्तरा फल्गुनी respectively.

person, for the effective employment of which it was necessary to know a person's name.⁵⁶⁴

Hundreds of names occur in the Vedic Literature, but there are hardly any names directly derived from a nakṣatra. In the Śatapatha (VI. 2. 1. 37) there is an Āsādhī Sauśromateya (son of Āsādhā and Suśromatā). Here Āsādhā is probably connected with the nakṣatra Āsādhā. It appears therefore that in the times of the brāhmaṇas nakṣatra names were secret and so are not met with. Gradually however nakṣatra names ceased to be secret and became common. For several centuries before the Christian era nakṣatra names were very common. Pāṇini (who cannot be placed later than 300 B. C. and may have flourished some centuries earlier still) 'gives several rules (IV. 3. 34-37 and VII. 3. 18) for deriving names of males and females from nakṣatras. In IV. 3. 34 he says that names are derived from Śravisthā, Phālgunī, Anurādhā, Śvātī, Tisya, Punarvasu, Hasta, Āsādhā and Bahulā (Kṛttikā) without adding any termination signifying 'born on' (e. g. we have the names Śravisthaḥ, Phālgunaḥ &c.). In VII. 3. 18 he derives the name Prosthapadaḥ from Prosthapadā. In the Junagadh inscription of Rudradāman (150 A. D.) the brother-in-law of Candragupta Maurya is said to have been a vaiśya named Puṣyagupta (E. I. vol. VIII. p. 43). This shows that in the 4th century B. C. a name was derived from the nakṣatra Puṣya (so the name was nakṣatrāśraya). The Mahābhāṣya (vol. I. p. 231) speaks of boys named Tisya and Punarvasu and cites Citrā, Revatī, Rohiṇī as names of women born on these nakṣatras (vol. II. p. 307) and of Caitra as a male (vol. II. p. 128). The Mahābhāṣya speaks of Puṣyamitra, the founder of the Śuṅga dynasty (vol. I. p. 177, vol. II. pp. 34 and 123). Buddhists also had nakṣatra names e. g. Moggaliputta Tissa (where a gotra name and a nakṣatra name from Tisya are combined), a parivrajaka Poṭṭhapāda in Dīgha I. p. 187 and III. p. 1 (from the nakṣatra Prosthapadā), Asāda, Phaguna, Svātīguta, Pusarakhita and in the Sāñcī inscriptions of 3rd century B. C. (E. I. (vol. II. p. 95). The giving of nakṣatra names continued for centuries after the Christian era. For example, in the Palitana plate of Dhruvasena I dated Valabhi samvat 210 (about 529 A. D.) there is a brāhmaṇa named Viśākha. We have

564. The com. of खादिरगृह्य says (II. 2. 32) 'वैदिककर्माधीमेतत् । नामापरिज्ञाने अभिचाराद्यसिद्धिः फलम्' and देवपाल on काठकगृह्य 36. 4 says 'प्रयोजनं परेभिचारे क्रियमाणेऽनुचारादुपकटम्'.

names like Puṣyasvāmī, Rohiṇīsvāmī (in the plates of Śivarāja dated 602-3 A. D., in E. I. vol. IX. p. 288). Another way of deriving names from nakṣatras was to form them from the presiding deity of the nakṣatra on which a person was born. A man was called Āgneya, if he was born on Kṛttikā (Agni being its devatā), Maitra (from being born on Anurādhā). In modern times this round-about way is given up and persons are named directly from the names of gods and avatāras (like Rāma).

There is another way of deriving names from nakṣatras set forth in medieval works on Dharmaśāstra and Jyotiṣa. Each of the 27 nakṣatras is divided into four pādas and to each pāda a specific letter is assigned (e. g., cū, ce, co and lā for the pādas of Āśvinī) from which names are derived for persons born in those pādas (e. g. Cūdāmaṇi, Cedīśa, Coleśa and Lakṣmaṇa for the four pādas of Āśvinī).⁵⁶⁵ These names are secret and are even now muttered into the ear of the brahmacārī in Upanayana and are known as the name in the dāily saṁdhyā prayer.

Modern works like the Samskāraprakāśa (p. 237) say that four kinds of names may be given viz. devatānāma, māsanāma, nakṣatranāma and vyāvahārikanāma. The first shows that the bearer is the devotee of that devatā. The Nirṇayasindhu⁵⁶⁶ quotes a verse about twelve names derived from the month in which a man was born and adds that the Madanaratna laid down that the names specified in the verse were to be given to the months from Mārgaśīrṣa or Caitra. Such names (of Viṣṇu) are being given now, particularly in Western India, but without regard to the month of birth. So early as in the Bṛhatsaṁhitā of

565. Vide संस्काररत्नमाला p. 859 and संस्कारप्रकाश pp. 239-240 where all the letters for the 27 नक्षत्रs are set out from a work called ज्योतिषार्क and on pp. 860-861 of the former the 112 names (for the 4 पदs of 28 नक्षत्रs) are exemplified. Even so late a work as the धर्मसिन्धु (composed in 1790 A. d.) disapproves of these names as not based on any Vedic authorities 'केचित्तु चूचेचोलाश्विनीप्रोक्तेत्यादिज्योतिर्विग्रन्थोक्तावकहडाचक्रानुसारेणान्विन्यादेवतुर्षु चरणेषु चूडामणिश्चोदीशश्चोलेषो लक्ष्मण इत्यादिकानि नाक्षत्रनामानि कुर्वन्ति तत्र श्रौतग्रन्थादिबहुसंमतम् ।' धर्मसिन्धु III परिच्छेद, पूर्वार्ध.

566. स्मृतिसंग्रहे । कृष्णोन्नतोऽच्युतश्चक्री वैकुण्ठेय जनार्दनः । उपेन्द्रो यज्ञपुरुषो वासुदेवस्तथा हरिः । योगेशः पुण्डरीकाक्षो मासनामान्यनुक्रमत् ॥ अत्र मार्गशीर्षाद्विश्वैत्रादिवर्षक्रम इति मदनरत्ने । निर्णयसिन्धु परिच्छेद III पूर्वार्ध. The verse quoted occurs in the Śaunaka Kārikās (Ms. in Bombay University Library) as one of Garga. The Laghu-Āśvalāyana-smṛti (Ānand.ed.) VI. 2 speaks of मासनामs beginning from मार्गशीर्ष.

Varāhamihira the twelve names of Viṣṇu are associated with the twelve months.⁵⁶⁷

As to the names of girls, some special rules were laid down. Many gr̥hyasūtras say that the names of girls should contain an uneven number of syllables and the Mānava gr. (I. 18) expressly says that the names of girls should be of three syllables. Pār. and Vārāhagr̥hya further say that the names of girls should end in 'ā', Gobhila and Mānava say they should end in 'dā' (as in Satyadā, Vasudā, Yaśodā, Narmadā), Śaṅkha-likhita dharmasūtra and Baijavāpa require that it should end in 'ī', while the Baud.⁵⁶⁸ gr. śeṣa-sūtra says that it should end in a long vowel. The Vārāhagr̥hya adds an intricate rule that the name of a girl should have an 'ā' vowel in it and should not be after a river, a nakṣatra or should not be the name of the sun or moon or Pūṣan and should not be one having the idea of 'given by god' as in Devadattā or having the word 'rakṣitā' (as in Buddharakṣitā).⁵⁶⁹ Manu II. 33 prescribes that the names of women should end in a long vowel, should be easy to pronounce, should not suggest any harsh acts, should be perspicuous, should be pleasing to the ear, auspicious and should convey some blessing and in III. 9 Manu and Āp. gr. III. 13 say that one should not marry a girl named after nakṣatras, trees, rivers. In modern times girls frequently bear the names of the great rivers of India (Sindhu, Jāhnavī, Yamunā, Tāpī, Narmadā, Godā, Kṛṣṇā, Kāverī &c.).

It is remarkable that Manu altogether omits the involved rules given by the gr̥hya sūtras about naming a boy and prescribes (II. 31-32) two simple rules viz. that the names of all the members of the four varṇas should suggest respectively auspiciousness, vigour, wealth and lowness (or contempt) and that the names of brāhmanas and the other varṇas should have an addition (upapada) suggestive of śarman (happiness), rakṣā

567. The 12 names are केशव, नारायण, माधव, गोविन्द, विष्णु, मधुसूदन, त्रिविक्रम, वामन, श्रीधर, हृषीकेश, पञ्चनाभ, दामोदर.

568. Vide अपरार्क p. 27 for quotations from शङ्खलिखित and वैजवाप. नामैवं कन्याया अकारण्यवधानमाकारान्तमयुग्माक्षरं नदीनक्षत्रचन्द्रसूर्यपूषादेवदत्तरक्षिता-वर्जम् । वाराहग्रह्य २.

569. These directions of the Vārāha gr. were not observed in ancient times. The Mahābhāṣya (vol. II. p. 307) mentions women named Citrā, Revatī, Advinī, also a woman named Devadattā (vol. I. p. 184) and यज्ञदत्ता (vol. III. p. 156) and also देवदत्तिका (or देवका), यज्ञदत्तिका (or यज्ञका) in vol. III. p. 325.

(protection), puṣṭi (prosperity) and preṣya (service or dependence on others). It is significant that none of the gr̥hya-sūtras except Pāraskara⁵⁷⁰ makes any reference to these additions (śarman and the like) to the names of brāhmaṇas and others. Therefore this was comparatively a later development, though such additions must have been in vogue at least two centuries before the Christian era. The Mahābhāṣya⁵⁷¹ (vol. III. p. 416) cites Indravarmān and Indrapālita as the names of a rājanya and a vaiśya. Yama quoted by Aparārka (p. 27) says⁵⁷² that the names of brāhmaṇas should have the addition of śarma or deva, of kṣatriyas varma or trāta, of vaiśyas bhūti or datta, and of śūdras dāsa. Similar rules are given in the Purāṇas⁵⁷³. These rules were sometime observed, but were often broken from very ancient times as inscriptions show. A striking example of the observance of these rules is contained in the Talguṇḍa Inscription of Kakutsthavarman of the Kadamba family (E. I. vol. VIII. p. 24) where the founder who was a brāhmaṇa is styled Mayūraśarman, but his descendants who were kings had names ending in varman (which was appropriate to kṣatriyas). On the other hand we have frequent breaches of these rules. In the Gupta Inscriptions No. 35 (C. I. I. vol. III, p. 150, at p. 156 the Mandasor Ins. of Yaśodharman of Mālava year 589, 645-46 A. D.) the genealogy of the brāhmaṇa ministers is Śaṣṭhīdatta, his son Varāhadāsa, his son Ravikīrti (so the upapadas 'datta' and 'dāsa' appropriate to vaiśyas and śūdras respectively were added to brāhmaṇa names). In the Neulpur plate of Śubhakarā of Orissa (8th century A. D., E. I. vol. XV. p. 4) we have several bhaṭṭas whose names end in vardhana, datta and svāmīn. In the Nidhanpura plate of Bhāskaravarman (E. I. vol. XIX p. 115) among the numerous donees (who must have been all brāhmaṇas) there are some who are named Srāddhadāsa, Karkadatta and Merudatta. In the Inscriptions of the Śaka king Dāmijaḍa

570. नक्षत्रनामा नदीनामा वृक्षनामाश्च गहिताः । आप. गृ. III. 13; शर्म ब्राह्मणस्य वर्म क्षत्रियस्य युसेति वैश्यस्य । पारस्कर I. 17. The बोधायनशुद्धशेषसूत्र I. 11. 10 says 'अथाप्युदाहरन्ति-शर्मन्तं ब्राह्मणस्य, वर्मान्तं क्षत्रियस्य, युसान्तं वैश्यस्य, भृत्यदासान्तं शूद्रस्य दासान्तमेव वा ।'.

571. This is on वार्तिक 2 'भोराजन्यविशं वेति वाच्यम्' on पाणिनि VIII. 2. 83.

572. यमः । शर्मा देवश्च विप्रस्य वर्मा ज्ञाता च भूभुजः । भूतिर्दत्तश्च वैश्यस्य दासः शूद्रस्य कारयेत् ॥ अपरार्क p. 27.

573. e. g. विष्णुपुराण III. 10. 9 शर्मेति ब्राह्मणस्योक्तं वर्मेति क्षत्रसंश्रयम् । युसदासाह्वयं नाम प्रशस्तं वैश्यशूद्रयोः ॥; the संस्कारतत्त्व p. 919 quotes another verse of विष्णुपुराण 'ततश्च नाम कुर्वीत पितेव दशमेऽहनि । देवपूर्वं नराख्यं हि शर्मेवमादिशंयुतम् ॥' This is विष्णुपुराण III. 10. 8.

of the year 60 (C. I. I. vol. II. p. 16) his father is called *Valavaḍha* (Balavardhana) and his son *Mitravaḍhana* (Mitravardhana).

A few words may be said about matronymics. A few examples of such names have been given above from Vedic Literature. Āśv. gr.⁵⁷⁴ (I. 5. 1.) says that in selecting a bridegroom or bride "one should first examine the family, as has been already said 'those who on the mother's and father's side'". This refers to the Āśv. Śrauta sūtra where it is required that both parents of the brāhmaṇa at the time of *camasabhakṣaṇa* in *Daśapeya* should be for ten generations perfect in their learning, austerities, and meritorious works and who can be traced to have throughout been of the brāhmaṇa class on both sides &c. Yāj. I. 54 enjoins that one should choose a girl from a great family of śrotriya, which has been famous for ten generations (for learning and character). Therefore when in certain cases a person is named after his mother or after the gotra of his mother's father, all that is intended to be conveyed is that he is descended from worthy male and female ancestors. There is no question in such cases of matriarchy. In the Nasik Inscription No. 2 (E. I. vol. VIII. p. 60) *siri Puṣumāyi* is described as *Vāsithīputa* and in E. I. vol. VIII. p. 88 the *Ābhira* king *Īśvarasena* is described as *Māḍharīputra*.⁵⁷⁵ In a Scythian Inscription (E. I. vol. X at page 108) we have mention of 'the son of *Bhārgavī*'. In all these cases the mother's gotra name is specially emphasized probably to convey that the mothers were of the bluest blood. Comparatively late writers mention the gotra in which their mother was born (e. g. *Bhavabhūti* who flourished about 700-750 A. D. says that he was a *Kāśyapa* while his mother was a *Jātukarṇī*). From a *Kārikā* in the *Mahābhāṣya* we learn that the great grammarian *Pāṇini* was the son of a *Dākṣī*. *Pāṇini* himself⁵⁷⁶ (IV. 1. 147) delivers a

574. कुलमग्रे परिक्षेत ये मातुतः पितृतश्चेति यथोक्तं पुरस्तात् । आश्व. गृ. I. 5. 1. The आश्व. श्रौ. सू. IX. 3. 20 has 'ये मातुतः पितृतश्च दशपुरुषं समदृष्टिता विद्यात-पार्यां पुण्यैश्च कर्मभिर्येषामुभयतो वा ब्राह्मण्यं निनयेयुः पितृतश्चैके'. The printed text reads 'नाब्राह्मण्यं' which practically conveys the same sense.

575. Vide E. I. vol. XX. p. 6. for other examples of *Māḍharīputa* and *Vāsithīputa*.

576. सर्वे सर्वपदादेशां दाक्षिण्यस्य पाणिनेः । महाभाष्य vol. I. p. 75 on पाणिनि (I. 1. 20). पाणिनि was also called *शालातुरीय* (from his place *शालातुर*). Vide *भामह*'s *कार्यालंकार* VI. 62 and *Nogawa* plate of *भुवसेन* II (E. I. vol. VIII at p. 192, dated Gupta era 320 i. e. 649-50 Ad). *Pāṇini* (IV. 3. 94) derives the word *शालातुरीय*.

special rule about the formation of a name for a man from the gotra name of his mother to convey contempt (e. g. Gārgaḥ or Gārgikah, a rogue, from his mother's name Gārgi).⁵⁷⁷ Śāṅkhāyana grhya (I. 25. 2-9, S. B. E. vol. 29, p. 52) prescribes that the father and mother (having bathed themselves and the child) should put on new clothes, that the father should cook a mess of food in the sūtikāgni, that he is to offer oblations to the *tīthi* of the boy's birth and to three constellations with their presiding deities, that he is to place in the middle the oblation to the nakṣatra of birth and he should make two other oblations to fire with two mantras and then the 10th oblation is made to Soma with Rg. I. 91. 7. The father pronounces aloud the child's name and causes the brāhmaṇas to say auspicious words.

The Āśv. gr. does not describe Nāmakaraṇa. Many of the other grhyasūtras prescribe that the sūtikāgni is to be removed and the homa for nāmakaraṇa is to be performed in the Aupāsana (grhya) fire. The Bhāradvāja gr.⁵⁷⁸ prescribes the repetition of the Jayā, Abhyātāna and Rāṣṭrabhṛt mantras and the offering of eight oblations of ghrta with the eight mantras 'may Dhātṛ bestow on us wealth' (Āp. M. P. II. 11. 1ff). The Hir. gr. (II. 4. 6-14, S. B. E. vol. 30 pp. 214-215) contains similar rules. It prescribes twelve oblations with the mantras 'may Dhātṛ bestow on us wealth' and gives two names (a secret nakṣatra name and an ordinary name) to the boy. The twelve oblations are as follows: four to Dhātṛ, four to Anumati, two to Rākā, two to Sinivālī. According to some a thirteenth oblation to Kuhū was to be offered.

The later works state many details which it is unnecessary to set out. The mother with her child on her lap sits to the right of the father. Some late writers prescribe that the father is to give a secret name to the boy and should spread husked

577. The महाभाष्य gives several Vārtikas on Pāṇini IV. 1. 147 and the Kāśikā remarks 'पितुरसंविज्ञाने मात्रा स्वपदेशोऽपत्यस्य कुत्सा' and मार्गः would mean मार्गः पुत्रः (whose father was unknown).

578. e. g. भारद्वाज शु. I. 26 'दशम्यां स्नातौ मातापुत्रौ ह्युच्यगारं कुर्वन्पुनर्निर्हन्त्यौपासनं सृत्तिकाग्निमतिहरन्ति । अन्तरागारेऽग्निमुपसमाधाय जयाभ्यातानान् राश्रभृत इति ह्रस्वैता आहूतीर्जुहोति धाता द्वादश नो रयमित्यष्टौ । The Jayas are certain mantras (13 in all) which are Tai. S. III. 4. 4. 1 (vide आप. म. पाठ I. 10. 9 'चितं च चित्तिश्च ... स्वाहा'), अम्पातानs are 18 viz. 'अग्निर्धृतानामधिपतिः स मावत्वस्मिन्' in तै. सं. III. 4. 5. 1; the Rāṣṭrabhṛts are 22 (ऋतावाद्भृतधामा) in तै. सं. III. 4. 7. 1. Other sūtras specify other mantras from their respective śukhās.

grains of rice in a vessel of bronze, write thereon with a golden pen the words 'salutations to Śrī Gaṇapati' and then write four names of the boy, viz. kuladevatā nāma (such as Yogeśvarī-bhakta), then māsanāma (vide note 566 above), a vyāvahārika-nāma, a nakṣatranāma.⁵⁷⁹

Some sūtra works add a detail immediately after Nāma-karṇa. For example, Āśv. gr. (I. 15. 11) says 'when a father returns from a journey he holds in his hands his son's head, mutters the verse 'āṅgād āṅgād &c.' and thrice smells (kisses) his son on the head. Āp. gr. 15. 12⁵⁸⁰ prescribes that on returning from a journey the father should address his son (abhimantraṇa) with the verse 'āṅgād,' should smell the child on the head with the verse 'be thou an axe' and should mutter in his right ear five mantras. These rules have a very ancient origin. The Kausītaki Br. Up. II. 11 says that on returning from a journey the father touches the head of a son with the verse 'āṅgād-āṅgād &c.' and takes the name of the boy and also repeats the verse 'āsmā bhava' &c. In the case of the girl there is no smelling of the head nor muttering in the ear, but only address (with a prose formula). This no doubt indicates that greater value was attached to a son than to a daughter, but it also shows that the daughter was not altogether neglected.

Karṇavedha :—(piercing the lobes of the ears of the child). In modern times this is generally done on the 12th day after birth. In the Baud. gr. śeṣa-sūtra (I. 12) karṇavedha is prescribed in the 7th or 8th month, while Brhaspati quoted in Sams-kāraprakāśa (p. 258) says that it may be performed on the 10th, 12th or 16th⁵⁸¹ day from birth or in the 7th or 10th month from birth. The Sm. C. has a brief note on karṇavedha. The grhya-pariśiṣṭa says that the father sits facing the east in the first half of the day and first addresses the right ear of the boy with the mantra 'Oh gods, may we hear bliss with our ears' (Rg. I. 89. 8) and then also the left ear. If the boy cries honey is to be

579. The संकल्प in नामकरण is 'ममास्य कुमारस्य बीजगर्भसमुद्भवैर्नोनिर्बर्हणा-सुर्वर्चोभिवृद्धिव्यवहारसिद्धिद्वारा श्रीपरमेश्वरप्रीत्यर्थं नामकरणाख्यं कर्म करिष्ये' संस्कार-रत्नमाला p. 861.

580. For अङ्गादङ्गात्संभवसि and for अस्मा भव vide note 537 above. In आप. म. पा. (II. 14. 3) the reading is वेदो वे पुत्रनामासि. The formula for a daughter is सर्वस्मादात्मनः संभूतासि सा जीव शरद्ः शतम् (आप. म. पा. II. 14. 10).

581. The संस्काररत्नमाला (p. 873) quotes from मदनरत्न the verse 'प्रथमे सद्यमे वापि अष्टमे दशमे वा । द्वादशे वा प्रकुर्वीत कर्णवेधं शुभावहम् ॥' Vide संस्कारकौस्तुभ p. 379 for कर्णवेध.

given to him ; after the rite brāhmaṇas are to be fed. In modern times, generally a goldsmith is called who pierces the lower lobes of the ears with a pointed golden wire and turns it into a ring round the lobes. In the case of girls the left ear is pierced first. That ears of boys were pierced even in ancient times is suggested by a mantra quoted in the Nirukta.⁵⁸² 'He (the teacher) who pierces the ear with truth, without causing pain and yet bestowing ambrosia, should be regarded as one's father and mother'.

Niṣkramaṇa:—(Taking the child out of the house in the open). This is a minor rite. Pār. gr. I. 17 gives the briefest description. Vide also Gobhila II. 8. 1-7 (S. B. E. vol. 30 pp. 56-57), Khādīra II. 3. 1-5 (S. B. E. vol. 29. p. 396), Baud. gr. II. 2, Mānava gr. I. 19. 1-6, Kāṭhaka gr. 37-38.⁵⁸³ This was done according to most authorities in the 4th month after birth. Aparārka (p. 28) quotes a purāṇa that the going out of the house may be done on the 12th day or in the 4th month. According to Pār. gr. the father makes the child⁵⁸⁴ look at the sun pronouncing the verse 'that eye' (Vāj. S. 36. 24). The Mānavagr̥hya prescribes that the father cooks a mess of food in milk and offers oblations thereof to the sun with the verses 'the brilliant sun has risen in the east' (Mait. S. 4. 14. 4), 'he is the *hamsa* sitting in pure worlds' (Rg. IV. 40. 5 = Mait. S. II. 6. 12 = Tai. S. I. 8. 15. 2), 'whenever him' (Rg. X. 88. 11) and then he worships the sun with the verse 'that Jātavedas' (Rg. I. 50. 1, it occurs in all Samhitās) and then he should present the child turning its face towards the sun with the verse 'salutation to thee, Oh divine (sun) who hast hundreds of rays and who dispellest darkness, remove the misfortune of my lot and endow me with blessings'; then brāhmaṇas are to be fed and the fee is to be a bull. Baud.

582. निरुक्त II. 4 य आतृणस्यवितथेन कर्णावदुःखं कृण्वन्मृतं संप्रयच्छन् । तं मन्थेत पितरं मातरं च तस्मै न दुह्येरक्तमञ्चनाह ॥. This verse also occurs in Vas. II. 10 and Viṣṇu Dh. S. 30. 47; vide शान्तिपर्व 108. 22-23 where there is a very similar verse (यश्चाद्वृणोत्यवितथेन) and मनु II. 144.

583. These two chapters of the काठकगृह्य seem to be later additions. The com. ब्राह्मणवल remarks 'निष्क्रमणाक्षप्राशनविधिमाचार्यो नाह । ओत्रियास्तु पारंपरेण पठन्ति । तृतीये मासि कर्तव्यं शिशोः सूर्यस्य दर्शनं । चतुर्थे मासि कर्तव्यं तथा चन्द्रस्य दर्शनम् ।'.

584. चतुर्थे मासि निष्क्रमणिका सूर्यसुदीक्षयति तच्चक्षुरिति । पारस्कर I. 17. The verse is तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतं शृणुयाम शरदः शतं प्रब्रूयाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् । Vide Tai. Ār. 4. 42 for this benediction.

gr. (II. 2) prescribes a homa with eight oblations. Gobhila speaks of candradarśana. It says that on the 3rd *tithi* of the third bright fortnight after birth, the father bathes the child in the morning, worships in the evening the moon with folded hands, then the mother, having dressed the child, hands it with its face to the north from the south to north to the father and herself passes behind the back of the father and stands to the north of him, who worships with the three verses⁵⁸⁵ 'Oh thou whose hair is well parted, thy heart' (Mantrabrāhmaṇa I. 5. 10-12), then the father hands back the son to the mother with the words 'that this son may not come to harm and be torn from his mother'. Then in the following bright fortnights, the father filling his joined hands with water and turning his face towards the moon, lets the water flow out of his joined hands once with the Yajus 'what is the moon' (Mantrabrāhmaṇa I. 5. 13) and twice silently. The Khādiragrhya has practically the same rules, except that it does not speak of two times. It will be noted that both omit the sight of the sun, but only mention the seeing of the moon. Laghu-Āśvalāyana VII. 1-3 speaks of the performance of ābhyudayika śrāddha, then reciting the sūkta from 'svasti no mimitam' (Ṛg. V. 51. 11) and 'āsu śisānaḥ' (Ṛg. X. 103. 1), showing the boy to the sun in the courtyard of one's father-in-law or in that of another and then repeating the verse 'that eye' (Vāj. S. 36. 24). The Sm. C. remarks that those in whose śākhā this rite is not mentioned need not perform it. The Samskāraprakāśa pp. 250-256 and Samskāraratnamālā pp. 886-888 give an extensive description and make of this samskāra a matter of great pomp, festivity and rejoicing. Yama⁵⁸⁶ quoted in Sam. Pr. says that seeing the sun and seeing the moon should be done respectively in the 3rd and 4th months from birth.

Annaprāśana :—(making the child eat cooked food for the first time). Vide Āśv. gr. I. 16. 1-6 (S. B. E. vol. 29 p. 183), Śān. gr. I. 27 (S. B. E. vol. 29 p. 54), Āp. gr. 16. 1-2 (S. B. E. vol. 30, p. 283), Pār. gr. I. 19 (S. B. E. vol. 29, pp. 299-300), Hir. gr. II. 5. 1-3 (S. B. E. vol. 30, p. 216), Kāthaka gr. 39. 1-2, Bhār. gr. I. 27, Mānava gr. I. 20. 1-6, Vaik. III. 22. The Gobhila and Khādira gr. omit this samskāra. Most smṛtis prescribe the 6th

585. The verse यत्ते सुमीमे हृदयं occurs in आप. न. पा. II. 13. 4.

586. यमः । तत्तृतीये कर्तव्यं मासि सूर्यस्य दर्शनम् । चतुर्थे मासि कर्तव्यं शिशो-
श्चन्द्रस्य दर्शनम् ॥ संस्कारप्रकाश p. 250.

month from birth as the time for this samskāra ; but Mānava gr. says it may be the 5th or 6th ; while Śaṅkha quoted by Aparārka says it should be performed at the end of a year or at the end of six months, according to some⁵⁸⁷. The Kāṭhaka gr. enjoins the sixth month from birth or the time when the child first strikes teeth. The procedure is very brief in all except Śān. and Pār. Śān. says that the father should prepare food of goat's flesh, or flesh of partridge, or of fish or boiled rice, if he is desirous of nourishment, holy lustre, swiftness or splendour respectively and mix one of them with curds, honey and ghee and should give it to the child to eat with the reciting of the Mahāvyaṛtis (bhūḥ, bhuvaḥ, svaḥ). Then the father is to offer oblations to fire with four verses 'Annapate',⁵⁸⁸ Rg. IV. 12. 4-5 and 'him, Oh Agni, lead to long life and splendour &c'. The father recites over the child the verse Rg. IX. 66. 19 and then sets down the child on northward pointed kuśa grass with Rg. I. 22. 15. The mother is to eat the remnant of the food thus prepared. Āśv. has almost the same rules as to food (omitting fish) but prescribes only one verse 'Annapate'. Āp. gr.⁵⁸⁹ prescribes feeding of brāhmaṇas, making them give benedictions to the child and then making the child eat only once a mess of curds, honey, ghee and boiled rice mixed together, with the recitation of a mantra joined to the three vyāṛtis singly and collectively and says that according to some the flesh of partridge may also be added. Bhār. says that the method of making a child eat is the same as in Medhājanana and is silent about the food. Pār. gr. (I. 19) prescribes the cooking of sthālīpāka and offering the two ājyabhāgas and then two offerings of ghee with the mantras 'the gods generated'⁵⁹⁰ the goddess of speech &c' (Rg. VIII. 100. 11) and the verse 'may vigour to-day produce for us gifts &c' (Vāj. S. 18. 33). Mānava, Kāṭhaka and Vaik. are entirely silent about flesh. Kāṭhaka

587. संवत्सरेऽन्नप्राशनमर्धसंवत्सर इत्येके । शङ्ख. q. by अपरार्क p. 28.

588. अन्नपदेऽन्नस्य नो देह्यनमीवस्य शुष्मिणः । प्र प्रदातारं तारिष ऊर्जे नो धेहि द्विपदे चतुष्पदे ॥ तै. सं. IV. 2. 3. 1.

589. भूरपां त्वौषधीनां रसं प्राशयामि । शिवास्त आप ओषधयः सन्त्वनमीवास्त आप ओषधयः सन्त्वसौ ॥ सुवोऽपां त्वौ । सुवरपां त्वौ । भूर्भुवः सुवरपां । आप. म. पा. II. 14. 11-14. After अस्तौ the child's name in the vocative is to be uttered.

590. देवीं वाचमंजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति । सा नो मन्देशमूर्जं ब्रूहाना धेनुर्वागस्मात्पुसुदुतैतु ॥ ऋ. VIII. 100. 11.

prescribes the cooking of all haviṣya food⁵⁹¹ and the other two works prescribe food cooked in milk.

It will be seen from the above that the principal part of the saṁskāra is making the child taste food. Some writers add homa, feeding of brāhmaṇas, and benedictions. The Saṁskāra-prakāśa (pp. 267-279) and Saṁskāraratnamālā (pp. 891-895) have very detailed notes on this saṁskāra. One interesting matter quoted by Aparārka (p. 28) from Mārkaṇḍeya is that on the day of this ceremony, in front of the gods worshipped in the house, tools and utensils required in various arts and crafts, weapons and śāstras should be spread about and the child should be allowed to crawl among them and what the child seizes at first should be noted and it should be deemed that he is destined to follow that profession for his livelihood which is represented by the thing first touched by him.

Varṣavardhana or *abdapūrti*:—In some of the sūtras provision is made for some ceremonies every month on the day of the birth of the child for one year and on every anniversary of the day of birth throughout life. For example, Gobhila gr. (II. 8. 19-20) says 'every month of the boy's birth for one year or on the parva days of the year he should sacrifice to Agni and Indra, to Heaven and Earth and to the Viśve devas. Having sacrificed to these deities he should sacrifice to the *tithi* and *nakṣatra*'.⁵⁹² The Śāṅ. gr. (I. 25. 10-11 S. B. E. vol. 29, p. 52) similarly says 'having sacrificed in the same way every month on the *tithi* of the child's birth, he sacrifices when one year has expired in the (ordinary) domestic fire'. Baud. gr. III. 7⁵⁹³ prescribes an offering of cooked rice for life (*āyusyacaru*) 'every year, every six months, every four months, every season or every month on the *nakṣatra* of birth'. Kāthaka gr. (36. 12 and 14) prescribes a homa every month after *nāmakaraṇa* for a year in the same way as in *nāmakaraṇa* or *jātakarma* and at the end of the year an offering of the

591. कृत्यरत्नाकर p. 400 quotes a verse 'हविष्येषु यवा मुख्यास्तदुलू ब्रीहयो मताः । माषकोद्वगौरादीन् सर्वाभावे विवर्जयेत् ॥' and quotes समयप्रदीप 'प्रथमं यवास्तदलाभे ब्रीह्यस्तदलाभे माषकोद्वचणकसर्षपमसूरचीनकपिथ्यवर्जमन्यदपि अक्षम्'.

592. कुमारस्य मासि मासि संवत्सरे सांवत्सरिकेषु वा पर्वसु अग्निन्द्रौ दद्यात्पृथिव्यौ विश्वान्देवांश्च यजेत । देवतमिष्टा तिथिं नक्षत्रं च यजेत । गोभिलगृह्य II. 8. 19-20. The सांवत्सरिकपर्वसु are the amāvāsyaś of Aṣāḍa, Kārtika and Pāṣāṇya.

593. आहुतालुकुतिरायुष्यचक्रः । संवत्सरे षडसु षडसु मासेषु चतुर्षु चतुर्षु ऋतावृत्तौ मासि मासि वा कुमारस्य जन्मनक्षत्रे क्रियेत । बौ. सु. III. 7. 1-2.

flesh of a goat and sheep to Agni and Dhanvantari and feeding the brāhmaṇas with food mixed with plenty of ghee. Vaik. III. 20-21 speaks at great length of the ceremony called 'Varṣavardhana' (increase of the years of a person) to be performed on the anniversary of the birth-day every year and lays down that in this rite the deity of the nakṣatra on which a child is born is the principal one, that oblations of ghee are to be offered to that deity and nakṣatra and then to the other presiding deities of the nakṣatras and to the nakṣatras themselves, then an oblation with the vyāhrti (bhūh svāhā), then offerings to Dhātā. It describes in detail how different ceremonies are to be performed up to Upanayana, then up to finishing of Veda study, how ceremonies are to be performed on the anniversary day of one's marriage, on the nakṣatra on which a person performed solemn sacrifices like Agniṣṭoma and that if he thus lives till 80 years and 8 months he becomes one who has seen a thousand (full) moons and is called 'brahmaśarīra', in celebration of which several ceremonies are prescribed (which for want of space are not set out here). In connection with the anniversary of the marriage day,⁵⁹⁴ Vaik. specially prescribes that whatever ceremonies women direct as done traditionally should be performed. Aparārka (p. 29) quotes verses of Mārkaṇḍeya to the effect that all should every year on the day of birth celebrate a festival (mahotsava) in which one should honour and worship one's elders, Agni, gods, Prajāpati, the *pitṛs*, one's nakṣatra of birth and brāhmaṇas. The Kṛtyaratnākara (p. 540), the Nityācārapaddhati (pp. 621-624) quote the same verses (as Aparārka does) and add that on that day one should worship Mārkaṇḍeya (who is believed to be immortal) and the seven other *cirajīvins*.⁵⁹⁵ The Nityācārapaddhati (p. 621) quotes a verse that in the case of kings the anniversary of the day on which they were crowned should be celebrated. The Nirṇayasindhu, the Samskāraprakāśa (which in pp. 281-294 gives the most elaborate treatment) call

594. यद्वि विवाहो भवति मासिके वार्षिके चाह्नि तस्मिन् यत्स्त्रिय आहुः पारंपर्यागतं शिक्षाचारं तत्तत्करोति । वैखानस III. 21. अप. घ. सू. II. 1. 1. 7 also speaks of the anniversary of the day of marriage 'यच्चैनयोः प्रियं स्यात्तदेतस्मिन्नहनि भुञ्जीयाताम्'.

595. The निर्याचारपद्धति has these verses 'अश्वत्थामा बलिर्व्यासो हनूमाश्च बिभीषणः । कृपः परशुरामश्च सत्तै चिरजीविनः । सत्तैतान्यः स्मरेन्नित्यं मार्कण्डेयमथाष्टमम् । जीवेद्वर्षशतं साग्रं सर्वव्याधिविवर्जितः ॥'. The निर्यणसिन्धु quotes some verses from the कृत्यचिन्तामणि about मार्कण्डेय.

this festival 'abdapūrti'. The *Saṃskāraratanamālā* contains a very extensive discourse on this rite (pp. 877-886) and calls this festival 'āyurvardhāpana'. The *Nirṇayasindhu* and the *Saṃskāraratanamālā* set out the verses that are addressed to Mārkaṇḍeya and others. In modern times women do celebrate every month the birthday of a child and the first anniversary of birth. They make the child cling to the principal house-post or to the post used for churning out butter from the pail of curds and water.

Caula or *Cūḍākarma* or *Cūḍākarana* :—(the first cutting of the hair on the child's head). This *saṃskāra* is mentioned by every writer. 'Cūḍā' means the 'lock or tuft of hair' kept on the head when the remaining part is shaved (i. e. the *śikhā*); so *cūḍākarma* or *cūḍākarana* means that rite in which a lock of hair is kept (for the first time after birth). We get 'cauda' from 'cūḍā'⁵⁹⁶ meaning 'a rite the purpose of which is keeping a lock of hair' and 'ḍa' and 'la' often interchange places. So we get 'cauda' or 'caula' also as the name of the ceremony.

According to many⁵⁹⁷ writers *caula* was performed in the third year from birth. Baud. gr. (II. 4), Pār. gr. (II. 1), Manu II. 35, Vaik. III. 23 say that it may be performed in the 1st or 3rd year; Āśv. gr. and Vārāha gr. say it may be performed in the 3rd year or in the year in which it is the custom of the family to perform it. Pār. also refers to family usage. Yāj. specifies no year, but mentions only family usage. Yama quoted by Aparārka (p. 29) allowed it in the first, 2nd or 3rd year, while Śaṅkha-Likhita allowed it in the 3rd or 5th (Aparārka p. 29), Ṣaḍ-guru-śiṣya quoted in the *Saṃskāraprakāśa* (p. 296) and Nārāyaṇa (on Āśv. gr. I. 17. 1) say that some performed it at the time of upanayana.

596. स च चूडाकरणशब्दः कर्मनामधेयम् । यौगिकन्यायेनोद्भिदादिशब्दवत् । योगश्च, चूडायाः करणं चूडार्थं करणं चूडा क्रियते यस्मिन्कर्मणीति वा त्रिष्वैव संभवति । संस्कारप्रकाश p. 295. The महाभाष्य (vol. II. p. 362 on पा. V. 1. 97) explains it as 'चूडा प्रयोजनमस्य चोदम्' and we know from works on poetics that 'यमकश्चेष्टिचिन्नेषु वचयोर्द्वयोर्न भिन्नः' (there is no distinction between 'ba' and 'va' or ḍa and la in Yamaka, paronomasia and citrakāvya).

597. Vide Āśv. gr. I. 17. 1-18 (S. B. E. 29 pp. 184-186), Āp. gr. 16. 3-11 (S. B. E. vol. 30 pp. 283-84), Gobhila II. 9. 1-29 (S. B. E. 30 pp. 60-63), Hir. gr. II. 5. 1-15 (S. B. E. 30 pp. 216-218), Kāṭhaka gr. 40, Khadira II. 3.16-33 (S. B. E. 29 pp. 597-599), Pār. 1 II. (S. B. E. 29 pp. 301-303), Śāṅ. (I. 28, S. B. E. 29. pp. 55-57), Baud. gr. II. 4, Mānava gr. I. 21. 1-12, Vaik. III. 23 for a treatment of this topic.

Whether such a ceremony was performed in the Vedic ages cannot be ascertained with certainty. Bhār. gr. I. 28 expressly⁵⁹⁸ refers to the Vedic verse (Rg IV. 75. 17 or Tai. S. IV. 6. 4. 5) as indicative of the practice of Caula in Vedic times ' where arrows fall together like boys having many tufts of hair '. Manu II. 35 also has in view this Vedic verse.

The principal act in this ceremony is the cutting of the hair of the child. The other subsidiary matters are the performance of homa, feeding of brāhmanas, receiving of their benedictions and giving of dakṣiṇā, the disposal of cut hair in such a way that no one can find them.

The ceremony is to be performed on an auspicious day as set out in note 494 above. Āp. gr. 16. 3 says it should be performed when the moon is in conjunction with Punarvasu nakṣatra, while Mānava gr. says that it should not be done on the 9th *tithi* of a month. Later works like the Samskāraprakāśa (pp. 299-315) give very intricate rules about the auspicious times, which rules are passed over here. The most exhaustive treatment of this ceremony in the sūtra works is to be found in Āśv., Gobhila, Vārāha 4 and Pār. II. 1.

The materials required in this ceremony are stated as follows:—(1) To the north of the fire are placed four vessels each of which is separately filled with rice, barley, māṣa beans and sesame respectively (Āśv. gr. I. 17. 2), but Gobhila (II. 9. 6-7) says that they are to be placed to the east and Gobhila and Śāṇ. say that these are to be given to the barber at the end of the rite; (2) to the west of the fire the mother with the boy on her lap is to be seated and two vessels one filled with the dung of a bull and the other with *śamī* leaves are to be also placed to the west (Gobhila II. 9. 5 and Khādīra II. 3. 18 place the dung to the north of the fire and Khādīra says that she sits to the north); (3) to the right of the mother the father sits holding 21 bunches⁵⁹⁹ of kuśa grass or the brahmā priest (if there be any) may hold them; (4) warm and cold water or only warm water; (5) an ordinary razor or one made of Udumbara wood (according to Khādīra II. 3. 17 and Gobhila II. 9. 4); (6) a

598. अथार्ये सांवत्सरिकस्य चोदं कुर्वन्ति यथर्षि यथोपज्ञं वा । विज्ञायते च । यत्र क्षणाः संपतन्ति कुमारा विक्षिप्त्वा इव । इति बहुविधम् । इवेति । भारद्वाज शृ. I. 28.

599. 21 bunches are required because he cuts off the hair four times on the right side and three times on the left side and each time three kuśa bunches are required.

mirror (Gobhila and Khādīra). According to Gobhila and Khādīra the barber, hot water, mirror, razor and bunches of kuśa grass are to the south of the fire and bull's dung and a mess of rice mixed with sesame are to the north of the fire. Āśv., Pār., Kāṭhaka and Mānava say that the razor is to be of *loha* (which the commentator Nārāyaṇa explains as copper).

After homa is performed, the principal matter (of cutting the hair) is to be begun. According to Gobhila and Khādīra the father, having contemplated upon Savitr, looks at the barber with the mantra ' here comes Savitr ' (Mantra-br. I. 6. 1) and contemplating on Vāyu looks at the warm water with the mantra ' with warm water, Oh Vāyu, come hither ' (Mantra-Br. I. 6. 2). The father then mixes the hot and cold water and may put, in a part of the water, butter or drops of curds and apply the water to moisten three times the boy's head with the *mantra* ' may Aditi cut thy hair; may the waters moisten (thy hair) for vigour '. Then⁶⁰⁰ on the right portion of the boy's hair the father puts three kuśa bunches with the points towards the boy with the formula ' herb, protect him ' (Tai. S. I. 2. 1. 1). With the words ' Axe, do not harm him ' (Tai. S. I. 2. 1. 1) he presses a copper razor (on the kuśa blades). The hair is cut with the *mantra* ' with that razor with which Savitr, the wise, cut (the hair) of king Soma and of Varuṇa, cut now his (the boy's hair), Oh brāhmanas, so that he may be endowed with long life and (reach) old age '. Each time the hair is cut, he gives⁶⁰¹ the cut hair with their ends turned towards the east together with śamī leaves to the mother, who puts them down on the bull dung. Cutting is done a second time with the mantra ' with what Dhātā shaved (the head) of Brhaspati, Agni and Indra for the

600. The several sūtras generally cite different mantras at the time of the performance of the several acts. It is not possible for want of space to set out all these different verses. Only the mantras used in the Āśv. gr. are cited in order to convey some idea of the rite as it was practised in ancient times.

601. It appears that originally the father himself performed the cutting of the hair. Some of the grhya sūtras like those of Baud. and Śāh. nowhere mention the barber in this ceremony. Hence it appears that later on the father performed only the homa and repeated the mantras, while a barber was employed to shave the boy's head. ' तेन यश्चूडानां कासयिता पित्रादिः स एव वपनकर्तृति सिद्धं भवति । इदानीं तु तादृशस्त्रिणाया अभावाद्भोक्तृविद्विष्टत्वाच्च समन्त्रकं वेष्टामात्रं कृत्वा नापितेनैव वपनं कारयन्ति शिष्टाः ॥ ' संस्काररत्नमण्डल p. 901.

sake of their long life, with that I shave thy (head) for the sake of long life, fame and happiness'. The cutting is done a third time with the mantra 'with what he may after night (is past) see the sun again and again, with that I shave thy (head) for the sake of long life, fame and happiness'. The cutting is done for the fourth time with all the three mantras together. Then the hair is cut three times on the left side similarly. The edge of the razor is then wiped off with the mantra 'when thou shavest as a shaver the hair (of the boy) with the razor that wounds and is well-shaped purify his head, but do not deprive him of life'. Then he gives orders to the barber 'doing with lukewarm water what has to be done with water, arrange his hair (well) without causing him (the boy) any wound'. Let him have the hair of the boy arranged according to the custom of the family. The rite only (without the mantras) is performed for a girl.⁶⁰²

According to several sūtras, the cut hair placed in the dung of a bull is buried in a cow stable⁶⁰³ or is thrown in a pond or in the vicinity of water (Pār., Bhār.) or is buried at the root of the Udumbara tree (Bhār.) or in a bunch of darbha grass (Baud., Bhār., Gobhila) or in the forest (Gobhila). The Mānava gr. prescribes that as the hair fall down when cut they are gathered by some friendly person. The Kāthaka gr. and Mānava gr. say that the barber gets a sesame cake and a fine piece of cloth, while Vaik. says food is given to him. A bath for the boy is expressly prescribed by Baud. and some others.

There is a great divergence of views about the number of locks of hair to be left on the head and the portion of the head where they are to be left. Baud. gr. says that one or three or five locks⁶⁰⁴ may be left on the head or according to family usage and he further says that some sages say that the locks should

602. All the mantras in Āśv. gr. occur also in Mānava gr., some occur in Baud., Bhār., Pār., and others. The mantras in Āśv. viz उष्णेन वाय, येनावपत्, येन घाता, येन क्षुश्च, यत्क्षुरेण मर्चयता are आप. स. पा. II. 1. 1, 3-5 and 7 with slight variations. The verse यत्क्षुरेण मर्चयता is almost the same as अथर्ववेद VIII. 2. 17. and Āśv. appears to have adapted it purposely to make it suit the caula.

603. अथैनं गोमयपिण्डं गोष्ठ उदकान्त उदुम्बरमूले दुर्मस्तम्बे वा निदधाति । भारद्वाज शु. I. 28; अन्तुयुतमेतं सकेशं गोमयपिण्डं निधाय गोष्ठे पल्वले उदकान्ते वा ॥ पार. शु. II. 1.

604. अथैनमेकशिखश्चिशिखः पञ्चशिखो वा यथैवैषां कुलधर्मः स्यात् । यथार्थं शिखां निदधातीत्येके । बौ. शु. II. 4.

be as many as the pravaras invoked by the father.⁶⁰⁵ Āśv. gr., and Pār. gr. say that locks may be kept according to family usage. Āp. gr. says that the locks may in number follow the pravara or they may be kept according to family usage. Gobhila and Khādīra say that the locks should be arranged according to gotra and family usage. Whether they mean by 'gotra' the number of pravaras of the gotra or some rule such as the Kāṭhaka gives is not clear. The Kāṭhaka gr. says that the Vāsiṣṭhas keep a lock on the right, that persons of Atri and Kāśyapa gotra (or pravara) keep locks both on the right and the left, that the Bhrgus shave the entire head, that the Āngīras gotra keeps five locks or only a line of hair, while persons of other gotras (like Agastya, Viśvāmītra &c.) keep a śikhā (without any particular number of locks) simply because it is an auspicious sign or one may follow the usage of one's⁶⁰⁶ family. Vaik.⁶⁰⁷ says that the locks may be one, two, three, five or seven according to the pravaras. R̥gveda⁶⁰⁸ VII. 33. 1 refers to the fact that Vāsiṣṭhas had a lock of hair on the right side of the head and so the rule of the Kāṭhaka has a very hoary antiquity behind it. Up to modern times one of the characteristic outward signs of all Hindus was the śikhā (the top-knot). A verse of Devala says that whatever religious act a man does without the *yajñopavīta* or without śikhā is as good as undone and Hārīta rules that a person who cuts off his śikhā through hate or ignorance or foolishness becomes pure only after

605. The pravaras or ṛṣis of the several gotras are generally three but some gotras have one, two or five *pravaras*, but never four. Vide below under marriage for pravara.

606. दक्षिणतः कण्डुजं वसिष्ठानाम् । उभयतोऽत्रिकादयपानाम् । मुण्डा भृगवः । पञ्च-
चूडा अङ्गिरसः । वाजि (राजि ?) मेके । मङ्गलार्थं शिखिनोऽन्ये । यथाकुलधर्मं वा । काठक
श्रुत्य 40. 2-8. These sūtras are quoted by अपरार्क p. 29 and by the स्मृतिच०
I. p. 23. The स्मृतिच० in explaining the words मङ्गलार्थं says that some
keep a śikhā of the form and size of the leaf of the Vāṭa tree. The
सं. प्र. p. 316 arranges the sūtras differently and remarks मङ्गलार्थं वाजिं
केशपङ्क्तिं कुर्वन्ति । सा च समन्तात् ललाटकर्ममूलस्पर्शिनी मालेव भवति । इतिदिष्टेषु
केचन पञ्चाचूडाः केचन पुरश्चूडाः ।

607. ऋषिक्रमेण । स्वस्यैकार्ष-द्व्यार्ष-त्र्यार्ष-चत्वार्ष-सप्तार्ष-चूडा विभजेत् । वैखानस
III. 23.

608. त्वित्यञ्चो मा दक्षिणतस्कपर्दा धियंजिन्वासो अभि हि प्र मन्दुः । उत्तिष्ठ वीचे
परि बर्हिषो नृक्ष मे दूराद्वितवे वसिष्ठाः ॥ ऋ. VII. 33. 1.

performing the *taptakṛcchra* penance.⁶⁰⁹ In the *Mudrārākṣasa* (I.8) there is a reference to the śikhā of Cāpakya having been kept untied when he was angered by the Nandas. Śābara (on Jaimini I. 3. 2) remarks that the śikhā (its position and locks) is a sign to indicate the gotra and quotes Rg. VI. 75. 17 (yatra bāṇāḥ &c. cited above in note 598). Vasiṣṭha (II. 21) prescribes that members of all varṇas (including the śūdra) should arrange their hair according to the fixed usage (of their family) or should shave the whole head except the śikhā. A Vedic passage⁶¹⁰ is 'the head that has no śikhā on it is unholy'. For rules about the śikhā of students vide later on under upanayana. During recent times men, particularly those receiving English education in towns and cities, are forsaking the ancient practice of keeping a śikhā and follow the western method of allowing the hair to grow on the whole head.

In modern times the rite of cūdākarana generally takes place if at all on the day of Upanayana.

Āśv. gr. (I. 17. 18) expressly says that the ceremony of cūdākarana was to be performed for girls also, but no Vedic mantras were to be repeated. Manu (II. 66) says that all the ceremonies from jātakarma to caula must be performed at the proper times for girls also in order to purify their bodies but without mantras and Yāj. (I. 13) is to the same effect. Even such late writers as Mitrāmīśra say that the caula of girls may be performed according to the usage of the family and that their hair may be entirely shaved or a śikhā may be kept or there should be no shaving at all.⁶¹¹

In some castes even in modern times girls when mere children are shaved once, it being supposed that the first hair are impure.

Vidyārambha:—The grhya sūtras and dharmasūtras are entirely silent as to what was done for the child's education

609. सद्योपवीतिना भाव्यं सदा बद्धशिखेन च । विशिखो व्युपवीतश्च यत्करोति न तत्कु-
तम् ॥ देवल; 'शिखां छिन्दन्ति ये भोहाद् द्वेषादज्ञानतोपि वा । तसकुच्छ्रेण शुष्यन्ति
त्रयो वर्णा द्विजातयः ॥' हारीत, both quoted in संस्कारप्रकाश p. 316. लघुहारीत
verses 18-19 (Ānand. Ed.) are very similar to the 2nd verse. The first
is गोभिलस्मृति I. 4 and is quoted as शृङ्ग's in स्मृतिच. I. p. 32.

610. अमेध्यं वा एतच्छिरो यदशिखम् । quoted by the commentators on
काठकश्रुत्या 40. 7.

611. कुमारीचौलेऽपि यथाकुलधर्ममित्यनुवर्तते । ततश्च सर्वमुण्डनं शिखाधारणं अमु-
ण्डनमेव वेति सिध्यति । संस्कारप्रकाश p. 317; एतच्च स्त्रीणामपि । 'स्त्रीशूद्रौ तु शिखां छिन्त्वा
क्रोधाद् वैराग्यतोऽपि वा । प्राजापत्यं प्रकुर्वीताम्' इति प्रायश्चित्तविधिबलात् । एतत्परिशुद्धपक्षे ।
अत्र देशभेदाद् व्यवस्था द्रष्टव्या । स्त्रीणां केशधारणमेव शिखाधारणम् । एतच्चात्मन्त्रकमेव स्त्रीणां
कार्यम् । ...होमोपि न । संस्काररत्नमाला p. 904.

between the third year when usually *caula* was performed and the 8th year (from conception) when the *upanayana* usually took place (in the case of *brāhmaṇas*). They state that rarely *upanayana* was performed even in the 5th year (as will be shown hereafter). Some faint light is thrown on this matter by the *Arthaśāstra* of Kauṭilya,⁶¹² which says that the prince after the performance of *caula* is to engage in the study of the alphabet and of arithmetic, and after his *upanayana* he is to study the *Vedas*, *ānvīkṣikī* (metaphysics), *vārtā* (agriculture and the science of wealth) and *daṇḍanīti* (the art of government) up till the 16th year when the *godāna* ceremony is to be performed and after which year he may marry. Kālidāsa also (in *Raghuvamśa* III. 28) says that prince Aja first mastered the alphabet and then entered into the ocean of (Sanskrit) literature. Bāṇa has⁶¹³ probably the *Arthaśāstra* in view when he makes prince Candrāpiḍa enter the temple of learning (*vidyā-mandira*) at 6 and remain there till he became sixteen and he (like Milton in his letter to Hartlib) tells us how extensive the ideal curriculum of studies in arts and sciences for the prince was thought to be. In the *Uttararāmacarita* (Act II) it is said that Kuśa and Lava were taught *vidyās* other than the *Veda* after their *caula* and before *upanayana*.

It appears that at least from the early centuries of the Christian era, a ceremony called *Vidyārambha* (commencement of learning the alphabet) was celebrated. Aparārka (pp. 30-31) and the *Sm. C.* (I. p. 26) cite verses from the *Mārkaṇḍeya-purāṇa*⁶¹⁴

612. वृत्तचौलकर्मा लिपिं संख्यानं चोपयुज्जीत । वृत्तोपनयनस्रव्यामीन्वीक्षिकीं च शिष्टेभ्यो वार्तामध्यक्षेभ्यो दण्डनीतिं वक्तृप्रवक्तृभ्यः । ब्रह्मचर्यं चापोऽष्टाद्वर्षात् । अतो गोदानं दारकर्म च । अर्थशास्त्र I. 5.

613. Vide कादम्बरी para 69 for *विद्यामन्दिर* and para 71 for the various arts and sciences 'पदे वाक्ये प्रमाणे धर्मशास्त्रे राजनीतिषु व्यायामविद्यासु सर्वेष्वप्युधविशेषेषु रथचर्यासु गजपट्टेषु तुरंगमेषु वाद्येषु भरतादिप्रणीतेषु द्रव्यशास्त्रेषु नारदीयप्रभृतिषु गान्धर्ववेदविशेषेषु ग्रहगणिते वास्तुविद्यास्वायुर्वेदे यन्त्रप्रयोगे ... कथासु नाटकेषु आख्यायिकासु काव्येषु महाभारतपुराणेतिहाससामायणेषु सर्वालिपिषु सर्वदेशभाषासु सर्वशिल्पेषु छन्दःसु अन्येष्वपि कलाविशेषेषु परं कौशलमवाप । ; vide para 74 about 6 and 16 years.

614. प्राप्तेष पञ्चमे वर्षे अप्रसुप्ते जनार्दने । षष्ठीं प्रतिपदं चैव वर्जयित्वा तथाष्टमीम् ॥ रिक्तां पञ्चदशीं चैव सौरभौमदिने तथा । एवं सुनिश्चिते काले विद्यारम्भं तु कारयेत् ॥ पूजयित्वा हरिं लक्ष्मीं देवीं चैव सरस्वतीम् । स्वविद्यासूत्रकारांश्च स्वां विद्यां च विशेषतः ॥ एतेषामेव देवानां नाम्ना तु जुहुयाद्घृतम् । दक्षिणाभिर्द्विजैर्द्विजाणां कर्तव्यं चात्र पूजनम् ॥ प्राङ्मुखो गुरुरासीनो वारुणाशमुखं शिशुम् । अध्यापयेत् प्रथमं द्विजाशीर्भिः सुपूजितम् ॥ ततः प्रभृत्यनध्यापान्वर्जनीयान् विवर्जयेत् । अपरार्क pp. 30, 31. The विष्णुधर्मोत्तर (quoted in सं. म. p. 321) says 'आषाढशुक्लद्वादश्यां शयनं कुरुते हरिः । निद्रां त्यजति कार्तिक्यां तयोः संपूज्यते हरिः ॥'.

about vidyārambha as follows: in the fifth year of the child on some day from the 12th of the bright half of Kārtika to the 11th of the bright half of Āṣāḍha, but excluding the 1st, 6th, 8th, 15th tithi or *riktā* tithis (i. e. 4th, 9th and 14th) and Saturday and Tuesday, the ceremony of beginning to learn should be performed. Having worshipped Hari (Viṣṇu), Lakṣmī, Sarasvatī, the sūtra writers of one's *śākhā* and the lore peculiar to one's family, one should offer in the fire oblations of clarified butter to the above mentioned deities and should honour brāhmaṇas by the payment of dakṣiṇā. The teacher should sit facing the east and the boy should face the west and the teacher should begin to teach the first lesson to the boy who should receive the benedictions of brāhmaṇas. Thereafter teaching should be stopped on the days of *anadhyāya* (which will be specified later on).

The Samskāra-prakāśa (pp. 321-325) and Samskāraratnamālā (pp. 904-907) have an extensive note, a considerable part of which is devoted to astrological matters. The Samskāraprakāśa quotes passages from Viśvāmitra, Devala and other sages and works that vidyārambha is performed in the 5th year or in any case before upanayana. It also quotes a verse from Nṛsiṃha that Sarasvatī and Gaṇapati should be worshipped and then the teacher should be honoured. The modern practice is to begin learning the alphabet on an auspicious day, generally the 10th of the bright half of Āśvina, Sarasvatī and Gaṇapati are worshipped, the teacher is honoured and the boy is asked to repeat the words 'om namaḥ siddham' and to write them on a slate and then he is taught the letters ('a', 'ā' &c.) of the alphabet. The Samskāraratnamālā⁶¹⁵ calls this ceremony Akṣarasvikāra (appropriately enough) and among other texts cites a long prose passage from Garga quoted in the Pārijāta and prescribes a homa also with ājyāhutis to Sarasvatī, Hari, Lakṣmī, Vighneśa (Gaṇapati), sūtrakāras and one's vidyā.

615. सरस्वतीपूजनादिप्रकारमाह पारिजाते गर्गः । स्नात्वा शुचौ समे देशे गोचर्मन्त्र-
शुपलिप्य सैकतं स्थण्डिलं कृत्वा पलाशशाखया घृदं खनित्वा तत्र सरस्वतीमावाहयेत् ।
शुचनमातः सर्ववाक्यरूपे आगच्छागच्छेति । ततः प्रणवेनासनाध्वर्यायाचमनीयस्नानवस्त्रगन्ध-
पुष्पाक्षतद्रूपदीपपायसघृद्यौदननैवेद्यसमर्पणनमस्कारान्कृत्वा विघ्नेशं संपूज्याचार्यं शक्तितो
वस्त्रालंकारादिभिः पूजयित्वा सरस्वतीविघ्नेशाचार्यांस्त्रिः प्रदक्षिणीकृत्य प्रणवपूर्वकमक्षर-
मारभेत । तत आचार्यादिवन्दनं कृत्वा सरस्वत्यादीनावाहनक्रमेणोद्वासायेद्विद्याबुद्धिर्भवति ।
संस्काररत्नमाला p. 906.

CHAPTER VII

UPANAYANA

This word literally means 'leading or taking near'. But the important question is 'near what'? It appears that it originally meant 'taking near the ācārya' (for instruction); it may have also meant 'introducing the novice to the stage of student-hood'. Some of the gr̥hyasūtras bring out this sense clearly e. g. the Hir. gr. I. 5. 2⁶¹⁶ says "The teacher then makes the boy utter 'I have come unto brahmacarya. Lead me near (initiate me into it). Let me be a student, impelled by the god Savitr'". The Mānava and Kāthaka gr. (41. 1) also use the word upāyana for upanayana and Ādityadarśana on Kāthaka gr. (41. 1) says that upāyana, upanayana, mauñjibandhana, baṭukaraṇa, vratabandha are synonyms.

A few words about the origin and development of this most important saṁskāra would not be out of place here. Comparison with the ancient Zoroastrian scriptures (vide S. B. E. vol. V. pp. 285-290 about the sacred girdle and shirt) and the modern practices among the Parsis of India tend to show that Upanayana goes back to an Indo-Iranian origin. But that subject is outside the scope of this work. Confining ourselves to Indian Literature, we find that already in the Rg. X. 109. 5 the word 'brahmacārī' occurs 'oh gods! he (Bṛhaspati), all pervading one, moves as a brahmacārī pervading all (sacrifices); he is only one part of the gods (i. e. of sacrifices); Bṛhaspati secured by that (i. e. by his service to the gods) a wife (me who am named) Juhū, who was (formerly) taken by Soma'.⁶¹⁷ The

616. अथैनमभिम्याहारयति । ब्रह्मचर्यमागाम्य मा चयस्व ब्रह्मचारी भवानि देवेन सवित्रा प्रसूतः । हिरण्य. गृ. I. 5. 2 (S. B. E. vol. 30 p. 150); ब्रह्मचर्यमागामिति वाचयति ब्रह्मचार्यसानीति च । पार. गृ. II. 2; vide गोभिलयुह्य II. 10. 21 (S. B. E. vol. 30 p. 65). The phrases ब्रह्मचर्यमागाम्य and ब्रह्मचार्यसानीति occur in the शतपथ XI. 5. 4. 1; vide आप. म. पा. II. 3. 26 for ब्रह्मचर्य...प्रसूतः. विश्वरूप on या. I. 14 remarks 'वेदाध्ययनः; याचार्यसमीपनयनमुपनयनं तदेवोपनायनमित्युक्तं छन्दोबुद्धौ-धात् । तदर्थं वा कर्म '. Vide मातृवृत्त on हिरण्यकेशिगृ. I. 1. 1.

617. ब्रह्मचारी चरति वेविषद् विशः स देवानां भवत्येकमङ्गम् । तेन जायामन्वाविन्दद् बृहस्पतिः सोमेन नीतां जुह्वं न देवाः ॥ ऋ. X. 109. 5 = अथर्व V. 17. 5. The reference to Soma recalls Rg X. 85. 45 'सोमो बृहद्गन्धर्वाय.' Every girl was supposed to have been under the protection of Soma, Gandharva and Agni before her marriage with a human bridegroom.

word 'upanayana'⁶¹⁸ can be derived and explained in two ways: (1) taking (the boy) near the ācārya, (2) that rite by which the boy is taken to the ācārya. The first sense appears to have been the original one and when an extensive ritual came to be associated with upanayana the second came to be the sense of the word. Such an ancient work as the Āp. Dh. S. I. 1. 1. 19 says that *upanayana* is a saṁskāra (purificatory rite) laid down by revelation for him who seeks learning (i. e. it accepts the second explanation) or this sūtra may mean 'it is a saṁskāra brought about by imparting the śruti (viz. Gāyatrī mantra) to him who seeks learning'. This would mean that upanayana principally is gāyatrī-upadeśa (the imparting of the sacred Gāyatrī mantra). This appears to be suggested by the Vedic passage quoted above (p. 154 f. n. 356) 'he created the brāhmaṇa with Gāyatrī, the kṣatriya with Trīṣṭubh, the vaiśya with Jagatī', and by Kātyāyana Śrauta 'one should initiate the brāhmaṇa with Gāyatrī'. Jaimini⁶¹⁹ also (in VI. 1. 35) propounds the view that upanayana is a saṁskāra and has a seen result viz. thereby the boy is brought near the teacher for learning Veda.

Rg. III. 8. 4⁶²⁰ is a verse that clearly indicates that some of the characteristics of upanayana described in the gr̥hya sūtras were well known even then. There the sacrificial post (yūpa) is praised as a young person (i. e. in the language of the later classical rhetoricians there is the first kind of the figure Atiśayokti) 'here comes the youth, well dressed and encircled (the boy by his mekhalā and the post by its raśanā); he, when born, attains eminence; wise sages, full of devotion to the gods in their hearts and entertaining happy thoughts, raise him up'. Here in 'un-nayanti' we have the same root that we have in upanayana. This mantra is employed in the upanayana by several gr̥hya sūtras e. g. Āśv. I. 20. 8 (who employs it for

618. तत्रोपनयनशब्दः कर्मनामधेयम् । ... तच्च यैगिकमुद्भिद्भ्यायात् । योगश्च भावव्युत्पत्त्या करणव्युत्पत्त्या वेत्याह भारुचिः । स यथा । उप समीपे आचार्यादीनां बटोरनयनं प्रापणमुपनयनम् । समीपे आचार्यादीनां नीयते बहुयैर्न तदुपनयनमिति वा । ... तत्र च भावव्युत्पत्तिरेव साधीयसीति गम्यते । श्रौतार्थविधिसंभवात् । संस्कारपक्षात् p. 334.

619. संस्कारस्य तदर्थत्वात् विद्यायां पुरुषश्रुतिः । जैमिनि VI. 1. 35; 'विद्यायामेवैषा श्रुतिः (वसन्ते ब्राह्मणमुपनयति) । उपनयनस्य संस्कारस्य तदर्थत्वात् । विद्यार्थमुपाध्यायस्य समीपिनीयते नादृष्टार्थं नापि कटं कुड्मं वा कर्तुम् । दृष्टार्थमेव सैषा विद्यायां पुरुषश्रुतिः । कथमवगम्यते । आचार्यकरणमेतदवगम्यते । कुतः । आत्मनेपददर्शनात् । शबर.

620. युवा सुवासाः परिवीत आगातस उ श्रयान्भवति जायमानः । तं धीरासः कवय उन्नयन्ति स्वाध्यायं मनसा देवयन्तः ॥ ऋ. III. 8. 4. अश्व. शृ. I. 19. 8 prescribes that the boy is to be adorned and is to wear new clothes 'अलङ्कृतं कुमारं... अहतेन वाससा संवीत' &c. and I. 20. 8 is युवा सुवासाः परिवीत आगादित्यर्थेनैव प्रदक्षिणमावर्तयेत्'

making the boy circumambulate) and Pār. II. 2. (prescribes that the mantra is to be recited when tying the girdle round the boy's waist). In the Tai. S. VI.⁶²¹ 3. 10. 5 we have the famous passage referring to the three debts where the words 'brahmacārī' and 'brahmacarya' occur. 'Every brāhmaṇa when born is indebted in three debts viz. in brahmacarya to the sages, in sacrifice to the gods and in offspring to the manes; he indeed becomes free from debts who has a son, who sacrifices and who dwells (with the teacher) as a brahmacārī.'

In the other Vedas and in the Brāhmaṇa literature there is ample material to show what the characteristic features of *upanayana* and *brahmacarya* were. The whole of Atharvaveda XI. 7 (26 verses) is a hymn containing hyperbolic laudation of the brahmacārī (Vedic student) and brahmacarya. The very first verse⁶²² may be cited as a sample 'The brahmacārī incessantly covering (the world by his glory) roams in the two worlds; the gods have the same thoughts (of grace and favour) about him; he fills his teacher by his austerities'. Verse 3 says 'the teacher leading (the boy) near him makes the brahmacārī like unto a foetus' (here the word 'upanayamāṇaḥ' occurs). Verse 4 states that the heaven and the earth are the 'samidh' (the fuel stick) of the brahmacārī and that the brahmacārī by his *mekhalā* (girdle), by his samidh and by his life of hard work fills the world with austerities. Verse 6 tells us that the brahmacārī wears the skin of a black antelope and has a long beard; verse 13 says that the brahmacārī offers samidh into fire (or if fire is not available) to the sun, to the moon, to the wind or into waters. This hymn thus brings out most of the characteristic features of the brahmacārī and of *upanayana* (viz. deerskin, *mekhalā*, offering of samidh, begging and a life of hard work and restraint). From the reference to the beard and from the words 'this man (ayam puruṣaḥ)' occurring in the Atharvaveda VIII. 1. 1 and elsewhere it appears probable that *upanayana* was performed rather later in those ancient days than in the days of the sūtras.

621. जायमानो ह वै ब्राह्मणस्त्रिभिर्ऋणवां जायते ब्रह्मचर्येण ऋषिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्य एष वा अर्घुणो यः पुत्री यज्वा ब्रह्मचारिवासी । तै. सं. VI. 3. 10. 5.

622. ब्रह्मचारिणंश्चरति रोदसी उभे तस्मिन्देवाः संमनसो भवन्ति । स दाधार पृथिवीं विवं च स आचार्यं तपसा पिपति ॥ अथर्ववेद XI. 7. 1. This verse is explained in गोपथब्राह्मण II. 1. आचार्यं उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः । अथर्व XI. 7. 3; the idea is found in Āp. Dh. S. I. 1. 1. 16-18 (quoted above p. 189 f. n. 443) and compare शतपथब्रा. XI. 5. 4. 12 'आचार्यो गर्भीभवति हस्तमाधाय दक्षिणम् । तृतीयस्यां स जायते सावित्र्या सह ब्राह्मणः ॥'. ब्रह्मचार्येति समिधा समिद्धः कार्ण्यं वसानो दीक्षितो दीर्घस्मश्रुः । अथर्व XI. 7. 6.

In the Tai. Br. III. ⁶²³ 10. 11 there is the story of Bharadvāja who remained a brahmacārī for three parts of his life (i. e. till 75) and to whom Indra said that in all that long period of brahmacarya he had mastered only an insignificant portion (three handfuls out of three mountains) of the Vedas, which were endless in extent. The story of Nābhānediṣṭha, son of Manu, who was excluded from ancestral property at a partition made by his brothers, narrated in the Ait. Br. shows ⁶²⁴ that he was a brahmacārī staying with a teacher away from his father's place. The Śat. Br. XI. 5. 4. contains many and almost complete details about the life of *brahmacārins* which bear a very close similarity to those taught in the grhya sūtras. A brief summary is set out below. The boy says 'I have come unto brahmacarya' and 'let me be a brahmacārī'. Then the teacher asks him 'what is your name'; then the teacher takes him near (upanayati); the teacher takes hold of the boy's hand with the words 'you are the brahmacārī of Indra; Agni is your teacher, I am your teacher, N. N. (addressing the boy by his name)'. Then he consigns the boy to (the care of) the elements. The teacher instructs him 'drink water, do work (in the teacher's house), put a fuel stick (on the fire), do not sleep (by day)'. He repeats the Sāvitrī (mantra sacred to Savitr). Formerly it was repeated a year (after the boy came as a brahmacārī), then at the end of six months, 24 days, 12 days, 3 days; but one should repeat to the brāhmaṇa boy the verse at once (on the very day of upanayana); the teacher repeats it to him first each *pāda* separately, then the half and then the whole. Being a brahmacārī one should not eat honey. ⁶²⁵

623. भरद्वाजो ह वै त्रिभिरायुर्भिर्ब्रह्मचर्यमुवास तं ह...इन्द्र उपब्रज्योवाच । यत्ते चतुर्थमायुर्दद्यां किमेतेन कुर्या इति । ब्रह्मचर्यमेवेतेन चरेयमिति होवाच । तं हि त्रीन् गिरिरूपान-
विज्ञातानिव दर्शयांचकार । तेषां हैकैकस्मिन्सुष्टिनाददे स होवाच भरद्वाजेत्यामन्त्र्य वेदा ।
एते । अनन्ता वे वेदाः । एतद्वा एतैस्त्रिभिरायुर्भिरन्ववोचथाः । अथ त इतरद्वन्द्वकमेव । ते. ब्रा.
III. 10. 11.

624. नाभा नेदिष्ठं वै मानवं ब्रह्मचर्यं वसन्तं भ्रातरो निरभजन् । सोऽब्रवीदेत्य किं मह्य-
मभाकेति । ऐ. ब्रा. 22. 9. This story occurs also in Tai. S. III. 1. 9. 5.

625. ब्रह्मचर्यमागमित्याह । ... ब्रह्मचार्यसानीत्याह । अथैनमाह को नामासीति ।
अयास्य हस्तं शुद्धाति । इन्द्रस्य ब्रह्मचार्यसि अग्निराचार्यस्तवाहमाचार्यस्तवासावि ।
अथैनं भूतेभ्यः परिददाति । अङ्ग्यस्त्वौषधीभ्यः परिददामीत्याह । अपोऽज्ञान...
कर्म कुरु समिधमाधेहीति मा सुषुप्था इति । अथास्मै सावित्रोमन्वाह । तां ह स्मैतां
पुरा संवत्सरेऽन्वहः । ... । अथ षट्सु मासेषु ... । अथ चतुर्विंशत्यहे अथ द्वाद-
शाहे ... । अथ त्र्यहे । तदपि श्लोको भवति । आचार्यो गर्भी ब्राह्मण इति । सद्यो ह
वा त्वाव ब्राह्मणायानुब्रूयादाग्नेयो वै ब्राह्मणः । तं वै पच्छोऽन्वाह अथार्ध-
शोऽन्वाह अथ कृत्स्नाह । तदाहुः । न ब्रह्मचारी सन् मध्वदनीयात्'..... । शतपथ
XI. 5. 4. 1-17.

The word 'antevāsi' (lit. one who dwells near a teacher) occurs in the Śaṭ. Br. V. 1. 5. 17 and in the Tai. Up. I. 11. The Śaṭ. Br. (XI. 3. 3. 2) says⁶²⁶ 'he who takes to *brahmacarya* indeed takes upon himself a sacrificial session of long duration.' It further says (XI. 3. 3. 3-6) that the boy when entering upon studenthood approaches giving a fourth part of himself to Agni, Death, the teacher and himself and that by the offering of *samidh* (to fire), by begging and by doing work in the teacher's house respectively he secures freedom from the action of the first three. It also says that after one finishes studenthood and takes the ceremonial bath one should not beg. Vide Gopatha Br. (ed. by Gastra) 2. 3 and Baud. Dh. S. I. 2. 53. The Śaṭ. Br. (III. 6. 2. 15) further says 'therefore *brahmacārins* protect the teacher, his house and his cattle, with the idea that otherwise he might be taken away from them'.⁶²⁷

Janamejaya Pāriksita asks the hamsas (who were the Āhavanīya and Dakṣiṇā fires) 'what is holy' and the latter reply 'It is *brahmacarya*' (vide Gopatha Br. 2. 5). Gopatha (2. 5) further says 'the period of studenthood for the mastery of all Vedas is 48 years, which, being distributed among the Vedas in four parts, makes *brahmacarya* last for 12 years, which is the lowest limit; one should practise *brahmacarya* according to one's ability before taking the ceremonial⁶²⁸ bath.' The same work says that the *brahmacārī* should fetch *samidhs* every day for worshipping fire and beg and that if he does not do so continuously for seven days he has to undergo *upanayana* again (2. 6) and that the lady of the house should daily give alms to a *brahmacārīn* with the idea that he may not deprive her of her wealth, of merit due to *iṣṭāpūrta*. It also says that a *brahmacārī* should not sleep on a cot, should not engage in singing and dancing, should not roam about, should not spit about nor go to a cemetery.⁶²⁹

626. दीर्घसत्रं वा एष उपैति यो ब्रह्मचर्यमुपैति । शतपथ XI. 3. 3. 2. This is quoted in Baud. Dh. S. I. 2. 52. The words 'अपोऽज्ञान' refer to sipping water before and after *bhojana* respectively with the words 'amrtopastaranamasi svāhā' and 'amrtāpidhānam-asi svāhā.' Vide संस्कारतत्त्व p. 893. These two *mantras* occur in आप. न. पा. II. 10. 3-4.

627. तस्माद् ब्रह्मचारिण आचार्य गोपायन्ति गृहान्यशूक्ष्णोऽपहरानिति । शतपथ III. 6. 2. 15.

628. अष्टाचत्वारिंशद्वर्षं सर्ववेदब्रह्मचर्यं तच्चतुर्थां वेदेषु व्युत्थं द्वादशवर्षं ब्रह्मचर्यं द्वादशवर्षाण्यवधार्यमपि रत्नास्यंश्चरेद्यथाशक्तिः । गोपथ 2. 5.

629. तस्माद्ब्रह्मचारिणे अहरहर्भिक्षं दद्याद्गृहिणी मा मायमिष्टापूर्तमुकृतद्वि-
णमवकृष्यादिति । नोपरिश्रायी स्यान्न गायनो न नर्तनो न सरणो न निष्ठीवेद्...न श्मशान-
मातिष्ठेत् । गोपथ 2. 5-7.

It appears from the above and from the Upaniṣad passages set out immediately below that originally Upanayana was a very simple matter. The would-be student came to the teacher with a *samīdh* in his hand and told the teacher that he desired to enter the stage of studenthood and begged to be allowed to be a brahmacārī living with the teacher. There were no elaborate ceremonies like those described in the gṛhya sūtras. The word brahmacarya occurs in the Kātha. Up. I. 1. 15, Muṇḍaka II. 1. 7, Chāndogya VI. 1. 1 and other Upaniṣads. The Chāndogya and the Br. Up., probably the oldest among the Upaniṣads, furnish very valuable information. That some ceremonies were required before a young boy was admitted as a student even in Upaniṣadic times is clear from the statement in the Chāndogya V. 11. 7⁶³⁰ that when Āsvapati Kekaya was approached by Prācīnaśāla Aupamanyava and four others who carried fuel in their hands (like young students) and who were grown-up householders and theologians, 'he (Āsvapati) without submitting them to the rites of Upanayana began the discourse'. When Satyakāma⁶³¹ Jābāla tells the truth about his gotra to Gautama Hārīdrumata, the latter says 'fetch, dear boy, fuel, I shall initiate you. You have not swerved from the truth' (Chāndogya IV. 4. 5). Similarly in the Br. Up. VI. 2. 7. it is said that former students (i. e. students in former ages) approached (the teacher for brahmacarya) only in words (i. e. without any further solemn rite or ceremony).⁶³² In the most ancient times it is probable that the father himself always taught his son.⁶³³ But it appears that from the times of the Tai. S. and the Brāhmaṇas the student generally went to a guru and stayed in his house (vide note 624 about Nābhānediṣṭha). Uddālaka Āruṇi who was himself a profound philosopher of *brahma* asks his son Śvetaketu to enter upon brahmacarya and sends him to a teacher to learn the Vedas.⁶³⁴ The same Upaniṣad describes the

630. ते ह समित्पाणयः पूर्वाङ्गे प्रतिचक्रमिरे तान्हाउपनीयैवैतदुवाच । छान्दोग्य V. 11. 7.

631. समिधं सोम्याहरोप त्वा नेष्ये न सत्याद्गा इति । छान्दोग्य IV. 4. 5.

632. उपैष्यहं भवन्तमिति वाचा ह स्मैव पूर्वं उपयन्वि स होपायनकीर्त्योवास । बृह. उ. VI. 2. 7.

633. Vide बृह. उ. VI. 2. 1 'अनुशिष्टोन्वसि पित्रेत्येवमिति होवाच.' विश्वरूप on या. I. 15 remarks गुरुग्रहणं तु मुख्यं पितुरूपनेतृत्वमिति । तथा च श्रुतिः । तस्मात्पुत्रमनुशिष्टं लोक्यमाहुरिति । आचार्योपनयनं तु ब्राह्मणस्यानुकल्पः ।

634. श्वेतकेतुर्हारीण्ये आस तं ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं ... स ह द्वादश वर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधृत्य महामना अनुष्ठानमानी स्तब्ध एषाय तं ह पितोवाच श्वेतकेतो ... उत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं भवति । छान्दोग्य VI. 1. 1-2.

āśrama of *brahmacarya* 'dwelling as a *brahmacārī* in the house of a teacher, mortifying his body in the house of his teacher till his ⁶³⁵ end'. Chāndogya IV. 4. 4. shows that the teacher asked the pupil his gotra (in order that he may address him by that name). The same Upaniṣad shows that the *brahmacārī* had to beg for food (IV. 3. 5), that he had to look after the fire of his teacher (IV. 10. 1-2) and that he had to tend his cattle (IV. 4. 5). The age when *upanayana* was performed is not expressly stated in the Upaniṣads except in the case of Śvetaketu who was 12 (vide note 634 above). The period of student-hood was usually twelve (Chāndogya II. 23.1, IV. 10.1, VI.1.2), though the Chāndogya (VIII. 11. 3) speaks of Indra's *brahmacarya* for 101 years and Chāndogya II. 23. 1. speaks of *brahmacarya* for life.

We shall now turn to *upanayana* as described in the sūtras and smṛtis. The following matters fall to be treated under *Upanayana*: The proper age for *upanayana*, the auspicious seasons for it; the skin, the garments, the girdle and the staff for the *brahmacārins* of different *varṇas*; the *yajñopavita*; the preliminaries of *upanayana*, such as *homa*, taking of curds by the boy, *añjalipūrāṇa*, *aśmārohaṇa*; the principal rites of *upanayana* viz. taking of the student's hand by the teacher, touching the chest of the student expressive of acceptance as pupil, handing the boy to *Savitṛ* and other gods (*paridāna*), instruction in the duties of the student (such as putting fuel on fire, begging &c.), instruction in the famous *Sāvitrī* mantra; *medhājanana*; study of the Vedas and daily recitation of Vedic texts; special *vratas* of the *brahmacārī*; *Patitasāvitrika* (those whose *upanayana* has not been performed at all) and rules about them. These matters will now be dealt with in order. It should be remembered that all these matters are not dwelt upon by all the smṛtis nor are they treated of in the same order. Further the Vedic mantras often differ in the different sūtras.

The proper age for Upanayana

The Āśv. gr. ⁶³⁶ (I. 19. 1-6) says that a *brāhmaṇa* boy should undergo *upanayana* in the eighth year from birth or from conception, a *kṣatriya* in the 11th year, a *vaiśya* in the

635. छान्दोग्य II. 23. 1. This refers to the नैष्ठिकब्रह्मचारिन्.

636. अष्टमे वर्षे ब्राह्मणमुपनयेत् । गर्भाष्टमे वा । एकादशे क्षत्रियम् । द्वादशे वैश्यम् । आ षोडशाद् ब्राह्मणस्यानतीतः कालः । आ द्वाविंशत्क्षत्रियस्य । आ चतुर्विंशद्वैश्यस्य । आश्व. गृ. I. 19. 1-6.

12th and that to the 16th, 22nd and 24th years respectively for the three varṇas it cannot be said that the time for upanayana has passed. Āp.⁶³⁷ (10. 2), Śāṇ. (II. 1), Baud. (II. 5. 2) and Bhār. (1. 1), Gobhila (II. 10. 1) gr̥hya sūtras, Yāj. I. 14, Āp. Dh. S. I. 1. 19 expressly say that the respective years are calculated from conception. The Mahābhāṣya⁶³⁸ also refers to the rule that a brāhmaṇa's upanayana is to be performed in the 8th year from conception. Pār.⁶³⁹ gr̥. (II. 2) allows upanayana in the 8th year from birth or conception and adds that in the case of all varṇas family usage may be followed. Yāj. I. 14 also refers to family usage. Śāṇ. gr̥. (II. 1. 1) allows upanayana in the 8th or 10th year from conception, the Mānava gr̥. (I. 22. 1) allows it in the 7th or 9th year, the Kāṭhaka gr̥. (41. 1-3) prescribes 7th, 9th and 11th years for the upanayana of the three varṇas respectively. In some smṛtis upanayana is allowed to be performed even earlier or at different ages, e. g. Gautama (I. 6-8) prescribes that upanayana for a brāhmaṇa is in the 8th year from conception but it may be in the 5th or 9th according to the result desired ; and Manu. II. 37 says that if spiritual eminence (for the boy) is desired (by his father) then upanayana may be performed in the 5th year for a brāhmaṇa, in the 6th year for a kṣatriya if there is a desire for military power, in the 8th for a vaiśya if there is desire for endeavour to accumulate wealth. Vaik. (II. 3) also prescribes the 5th, 8th, 9th years from conception for a brāhmaṇa if there is a desire respectively for

637. गर्भाष्टमेषु ब्राह्मणमुपनीत गर्भैकादशेषु राजन्यं गर्भद्वादशेषु वैश्यम् । आप. यु. 10. 2-3. Vide सं. प्र. pp 340-341 for discussion whether there is option of counting the years from conception or birth in the case of kṣatriyas and vaiśyas. Āp. and several others employ the Ātmanepada 'उपनीत', while Āśv., Khādira (II. 2. 1) and Pār. employ the Parasmaipada उपनयेत्. It should be noticed that in the Atharvaveda XI. 7. 3., शतपथ XI. 5. 4. 1, छा. उ. IV. 4. 5 and elsewhere in the Vedic texts it is the Ātmanepada that is found. Pāṇini (I. 3. 36) lays down that the root 'nī' takes the Ātmanepada alone in the case of several senses one of which is आचार्यकरण (and so we should have उपनयेत् only). हरदत्त quotes a कारिका that the परस्मैपद is a mistake 'परस्मैपदाटोऽयमभ्येतृणां प्रमादतः । आचार्यकरणे यस्मात्प्रामोत्यत्रात्मनेपदम् '. Vide संस्कारप्रकाश p. 339 for criticism of हरदत्त's view. Vide शबर quoted above (p. 269 f. n. 619).

638. गर्भाष्टमे ब्राह्मण उपनये इति सङ्कटुपनीय कृतः शास्त्रार्थः । महाभाष्य vol. III. p. 57.

639. अष्टवर्षे ब्राह्मणमुपनयेद्गर्भाष्टमे वैकादशवर्षे राजन्यं द्वादशवर्षे वैश्यं यथामङ्गलं वा सर्वेषाम् । पारस्कारयु. II. 32. चौ. यु. adds त्रयोदशे मेधाकामं चतुर्विंशे बुष्टिकामं पञ्चदशे ब्राह्मण्यवन्तं षोडशे सर्वकाममिति ।

spiritual eminence, long life and wealth. The Āp. Dh. S. I. 1. 1. 21 and Baud. gr. (II. 5) prescribe 7th, 8th, 9th, 10th, 11th, 12th years respectively for one desiring spiritual eminence, long life, brilliance, abundant food, physical vigour and cattle.

Therefore, the 8th, 11th and 12th years from birth for the three varṇas are the principal time for upanayana; while the years from 5th onwards up to 11th are the secondary time (gaṇa) for a brāhmaṇa, 9th to 16th are secondary for kṣatriya and so on. From 12th to 16 is gaṇatara for brāhmaṇas and after 16 gaṇatama for them. Vide Samskāra-prakāśa p. 342.

The auspicious times according to the Āp. gr. and Āp. Dh. S. I. 1. 1. 19, Hir. gr. (I. 1) and Vaik. are vasanta (spring), grīṣma (summer), and śarad (autumn) for the three varṇas. The Bhār. gr. (I. 1) says that upanayana for a brāhmaṇa should be performed in vasanta, for a kṣatriya in summer or hemanta, for a vaiśya in śarad, in the rains for a carpenter (rathakāra) or in śisira for all. Śabara in his bhāṣya on Jaimini VI. 1. 33 where upanayana is denied to śūdras quotes 'vasante brāhmaṇam upanayita' as a Vedic text. Āśv. gr. I. 4. 1 (quoted above in f. n. 494), Hir. gr. (I. 1. 5, S. B. E. vol. 30 p. 137) and Bhār. gr. (I. 1) say that upanayana should be performed in the bright half of a month, on an auspicious nakṣatra, particularly under a nakṣatra the name of which is masculine.⁶⁴⁰

Later works introduced very intricate rules about the proper months, tithis, days and times for upanayana. It is neither possible nor very necessary to go into these astrological details. But a few words must be said as in modern times upanayana is performed only in accordance with these rules. Vṛddhagārgya⁶⁴¹ laid down that six months from Māgha were the proper months for upanayana, while others say that five months from Māgha are the proper ones. Then 1st, 4th, 7th, 8th, 9th, 13th, 14th, 15th i. e. (full moon and new moon) tithis are generally avoided (though there are some counter exceptions which are not set out here). It is stated that upanayana should not be performed when Venus is so near the sun that it cannot be seen, when the sun is in the first degree of any zodiacal sign, on anadhyāya

640. आपूर्यमाणपक्षे पुण्ये नक्षत्रे विशेषेण पुंनानामधेये । भारद्वाज I. 1. For पुंनानामधेयनक्षत्र see note 512.

641. मासानाह वृद्धगार्ग्यः । माघादिमासषट्के तु मेखलावन्धनं मतम् । quoted in संस्कारप्रकाश p. 355 ; तथा च ज्योतिःशास्त्रम् । माघादिषु च मासेषु मौखी पञ्चम इत्यने । एतच्च वर्णत्रयसाधारणम् । स्मृतिच० I. p. 27.

days and on galagraha⁶⁴² (the tithis specified above). Jupiter, Venus, Mars⁶⁴³ and Mercury are respectively the presiding deities of the Rgveda and the other Vedas. Therefore the upanayana of those who have to study these Vedas should be performed on the week days presided over by these planets. Among week days Wednesday, Thursday and Friday are the best, Sunday is middling, Monday is the least suitable, but Tuesday and Saturday are prohibited (except that for students of the Sāmaveda and ksatriyas Tuesday is allowed). Among the nakṣatras⁶⁴⁴ the proper ones are Hasta, Citrā, Svāti, Puṣya, Dhanīṣṭhā, Āśvinī, Mrgāśīras, Punarvasu, Śravaṇa and Revatī. There are other rules about nakṣatras with respect to those who follow a particular Veda (which are passed over). One rule is that all nakṣatras except Bharanī, Kṛttikā, Maghā, Viśākhā, Jyēṣṭhā, Śatātārakā are good for all. The Moon and Jupiter must be astrologically strong with reference to the boy's horoscope. The rule about Jupiter probably arose from the fact that Jupiter was supposed to rule over knowledge and happiness and as upanayana was meant to be the entrance for Veda-study, Jupiter's benevolent aspect was thought to be necessary. If Jupiter and Venus are not to be seen owing to nearness to the sun, upanayana cannot be performed. Jupiter when in the 2nd, 5th, 7th, 9th, 11th zodiacal sign from the sign of birth (calculation to be made inclusive of the sign of birth) is auspicious, when in the 1st, 3rd, 6th, 10th place from the sign of birth it is auspicious after the performance of a propitiatory homa and when it is in the 4th, 8th, 12th place from birth, it is inauspicious. The moon is supposed to be malefic when she is in the 2nd, 4th, 5th, 8th, 9th or 12th place from the sign of birth. Four hours from sunrise is the best for upanayana, from that time to noon is middling and afternoon is prohibited. Some said that a person's upanayana should not be performed in the month in which he was born, others restricted the prohibition to the pakṣa (the half) of the month in which he was born. There are other rules about the Lagna (the rising

642. नष्टे चन्द्रेऽस्तगे शुक्रे निरंशे चैव भास्करे । कर्तव्यमौपनयनं नानध्याये गलग्रहे ॥ त्रयोदशीचतुष्कं तु सप्तम्यादिव्रजं तथा । चतुर्थ्येकादशी मोक्षा अष्टावेते गलग्रहाः ॥ स्मृतिच. I. p. 27 ; अपरार्क p. 32 cites the first as from पुराण.

643. The निर्णयसिन्धु quotes नारद as to गलग्रह differently 'कुब्जपक्षे चतुर्थी च सप्तम्यादिदिनत्रयम् । त्रयोदशीचतुष्कं च अष्टावेते गलग्रहाः ॥'. गुरुर्भुवमुतो धात्रीपुत्रः शङ्खधरात्मजः । स्युरेते ऋग्यजुःसामाथर्वणामधिपाः क्रमात् ॥ स्मृतिच. I. p. 27.

644. हस्ताश्रये पुष्यधनिष्ठयोश्च पौष्णाश्विनौ सौम्यादिति विष्णुभेदु । शस्ते त्रिषौ चन्द्र-बलोपयुक्तौ कार्षी द्विजानामुपनायनौ विधिः ॥ अपरार्क p. 32, स्मृतिच. I. p. 27.

zodiacal sign at the time of upanayana) which are not set out here. There are other prohibited astrological conjunctions like Vyatipāta, Vaidhṛti &c. For detailed rules on these, works like the Sam. Pr. (pp. 355-385), Nirṇayasindhu and Dharmasindhu may be consulted.

For persons who are entitled to perform the upanayana of a boy, vide note 480.

A brahmacāri had to wear two garments, one for the lower part of the body (vāsas), another for covering the upper part of the body (uttariya). Āp. Dh. S. (I. 1. 2. 39-I. 1. 3. 1-2) says that 'the garment⁶⁴⁵ (vāsas) for a brāhmaṇa, kṣatriya or vaiśya brahmacāri is respectively to be made of hemp, flax, ajina (deerskin), some teachers prescribe that the lower garment should be of cotton but coloured reddish-yellow for brāhmaṇas; dyed with madder for kṣatriyas, dyed with turmeric for vaiśyas.' Pār. gr. (II. 5), Manu (II. 41) speak of 'āvika' (made of wool-) for vaiśya instead of 'ajina'. Vas. Dh. S. (XI. 64-67) says that a brāhmaṇa (brahmacāri) should wear a (lower) garment which is white and unblemished (or new) and for a kṣatriya or vaiśya it should be the same as in Āp. Dh., but for vaiśya Vas. prescribes also one made of kuśa grass or he says that all should wear cotton cloth that is undyed.' Gaut. (I. 17-20) on the other hand says ' for all the lower garment may be made of hemp, flax or kuśa grass (cīra) or of the hair of the mountainous goat (kutapa); other teachers prescribe coloured garments, one coloured with the juice of trees for brāhmaṇas and madder-red and yellow for kṣatriya and vaiśya. Āśv. gr. (I. 19. 8), Pār. gr. (II. 5), Vas. Dh. S. (XI. 61-63), Baud. gr. (II. 5. 16) say that the upper garment for a brāhmaṇa should be the skin of a black deer, for kṣatriya the skin of ruru deer and for a vaiśya of cow-skin or of goat skin. Baud. and Āśv. prescribe only goat skin. Pār. gr. adds that if any one cannot secure a skin suited to one's varṇa, he may wear an upper garment of cow-hide as the cow is the chief among animals.⁶⁴⁶ Baud. gr. II. 5. 16 prescribes the skin of black deer for all in the same

645. वासः । शाण्णिकौमजिनानि । काषायं चैके वस्त्रमुपदिशन्ति । माजिष्ठं राजन्यस्य । हारिद्रं वैश्यस्य । आप. घ. 1. 1. 2. 39-41-I. 1. 3. 1-2; शुक्लमहत् वासो ब्राह्मणस्य । माजिष्ठं क्षत्रियस्य । हारिद्रं कौशेयं वा वैश्यस्य । सर्वेषां वा तान्तवमरक्तम् । वसिष्ठ XI. 64-67; what is अहत् is defined by प्रचेतस् ' ईषद्भौतं नवं श्वेतं सद्दशं यज्ञधारितम् । अहतं तद् विजानीयात्सर्वकर्मसु पावनम् ॥ ' quoted in स्मृतिच. I. p. 29.

646. ऐश्वर्यमजिनमुत्तरीयं ब्राह्मणस्य रौरवं राजन्यस्याजं गव्यं वा वैश्यस्य सर्वेषां वा गन्धमसति प्रधानत्वात् । पारस्कर II. 5.

circumstances. Āp. Dh. S. (I. 1. 3. 7-8) gives the option to all varṇas to use a sheep skin (as upper garment) or a woollen plaid (*kambala*). Āśv. gr. (I. 19. 8-9) appears to suggest that the lower and upper garments may be of the same skin or that the lower garment may be white or coloured (as stated above by Āp. Dh. S.). The Kāṭhaka gr.⁶⁴⁷ (41. 13) says that the upper garment for the three varṇas should be respectively of the skins of black deer, tiger and *ruru* deer. A vestige of these rules survives in the modern practice of tying a small piece of deer skin to the yajñopavīta of the boy when his upanayana is performed.

That the rules about the lower and upper garments go back to great antiquity is shown by a reference to a Brāhmaṇa passage in the Āp. Dh. S.⁶⁴⁸ I. 1. 3. 9 'one should wear only deer-skin (as lower and upper garments) if one desires the increase of Vedic lore, only (cotton) garments if one desires the increase of martial valour and both if one desires both'.

Daṇḍa (staff):—There is some divergence of view about the trees of which the staff was to be made. Āśv. gr. (I. 19. 13 and I. 20. 1) says 'a staff of the palāśa wood for a brāhmaṇa, of udumbara for a kṣatriya and of bilva for a vaiśya or all the varṇas may employ a staff of any of these trees.' The Āp. gr. 11. 15-16 (this is the same as Āp. Dh. S. I. 1. 2. 38) says that the staff should be of palāśa wood for a brāhmaṇa, of the branch of the nyagrodha tree (so that the downward end of the branch forms the tip of the staff) for a kṣatriya, of badara or udumbara wood for a vaiśya; while some teachers say that the staff should be made of a tree (which is used in sacrifices) without reference to any varṇa. Gaut. (I. 21) and Baud. Dh. S. (II. 5. 17) say that the staff of palāśa or bilva should be used for brāhmaṇa and Gaut. (I. 22-23) says that āśvattha and pīlu wood staff should be used respectively for kṣatriya and vaiśya or of any sacrificial tree for all varṇas. Baud. gr. prescribes nyagrodha or rauhītaka for kṣatriya, and badara or udumbara for vaiśya. Pār. gr.

647. ऐषेयं चर्म ब्राह्मणाय प्रयच्छति वैयाघ्रं राजन्याय रौरवं वैश्याय । काठकगृह्य 41. 13.

648. ब्रह्मवृद्धिमिच्छन्नजिनान्येव वसीत क्षत्रवृद्धिमिच्छन्वस्त्राण्येवोभयवृद्धिमिच्छन्नुभयमिति हि ब्राह्मणम् । अजिनं त्वेवोत्तरं धारयेत् । आप. ध. I. 1. 3. 9-10; compare भारद्वाजगृह्य I. 1 यदजिनं धारयेद्ब्रह्मवर्चसवद्वासो धारयेत्क्षत्रं वर्धयेदुभयं धारयन्नुभयोद्बुद्ध्या इति विज्ञायते; compare the गोपथब्रा. 2. 4 न तान्तवं वसीत यस्तान्तवं वस्ते क्षत्रं वर्धते न ब्रह्म तस्मात्तान्तवं न वसीत ब्रह्म वर्धतां मा क्षत्रमिति ।

(IL 5) recommends a staff of palāśa, bilva and udumbara respectively for the three varṇas (or any of these for all). Kāṭhaka gr. (41. 22) recommends palāśa, aśvattha and nyagrodha respectively for the three. Manu (II. 45) prescribes bilva and palāśa for brāhmaṇa, vaṭa and khadira for kṣatriya, pilu and udumbara for vaiśya, and Kulluka adds that two staffs should be used by the boy, as two are recommended in a compound.

The staff was required for support, for controlling the cattle of the teacher (which the student was to tend), for protection when going out at night and for guidance when entering a river or the like.⁶⁴⁹

The length of the staff varied according to the varṇa of the boy. Āśv. gr. I. 19. 13, Gaut. I. 25, Vas. Dh. S. (XI. 55-57), Pār. gr. (II. 5), Manu (II. 46) prescribe that in the case of the brāhmaṇa, kṣatriya or vaiśya boy respectively the staff should be as high as his head, forehead or the tip of the nose. The Śān. gr. (II. 1. 21-23, S. B. E. vol. 29. p. 260) on the other hand reverses this (the brāhmaṇa having the shortest staff and the vaiśya the longest). Gaut. I. 26 says that the staff should be one not eaten by worms, should have the bark attached to it, and should have a curved tip, while Manu II. 47 adds that the staff should be straight, pleasing to look at and should not have come into contact with fire. The Śān. gr. (II. 13. 2-3) prescribes that the brahmacārī should not allow any one to pass between himself and his staff and that if the staff, girdle or the yajñopavīta break or rend, he has to undergo a penance (same as the one for the breaking of a chariot at a wedding procession) and that at the end of the period of brahmacarya, he should sacrifice in water the yajñopavīta, staff, the girdle and the skin⁶⁵⁰ with a mantra to Varuṇa (Rg. I. 24. 6) or with the sacred syllable ' om '. Manu II. 64 and Viṣṇu Dh. S. (27. 29) say the same thing.

Mekhalā (girdle) :—Gaut. (I. 15), Āśv. gr. (I. 19. 11), Baud. gr. (II. 5. 13), Manu II. 42, Kāṭhaka gr. (41. 12), Bhār. gr. (I. 2) and others prescribe that a girdle made of muñja grass should be

649. दण्डाजिनोपवीतानि मेखलां चैव धारयेत् । या. I. 29 ; ' तत्र दण्डस्य कार्यमवलम्बनं गवादिनिवारणं तमोवगाहनमप्यु प्रवेशनमित्यादि ' अपरार्क. As the carrying of a staff has a seen result, it need not be carried at all times, according to Aparārka (p. 57), but the others having unseen results must be worn always.

650. उपवीतं च दण्डे बध्नाति । तदप्येतत् । यज्ञोपवीतदण्डं च मेखलामजिनं तथा । उड्डयादप्यु व्रते पूर्णं वातुण्यर्चा रसेन । शा. गृ. II. 30. 31. रस means ' ओम् '.

tied round a brāhmaṇa boy's waist, one made of mūrvā grass (which is used for making a bowstring) for a kṣatriya and one of hemp cords for a vaiśya. Pāraskara says that the string of a bow should be used for a kṣatriya and of mūrvā grass for a vaiśya and adds that in the absence of these the girdle should respectively be made of kuśa, āśmantaka and balvaja grass (for brāhmaṇa, kṣatriya and vaiśya). Manu (II. 42-43) gives the same rules as Pār. gr. Āp. Dh. S. (I. 1.2. 35-37) ⁶⁵¹ optionally allows a girdle of muñja grass with an iron piece intertwined in it for kṣatriyas and woollen string or the yoke-string or a string of tāmala bark for vaiśyas (according to some). Baud. gr. (II. 5. 13) allows mauñji girdle also to all. Some of the sūtras (e. g. Baud. gr., Āp. Dh. S.) further prescribe that the girdle of muñja grass should have three strings to it and the grass should have its ends turned to the right and the knot of the girdle should be brought near the navel. Manu (II. 43) says that there may be one knot or three or five (according to family usage, says Kullūka). ⁶⁵²

In order to convey an idea of the rites of upanayana in the days of the grhya sūtras the ceremony as contained in the Āśv. gr. sūtra (which is among the shortest) is set out in full. ⁶⁵³ 'Let him initiate the boy who is decked, whose hair (on the head) is shaved (and arranged), who wears a new garment or an antelope skin if a brāhmaṇa, ruru skin if a kṣatriya, goat's skin if a vaiśya; if they put on garments they should put on dyed ones, reddish-yellow, red and yellow (for a brāhmaṇa, kṣatriya, vaiśya respectively), they should have girdles and staffs (as described above). While the boy takes hold of (the hand of) his teacher, the latter offers (a homa of clarified butter oblations) in the fire (as described above) and seats himself to the north of the fire with his face turned to the east, while the other one (the boy) stations himself in front (of the teacher) with his face turned to the west. The teacher then fills the folded hands of both himself and of the boy with water and with the verse 'we choose that of Savitr' (Rg. V. 82. 1) the teacher drops down the water in his own folded hands on to the water in the folded

651. ज्या राजन्यस्य मौञ्जी वायोमिश्रा । आवीक्ष्वं वैद्यस्य । सेरी तामली बेरयेके । आप. घ. सू. I. 1. 2. 34-37. तामल is explained as ज्ञण (hemp) in the com. on गोभिल II. 10. 10 and by हरदत्त as 'तामलो मूलोदकसंज्ञो वृक्षः । तस्य त्वच्चा ग्रथिता तामली'.

652. The number of knots was probably regulated by the number of the pravara sages invoked by a person.

653. Vide Appendix for the text of Āśv. gr. and for a very concise form prepared recently.

hands of the boy; having thus poured the water, he should seize with his own hand the boy's hand together with the thumb (of the boy) with the formula 'by the urge (or order) of the god Savitr, with the arms of the two Āśvins, with the hands of Pūṣan, I seize thy hand, oh! so and so';^{653a} with the words 'Savitr has seized thy hand, oh so and so' a second time (the teacher seizes the boy's hand); with the words 'Agni is thy teacher, oh so and so' a third time. The teacher should cause (the boy) to look at the sun, while the teacher repeats 'God Savitr! this is thy brahmacārī, protect him, may he not die'⁶⁵⁴ and (the teacher should further) say 'Whose brahmacārī art thou? thou art the brahmacārī of Prāṇa. Who does initiate thee and whom (does he initiate)? I give⁶⁵⁵ thee to Ka (to Prajāpati)'. With the half verse (Rg. III 8. 4.) 'the young man, well attired and dressed, came⁶⁵⁶ hither' he (the teacher) should cause him to turn round to the right and with his two hands placed over (the boy's) shoulders he should touch the place of the boy's heart repeating the latter half (of Rg. III. 8. 4). Having wiped the ground round the fire the brahmacārī should put (on the fire) a fuel stick silently, since it is known (from śruti) 'what belongs to Prajāpati is silently (done)', and the brahmacārī belongs to Prajāpati. Some do this (offering of a fuel stick) with a mantra 'to Agni I have brought a fuel stick, to the great Jātavedas; by the fuel stick mayst thou increase, Oh Agni and may we (increase) through *brahman* (prayer or spiritual lore), svāhā'.⁶⁵⁷ Having put the fuel stick (on the fire) and having touched the fire, he (the student) thrice wipes off his face with the words 'I

653a. Here the boy should be addressed by his name. The formula 'devasya tvā' occurs in several connections (e. g. in adoption etc.) in several saṃhitās. Vide for this वाज. सं. II. 11, तै. सं. II. 6. 8. 6. A similar formula occurs in आप. मन्त्रपाठ II. 3. 24 and II. 9. 5, हिरण्य. गृ. I. 11. 17, मानवगृ. I. 22. 5, बौ. गृ. II. 5. 28 (देवस्य.....इस्ताभ्यामुपनयेऽसौ), काठकगृ. 41. 16 (reads as in बौ. गृ.)

654. देव मा सुत. This मन्त्र occurs also in the आप. मन्त्रपाठ II. 3. 31 (असावेव ते देव सूर्य सुत) and in मानवगृह्य I. 22. 5, शां. गृ. II. 18. 4 and others.

655. The words कस्य परिद्वामि occur in आप. न. पा. II. 3. 29, मानवगृह्य I. 22. 5, पारस्कर II. 2 (with variations in all)

656. For the whole verse युवा सुवासः vide note. 620 above.

657. अग्नये समिधमाहारी &c—The first half occurs in आप. न. पा. II. 6. 2, पारस्कर II. 4, हिरण्य. गृ. I. 7. 2, गोभिलगृह्य II. 10. 46, भारद्वाजगृ. I. 8, all of which have a long latter half like यथा त्वमग्ने समिधा समिधसे एवं मामाहुषा ... मेधया मज्जया etc.

anoint myself with lustre'; it is known (from śruti) 'for he does anoint himself with lustre'. 'May Agni bestow on me, insight, offspring and lustre; on me may Indra bestow insight, offspring and vigour (indriya); on me may the sun bestow insight, offspring and radiance; what thy lustre is, Oh Agni, may I thereby become lustrous; what thy strength is, Agni, may I thereby become strong; what thy consuming power is Agni, may I thereby acquire consuming power'.⁶⁵⁸ Having waited upon (worshipped) Agni with these formulas, (the student) should bend his knees, embrace (the teacher's feet) and say to him 'recite, Sir, recite, Sir, the Sāvitrī'. Seizing the student's hands with the upper garment (of the student) and his own hands the teacher recites the Sāvitrī, first pāda by pāda, then hemistich by hemistich (and lastly) the whole verse. He (the teacher) should make him (the student) recite (the Sāvitrī) as much as he is able. On the place of the student's heart the teacher lays his hand with the fingers upturned with the formula 'I place thy heart'⁶⁵⁹ unto duty to me; may thy mind follow my mind; may you attend on my words single-minded; may Brhaspati appoint thee unto me'. Having tied the girdle round him (the boy) and having given him the staff, the teacher should instruct him in the observances of a brahmacārī with the words 'a brahmacārī'⁶⁶⁰ art thou, sip water, do service, do not sleep by day, depending (completely) on the teacher learn the Veda'. He (the student) should beg (food) in the evening and the morning; he should put a fuel stick (on fire) in the evening and the morning. That (which he has received by begging) he should announce to the teacher; he should not sit down (but should be standing) the rest of the day."⁶⁶¹

The whole procedure of upanayana is more elaborately described in the Āp. gr., in Hir. gr. and Gobhila. A few points

658. मयि मेधां &c. These mantras occur in तै. सं. III. 3. 1. 2 and III. 5. 3. 2; also in हिरण्य. गृ., चौ. गृ. II. 5. 62 &c.

659. मम ब्रते &c. These words also occur in पारस्करयु. II. 2., मानवयु. I. 22. 10, हिरण्यगृ. (where we have मम हृदये). These words also occur in the marriage ceremony (as addressed by the husband); vide पारस्करयु. I. 8.

660. ब्रह्मचार्यसि &c. These words (with some additions and omissions) occur in आप. म. पा. II. 6. 14, पारस्करयु. II. 3, काठकयु. 41. 17 and several others. These are based on the ज्ञतपथ passage quoted in note 625 above. In some it is said simply 'do not sleep' and this is explained in आप. घ. सू. I. 1. 4. 28. as 'अथ यः पूर्वोत्थायी जघन्यसंवेशी तमाहुर्न स्वपितीति'.

661. अनुप्रवचनीय sacrifice is to be performed after a part of the Veda has been learnt; vide आश्व. गृ. I. 22. 10-16, गोभिलयुक्त III. 2. 46-47.

of interest and divergence may be noted here briefly. It is remarkable that Āsv., Āp. and several other sūtrakāras do not say a word about the sacred thread, while a few like Hir. gr. (I. 2. 6), Bhār. gr. (I. 3) and Mānava gr. (I. 22. 2) say that the boy already wears the yajñopavīta before the homa begins; while Baud. gr.⁶⁶² (II. 5. 7) says that the boy is given the yajñopavīta and then made to recite the well-known mantra 'the Yajñopavīta is extremely sacred' and the Vaik. smārta (II. 5) says that the teacher gives the upper garment to the boy with⁶⁶³ the verse 'paridam vāsaḥ', the sacred thread with the mantra 'Yajñopavītam' and the black antelope skin with the mantra 'the eye of Mitra'. Sudarsana on Āp. gr. 10. 5 says that the boy puts on the yajñopavīta with the mantra before he takes his meal (according to some) or (according to others) before⁶⁶⁴ he puts the fuel stick on the fire and relies on Āp. Dh. S. I. 5. 15. 1 for support. According to Karka and Harihara (on Pāraskara) the yajñopavīta was given to the student by the teacher after the tying of the girdle. The Samskāratattva p. 934 says the same. Late works like the Samskāraratnamālā (p. 202) prescribe the wearing of the sacred thread before the homa. The origin and development of the ideas about yajñopavīta will be dealt with separately later on. Āp. gr. (X. 5), Baud gr. (II. 5. 7) and Pār. gr. (II. 2) prescribe a dinner to brāhmaṇas before the ceremonies begin and receiving their benedictions. Āp. gr. (X. 5), Bhār. gr. (I. 1), Baud gr.⁶⁶⁵ (II. 5. 7) say that the boy also is made to take food; according to later works (e. g. Samskāraratnamālā) the boy takes his meal in the same dish with his mother (for the last time) and other brahmacārins (eight in number) are also invited at the same time for meals in the

662. स्नातं ह्युचिवाप्तं बद्धं शिखं यज्ञोपवीतं प्रतिमुखं वाचयति 'यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात् । आयुष्यमग्न्यं प्रतिमुखं शुभ्रं यज्ञोपवीतं बलमस्तु तेजः ॥' इति । यज्ञोपवीतनिमग्नं आचमय्याथ देवयजनमुदानयति । बौ. गृ. II. 5. 7-8; the verse यज्ञोपवीतं is quoted as from गृह्यपरिशिष्ट in स्मृतिच. (I. p. 31) and is repeated even in the island of Bali by the *pedandas*. In some mss. of Pār. gr. this mantra occurs, but it is an interpolation, as Karka, Jayarāma and Harihara say 'यद्याप सूत्रकारेण यज्ञोपवीतधारणं न सूत्रितम्' (हरिहर).

663. परिदं वासः—this is आप. म. पा. II. 2. 8; मित्रस्य चक्षुः is आप. म. पा. II. 2. 11.

664. Acc. to शाङ्खायनगृह्य II. 2. 3 the आचार्य says 'यज्ञोपवीतमसि यज्ञस्य त्वा यज्ञोपवीतेनोपनयामि.'

665. बौ. गृ. सू. 'कुमारं भोजयित्वा तस्य चालैवत्पूर्णीं केशानोप्य स्नातं ह्युचि-
वाप्तं बद्धं शिखम्' &c. (II. 5. 7).

company of the boy. This practice is observed even in modern times. Almost all prescribe that the boy is shaved on this day (as in *caula*); this also is done in modern times. But in ancient ⁶⁶⁶ times the shaving was done by the *ācārya* himself as stated by *Sudarśana* on *Āp. gr.* 10. 6-8. There are several other matters detailed in *Āp.* and others, on which *Āśv.* and some others are silent. The important ones are mentioned below.

(a) *Āp. gr.* (10. 9), *Mānava gr.* (I. 23. 12), *Baud. gr.* (II. 5. 10), *Khādīra gr.* (II. 4) and *Bhār. gr.* (I. 8) make the boy tread on a stone to the north of the fire with his right foot after *homa*. The mantras repeated in the several *sūtras* are significant asking the boy to be firm like a stone. ⁶⁶⁷

(b) *Mānava gr.* (I. 22. 3) and *Kāthaka gr.* (41. 10) prescribe after *homa* the tasting of curds thrice after repeating the verse 'Dadhikrāvṇo akāriṣam' (*Rg. IV. 39. 6* = *Tai. S. I. 5. 4. 11*).

(c) *Pār. gr.* (II. 2), *Bhār. gr.* (I. 7), *Āp. gr.* (11. 1-4), *Āp. Mantrapāṭha* (II. 3. 27-30), *Baud. gr.* II. 5. 25 (quoting *Sātyāyanaka*), *Mānava gr.* I. 22. 4-5, and *Khādīra gr.* II. 4. 12 refer to the fact that the teacher asks the boy his name and the latter pronounces his name. The teacher also asks whose *brahmacārī* the boy is.

A person was given (as shown above at pp. 246-247) an *abhivādaniya* name either derived from the *nakṣatra* of birth or from a deity name or the *gotra* name. This was necessary for several purposes. The teacher had to know that the boy came from a good family, he had also to address him by name (as there might be several pupils). It is wrong to suppose ⁶⁶⁸ from the story of *Satyakāma Jābāla* (where the

666. त्रींशद् वर्षानन्तर्योत्तराभिश्चतसृभिः चतसृभिः प्रतिमन्त्रं प्रतिदिशं प्रवपति । वपन्तस्तुत्तरयालुमन्त्रयते दक्षिणतो माता ब्रह्मचारी वा । आनङ्गुहे शकुत्पिण्डे यवाक्षिपाय तस्मिन्नेशाद्युपयम्योत्तरयोद्गुम्बरमूले वर्धस्तम्बे वा निदधति । आप. गृ. X. 6-8. सुदर्शन on *sūtra* says 'प्रशब्दकरणात्कुशलीकरणमप्याचार्यस्यैव' and on *sūtra* 8 'केचित्—आचार्यः पूर्वं वपनमारभते ततो नापितः संसृष्टाभिरैवान्निर्वर्त्य कुर्वन् केशान् प्रवपति । तं च वपन्तस्तुत्तरया आचार्योऽनुमन्त्रयते । दक्षिणतो मातेत्युक्तार्थमेव । तच्च । एतद्वपनं नापितः समापयतीत्यत्र वचनाभावात् तत्कल्पनायां चालुपपत्त्यभावात् ।' हरदत्त on आप. गृ. X. 6 says 'पूर्वं मन्त्रवद्वपनं करोत्याचार्यः पश्चात् नापित इत्युक्तं भवति,' which is combated by सुदर्शन.

667. आतिष्ठेममश्मनमश्मेव त्वं स्थिरो भव । अग्निं तिष्ठ पृतन्यतः सुहस्व पृतनायतः । आप. म. पा. II. 2. 2, which is the मन्त्र in आप. गृ., भार. गृ., वा. गृ.

668. Vide Keay in 'Ancient Indian Education' p. 23 where he says 'it was still the rule for brāhmanas to be received as students.' Dr. Ghurye in 'Caste and race in India' p. 43 merely repeats this dictum.

teacher asked him his gotra) that only brāhmaṇas were admitted to brahmacarya. All smṛtis, even the latest, contemplated that the three castes had the right to learn the Veda. It is one thing to have a right and another to exercise it. Probably very few kṣatriyas cared to submit their sons to the rigorous discipline of brahmacarya as laid down in the smṛtis and cared much less for Veda studies. In the Mahābhārata and in the Kādambarī it is said that the princes were taught in a special house constructed for the purpose and teachers were paid handsomely and brought there to teach instead of the princes going to the teachers.

It is not possible for want of space to show how the greatest possible confusion prevails as to the order of the various components of the ceremony of upanayana. But a few striking examples may be given. Āśvalāyana gr. treats of the tying of the girdle and the giving of the staff almost at the end of the ceremony, while Āp. gr. puts this after homa and immediately before añjalipūraṇa (filling the folded hands of both with water); Āśvalāyana puts ādityadarśana after the boy's hand is held by the teacher and before paridāna (handing the boy over to the deities), but Bhār. (I. 9) puts it after the instruction in the observances of brahmacarya. The Bhār. gr. (I. 9) treats of ādityadarśana almost at the end of the rites, while Āśv. places it among the earlier ones after homa. Besides the same mantras are employed by different sūtras for different purposes; for example, the mantra 'suśravaḥ &c.' is employed by Āp. at the time of taking the staff by the boy (XI. 14 and Mantrapāṭha II. 5. 1), while Āśv. gr. (I. 22. 19), Bhār. gr. (I. 10), Mānava gr. (I. 23. 17) employ it in 'medhājanana' (on the 4th day after upanayana) and Pār. gr. (II. 4) employs it at the time of putting a fuel stick on fire. Āśv. employs the verse 'yuvā suvāsāḥ' (Rg. III. 8. 4) for making the boy turn round (first half) and for touching the region of the boy's heart (latter half), while the same verse is employed at the time of tying the girdle round the boy's waist by the Mānava gr. (I. 22. 8) and Pār. gr. (II. 2).

Later writers went on adding mantras and details. On the day prior to upanayana the Nāndīśrāddha was performed as said by Haradatta on Āp. gr. 10. 5. *Grahamakha* (a sacrifice to the planets) also may be performed the previous day or on any day within 7 or 10 days of the upanayana. Then before the actual upanayana, there is the worship of Gaṇapati and of

Kuladevatās, puṇyāhavācana, the worship of Mātṛs and the consecration of the maṇḍapa-devatās. For the detailed modern procedure (prayoga) of upanayana, the S. R. M. (pp. 197-210), which in the main follows the briefer procedure in the gṛhya sūtras, may be consulted. Up to the act of making the boy dine with his mother it is the father who does everything ; thereafter it is the ācārya who does the rest. The saṁkalpa of upanayana is given below ⁶⁶⁹.

Yajñopavīta ⁶⁷⁰ :—A few words must be said on the history of *yajñopavīta* from ancient times. Among the earliest references is one from the Tai. S. II. 5. 11. 1 ' the nivīta ⁶⁷¹ is (used in actions) for men, the prācīnāvīta (is used in rites) for pitṛs, the upavīta (in rites) for gods ; he wears it in the upavīta mode (i.e. slung from the left shoulder), thereby he makes a distinguishing sign of the gods'. In the Tai. Br. (I. 6. 8.) we read 'wearing in the prācīnāvīta form he offers towards the south ; for in the case of pitṛs, acts are performed towards the south. Disregarding that one should wear in the upavīta form and offer in the north only, since both gods and pitṛs are worshipped (in this rite)'. ⁶⁷² The three words nivīta, prācīnāvīta and upavīta are explained in the Gobhila gr. (I. 2. 2-4) which says 'raising his right arm, putting the head into (the upavīta) he suspends (the cord) over his left shoulder in such a way that it hangs down on his right side ; thus he becomes yajñopavītin. Passing his left arm, putting the head (into the upavīta) he suspends it over his right shoulder, so that it hangs down along his left side ; in this way he becomes prācīnāvītin ; a person becomes prācīnāvītin only in the sacrifice offered to the Manes' ⁶⁷³. To the same effect is

669. आचम्य प्राणानायम्य देशकालौ संकीर्त्यास्य कुमारस्य द्विजत्वसिद्धिपूर्वकवेदाध्ययनाधिकारसिद्धिद्वारा श्रीपरमेश्वरप्रतिपदमाचार्यत्वेतुकसावित्रीमातृकुमुपनयनाख्यं संस्कारं करिष्ये इति सङ्कल्पं कुर्यात् ।

670. Vide ' Orion ' by the late Mr. Tilak pp. 145-148 for discussion on this.

671. निर्वीतं मनुष्याणां प्राचीनावीतं पितृणामुपवीतं देवानाम् । उपस्ययते देवलश्चमेव सत्कुर्वते । तै. सं. II. 5. 11. 1.

672. दक्षिणतः प्राचीनावीती निर्वपति । दक्षिणावृद्धिं पितृणाम् । अनादृत्य तत् । उत्तरत एवोपवीय निर्वपेत् । उभये हि देवाश्च पितरश्चेज्यन्ते । अथो यदेव दक्षिणार्धेधिअयति तेन दक्षिणावृत् । तै. ब्रा. I. 6. 8.

673. दक्षिणं बाहुमुद्धृत्य शिरोऽवधाय सव्येऽं प्रतिष्ठापयति दक्षिणं कक्षमन्ववलयम् भवत्येवं यज्ञोपवीती भवति । सव्यं बाहुमुद्धृत्य शिरोऽवधाय दक्षिणेऽं प्रतिष्ठापयति सव्यं कक्षमन्ववलयम् भवत्येवं प्राचीनावीती भवति । पितृयज्ञे त्वेव प्राचीनावीती भवति । गोभिल शुक्ल I. 2. 2-4.

Khādira gr. I. 1. 8-9, Manu II. 63, Baud. gr. paribhāṣā-sūtra II. 2. 7 and 10, Vaik. I. 5. The Baud.⁶⁷⁴ gr. paribhāṣā-sūtra II. 2. 3 says 'when it is carried over the neck, both shoulders and the chest and is held with both the thumbs (of the two hands) lower than the region of the heart and above the navel, that is *nivīta*; (when the śruti says it is) for men, what it means is that it is for sages. The occasions when *nivīta* mode is used are: *ṛṣi-tarpana*, sexual intercourse, *samśkāras* of one's children except when *homa* is to be performed, answering the calls of nature, carrying a corpse and whatever other actions are meant only for men; *nivīta* is what hangs from the neck'.

The Śat. Br. (II. 4. 2. 1, S. B. E. vol. 12, p. 361) says "the gods being *yajñopavitins* approached near, bending their right knee; he (*Prajāpati*) said to them 'the sacrifice is your food, immortality is your strength, the sun is your light'; then the *pitṛs* approached him, being *prācīnāvītins* and bending their left knee and then men approached him covered with a garment and bending their bodies" etc.⁶⁷⁵ It is important to note here that men are said to have been covered only with a garment and there is no reference in their case to any mode of wearing either as *yajñopavīta* or *nivīta* or *prācīnāvīta*. This rather suggests that men wore only garments when approaching gods and not necessarily a cord of threads. In the Tai.⁶⁷⁶ Br. III. 10. 9. it is said that when *vāk* (speech) appeared to *Devabhāga* Gautama he put on the *yajñopavīta* and fell down with the words ' *namo namaḥ* '.

It seems to follow from a passage in the Tai. Ā. (II. 1) that a strip of black antelope skin or of cloth was used in ancient times as *upavīta*⁶⁷⁷ 'the sacrifice of him who wears the

674. उपरिष्ठाद्गताभ्यां ग्रीवां हृदयं च संपरिगृह्य हृदयस्याधस्तादूर्ध्वं नाभेरङ्गुष्ठान्यां परियुह्णाति तन्निवीतं मनुष्याणामिति ऋषीणामित्येवेदमुक्तं भवति । अथ निवीतकार्याणि ऋषीणां तर्पणं व्यवयः प्रजासंस्कारोऽन्यत्र होमात्, मूत्रपुरीषोत्सर्गः प्रेतोद्धरणं यानि चान्यानि मनुष्यकार्याणि कण्ठेऽवसक्तं निवीतमिति । बौ. य. परिभाषासूत्र II. 2. 3 and 6.

675. ततो देवा यज्ञोपवीतिनो भूत्वा दक्षिणं जान्वाच्योपासीद्वंस्तानब्रवीद्यज्ञो वोऽन्न-ममृतत्वं व ऊर्ग्वः सूर्यो वो ज्योतिरिति । अथैनं पितरः प्राचीनावीतिनः सभ्यं जान्वाच्य अथैनं मनुष्याः प्रावृता उपस्थं कुत्वोपासीद्वन् ' शतपथ II. 4. 2. 1.

676. एतावति ह गौतमः यज्ञोपवीतं कृत्वा अथो निपपात नमो नम इति । तै. ब्रा. III. 10. 9. सायण remarks ' स्वकीयेन वस्त्रेण यज्ञोपवीतं कृत्वा. '.

677. प्रसृतो ह वै यज्ञोपवीतिनो यज्ञोऽप्रसृतोऽनुपवीतिनो यत्किं च ब्राह्मणो यज्ञोपवीत्यधीते यजत एव तत् । तस्माद्यज्ञोपवीत्येवार्थाधीतं याजयेद्यजेत वा यज्ञस्य प्रसृत्यै । अजिनं वासो वा दक्षिणत उपवीय दक्षिणं बाह्वुद्वरतेऽवधत्ते सभ्यमिति यज्ञोपवीतमेतदेव विपरीतं प्राचीनावीतं संवीतं मानुष्यम् । तै. आ. II. 1. This passage is quoted as from the Kāthaka in the दन्त्रवार्तिक on जैमिनि I. 3. 7 (p. 201).

yajñopavīta becomes spread out (prosperous, famous), while the sacrifice of him who does not wear it does not spread; whatever a brāhmaṇa studies, wearing a yajñopavīta, he really (therein) performs a sacrifice. Therefore one should study, sacrifice or officiate at a sacrifice with the yajñopavīta on for securing the spreading of sacrifice; having worn an antelope skin or a garment on the right side, he raises the right hand and keeps the left down; this is yajñopavīta; when this position is reversed it is prācīnāvīta; the position called samvīta is for men.' It is remarkable that here at any rate no cord of threads is meant by upavīta, but only a piece of skin or cloth. The Par. M. (I. part 1 p. 173) quotes⁶⁷⁸ a portion of the above passage and remarks that the Tai. Ār. lays down that a man becomes an upavītin by wearing one of the two, viz. antelope skin and (cotton) garment.

In the Pūrvamīmāṃsāsūtra (III. 1. 21) it is established (with reference to the words) in the Tai. S. II. 5. 11. 1 (upavyayate etc. quoted in f. n. 671) that one has to be an upavītin throughout all the actions, prescribed in the sections on the Darśa-Pūrṇamāsa sacrifice and not only when the Sāmīdhenī verses are recited. The first part of the same passage is discussed by Jaimini (III. 4. 1-9) and it is established that the passage enjoins the wearing of upavīta in Darśa-Pūrṇamāsa which is devakarma and that the reference to prācīnāvīta and nivīta is only an *anuvāda* intended to emphasize the desirability of the wearing of upavīta in sacrifices to gods. The Tantravārtika⁶⁷⁹ explains that *niivīta* is tying the upavīta round the throat like a braid of hair (according to some), while according to others it is tying it round the waist as if for girding up the loins and that the first is not done except in battle, while the latter has to be resorted to in all acts in order to devote sole attention to them. So according to the Tantravārtika, the Tai. S. is not referring (in II. 5. 11. 1) to a cord of threads but to a piece of cloth. Some of the sūtrakāras and commentators drop hints that garments were used or could be used as upavīta. Āp. Dh. S. (II. 2. 4. 22-23) says that a householder should always wear an upper garment and then adds 'or the sacred thread may serve the purpose of an upper garment.' This shows that originally

678. तत्रैतिकर्तव्यतारूपेण कृष्णाजिनवाससोरन्यतरेणोपवीतित्वं तैत्तिरीयके विधीयते । परा. मा. I. 1. p. 173.

679. निवीतं केचिद्गलेणिकाबन्धं स्मरन्ति । केचित्पुनः परिकरबन्धम् । तत्र गलेणिकाबन्धो युद्धादन्यत्र न प्राप्नोति । परिकरबन्धस्तु सर्वकर्मस्वव्ययताकरत्वात्प्राप्तः । तन्त्रवार्तिका on जैमिनि III. 4. 2 (p. 891).

upavīta meant an upper garment and not merely a cord of threads. In another place the same sūtra says (II. 8. 19. 12) 'one (who partakes of śrāddha dinner) should eat covered with an upper garment slung over the left shoulder and passing under the right arm'. Haradatta gives two explanations of this, viz. that one should wear an upper garment (while dining at a śrāddha) like a yajñopavīta i. e. under the right arm and over the left shoulder, that is, a brāhmaṇa cannot rely on Āp. Dh. S. II. 2. 4. 23 and wear at śrāddha repast only the sacred thread (but he must wear the garment in that fashion) and give up the sacred thread for the time.⁶⁸⁰ While another view is that he must wear the sacred thread and the upper garment both in the fashion of upavīta. Āp. Dh. S. (I. 2. 6. 18-19) prescribes that when a student wears two garments he should wear one of them (i. e. the upper one) in the yajñopavīta mode, but when he wears only one garment then he should wear it round the lower part of the body (and should not cover the upper body with a portion of the garment though it may be long enough for that). Āp. Dh. S. I. 5. 15. 1 prescribes that a man must be yajñopavītin at the time of waiting upon teachers, elders, guests, at the time of homa, in *japa* (murmuring prayer), at meals and in taking ācamana and at the time of daily vedic study. On this Haradatta says 'yajñopavīta means a particular mode of wearing the (upper) garment; if one has no upper garment, then there is another (but inferior) mode stated in Āp. Dh. S. II. 2. 4. 23 and that at other times it is not necessary to have the yajñopavīta'.

The Gobhila gr. (I. 2. 1) in treating of upanayana⁶⁸¹ says 'the student takes as yajñopavīta a cord of threads, a garment

680. नित्यमुत्तरं वासः कार्यम्। अपि वा सूत्रमेवोपवीतार्थे। आप. ध. सू. II. 2. 4. 22-23; सोत्तराच्छादनश्चैव यज्ञोपवीती युज्यते। आप. ध. सू. II. 8. 19. 12; हरदत्त explains "उत्तराच्छादनमुपरिवासः। तेन यज्ञोपवीतेन यज्ञोपवीतं कृत्वा युज्यते। नास्य भोजने 'अपि वा सूत्रमेवोपवीतार्थे' इत्ययं कल्पो भवतीत्येके। समुच्चय इत्यन्ये।"; यज्ञोपवीती द्विवस्त्रः। अधोनिवीतस्त्वेकवस्त्रः। आप. ध. सू. I. 2. 6. 18-19; उपासने गुरुणां वृद्धानामतिथीनां होमे जप्यकर्मणि भोजन आचमने स्वाध्याये च यज्ञोपवीती स्यात्। आप. ध. सू. I. 5. 15. 1, where हरदत्त says 'वासो, विन्यासविशेषो यज्ञोपवीतम्। दक्षिणं बाहुमुद्धृत इति ब्राह्मणविहितम्। वाससोऽसंभवेऽनुकल्पं वक्ष्यति अपि वा सूत्रमेवोपवीतार्थे इति। एषु विधानात् कालान्तरे नावश्यंभावः।'; vide औशनसस्मृति (Jivānanda, part I. p. 502) 'अग्न्यगारे गवां गोष्ठे होमे जप्ये तथैव च। स्वाध्याये भोजने नित्यं ब्राह्मणानां च संनिधौ। उपासने गुरुणां च संध्ययोरुभयोरपि। उपवीती भवेज्जित्यं विधिरेष सनातनः॥'

681. यज्ञोपवीतं कुरुते वस्त्रं वापि वा कुशरज्जुमेव। गोभिलगृह्य I. 2. 1; सूत्रमपि वस्त्राभावाद्देदित्यमिति। अपि वाससा यज्ञोपवीतार्थान् कुर्यात्तदभावे त्रिवृता सूत्रेणेति ऋग्य-शुक्लस्मरणात्। स्मृतिच० I. p. 32.

or a rope of kuśa grass'. This indicates that though a cord of threads was considered in Gobhila's days as the appropriate yajñopavīta, that was not an invariable rule in his day and that a garment could be employed instead. The commentator being brought up in the latter day tradition explains by saying that if the sūtra was lost in a forest then a garment may be worn like the sacred thread and if even that was lost a rope of kuśa. But this appears to be rather far-fetched as an explanation of Gobhila's unqualified words. Manu (II. 44) says that 'the upavīta of a brāhmaṇa should be made of cotton, its strands should be twined with the right hand moved over them (or the twist of the strands must be upwards) and it should have three threads'. Medhātithi comments on this that 'upavīta' means a particular mode of wearing a garment or a particular position of it and therefore here by upavīta is meant that which can be worn in that mode. The Sm. C. quotes a prose passage from R̥ṣyaśṛṅga 'or one may carry out all the purposes for which yajñopavīta is required by means of a garment and in its absence by a string of three threads'. From the above passages, from the fact that many of the gṛhyasūtras are entirely silent about the giving or wearing of the sacred thread in upanayana and from the fact that no mantra⁶⁸² is cited from the Vedic Literature for the act of giving the yajñopavīta (which is now the centre of the upanayana rites), while scores of vedic mantras are cited for the several component parts of the ceremony of upanayana, it is most probable, if not certain, that the sacred thread was not invariably used in the older times as in the times of the later smṛtis and in modern times, that originally the upper garment was used in various positions for certain acts, that it could be laid aside altogether in the most ancient times and that the cord of threads came to be used first as an option and later on exclusively for the upper garment.

A few rules about yajñopavīta may now be stated here.⁶⁸³ The yajñopavīta is to have three threads of nine strands well

682. The mantra 'यज्ञोपवीतं परमं &c. is cited only in Baud. gr. (note 662 above) and in Vaik. (II. 5), has certainly a comparatively modern ring about it and is not cited in any well-known ancient work.

683. Vide स्मृत्यर्थसार p. 4 and सं. प्र. pp. 416-418 as to how the upavīta is to be manufactured and who is to manufacture it, one interesting fact being that an upavīta prepared by a maiden was to be preferred to one prepared by a widow. मदनरत्न quoted in the आचाररत्न defines ऊर्ध्ववृत् in Manu II. 44 as 'करेण दक्षिणेनोर्ध्वगतेन त्रिशुणीकृतम् । वलितं मानवे शास्त्रे सूत्रमूर्ध्ववृत् स्मृतम् ॥' (p. 2).

twisted (for each thread). Vide Baud. Dh. S.I. 5.5., Devala quoted in the Sm. C.⁶⁸⁴ The nine devatās of the nine *tantus* (strands) are given by Devala viz. Omkāra, Agni, Nāga, Soma, Pitr̥s, Prajāpati, Vāyu, Sūrya,⁶⁸⁵ all gods. Medhātithi on Manu II.44 says that in iṣṭis, animal sacrifices and soma sacrifices, the yajñopavīta was to have only one thread of three *tantus*, but it was three-fold in three classes of *ahīna*, *ekāha*, and *sattra* sacrifices as they required three fires and in the seven *somasamsthās* seven-fold and five-fold when viewed with reference to the three savanas and two saṁdhyās. The yajñopavīta should reach as far as the navel, should not reach beyond the navel, nor should it be above the chest.⁶⁸⁶ Manu II. 44 and Viṣṇu Dh. S. 27. 19 prescribe that the yajñopavīta for brāhmaṇa, kṣatriya and vaiśya should respectively be of cotton, hemp and sheep wool. Baud. Dh. S. (I. 5. 5), Gobhila gr. (I. 2. 1) say that it may be of cotton thread or of kuśa grass and Devala as quoted in Sm. C. says that all twice-born persons should make their yajñopavīta of cotton, of kṣumā, hair of cow's tail, hemp, tree bark or kuśa according to the availability of the material.⁶⁸⁷ The remarks of the Saṁskāramayūkha after quoting Manu II. 44 are interesting 'we do not know the origin of (or authority for) the practice of present-day kṣatriyas and vaiśyas, viz. of wearing cotton yajñopavīta'. This shows that in the 17th century A. D. many kṣatriyas and vaiśyas put on yajñopavīta.⁶⁸⁸ Kumārila also says that wearing yajñopavīta and studying Vedas is common to all the three varṇas.

The number of yajñopavītas to be worn differed according to circumstances. A brahmacārī was to wear only one yajñopavīta and saṁnyāsins, when they kept yajñopavīta at all, also wore

684. कौशं सूत्रं वा त्रिस्रिवृद्यज्ञोपवीतम् । आ नाभेः । बौ. ध. सू. I. 5. 5-6; उक्तं देवलेन यज्ञोपवीतं कुर्वीत सूत्रेण नवतन्तुकम् । इति । स्मृतिच. I. p. 31.

685. अत्र प्रतितन्तु देवताभेदमाह देवलः । ओंकारः प्रथमस्तन्तुर्द्वितीयोऽग्निस्तथैव च । तृतीयो नागदैवत्यश्चतुर्थो सोमदैवतः । पञ्चमः पितृदैवत्यः षष्ठश्चैव प्रजापतिः । सप्तमो वायुदैवत्यः सूर्यश्चाष्टम एव च ॥ नवमः सर्वदैवत्य इत्येते नव तन्तवः । स्मृतिच. I. p. 31

686. कात्यायनस्तु परिमाणान्तरमाह । पृष्ठवंशे च नाभ्यां च धृतं यद्विन्दते कटिम् । तद्धार्यमुपवीतं स्यान्नातिलम्बं न चोच्छिन्नम् । ... देवलः । स्तनादूर्ध्वमधो नाभिर्न कर्तव्यं कथंचन । स्मृतिच. I. p. 31

687. कार्पासक्षौमगोवालक्षणवल्कतृणोद्भवम् । सदा संभवतः कार्यमुपवीतं द्विजातिभिः ॥ स्मृतिच. I. p. 32 ; परा. मा. I. 2. p. 36 ; बृहद्हरती (VIII. 47-48) has a similar verse.

688. एवं च यदिदानींतनानां क्षत्रियवैद्यानां कार्पासोपवीतधारणं तत्र मूलं न विद्मः । संस्कारमयूख.

only one. A snātaka⁶⁸⁹ (i. e. one who has returned from the teacher's house after brahmacya) and a house-holder were to wear two while one who desired long life may wear more than two. Vas. Dh. S. XII. 14 says 'snātakas should always wear a lower garment and an upper one, two yajñopavītas, should have a stick and a pot filled with water'. Kāśyapa allowed a householder to wear any number up to ten. Whether yajñopavīta as worn in modern times was worn from the most ancient times or not, it is certain that long before the Christian era it had come to be so worn and it had become an inflexible rule that a brāhmaṇa must always wear a yajñopavīta and have his top-knot (of hair) always tied up; if he did any act without observing this rule, it was inefficacious.⁶⁹⁰ Vas.⁶⁹¹ and Baud. Dh. S. (II. 2. 1) both say that a man must always wear yajñopavīta. If a brāhmaṇa took his meals without wearing yajñopavīta, he had to undergo prāyaścitta viz. to bathe, to mutter prayers and fast; vide Laghu-Hārīta verse 23 quoted by Aparārka pp. 1171, 1173. The Mit. on Yāj. III. 292 prescribes prāyaścitta for answering calls of nature without having the yajñopavīta placed on the right ear (as Yāj. I. 16 prescribes). Manu IV. 66 forbids the wearing of another's yajñopavīta along with several other things (such as shoes, ornament, garland and kamaṇḍalu). In Yāj. (I. 16 and 133) and other smṛtis the yajñopavīta is called brahmasūtra.

An interesting question is whether women ever had upanayana performed or whether they had to wear the yajñopavīta. Several smṛtis contain instructive dicta on this point.⁶⁹² The

689. स्नातकानां तु नित्यं स्यादन्तर्वासस्तथोत्तरम् । यज्ञोपवीते द्वे यष्टिः सोदकश्च कमण्डलुः ॥ वसिष्ठ XII. 14; विष्णुधर्मसूत्र 71. 13-15 has similar rules; the verse of Vasiṣṭha is quoted by the Mit. on Yāj. I. 133; compare मनु. IV. 36; एकैकमुपवीतं तु यतीनां ब्रह्मचारिणाम् । शुद्दिणं च वनस्थानासुपवीतद्वयं स्मृतम् । सोत्तरीयं त्रयं वापि विश्रुत्याच्छुभ्रतन्तु वा । बृहदारण्यक VIII. 44-45. Vide देवल quoted in स्मृतिच. I. p. 32 and त्रीणि चत्वारि पञ्चाष्ट शुद्दिणः शुद्धशापि वा । सर्वेषां शुचिभिर्भार्य-मुपवीतं द्विजातिभिः ॥ कश्यप quoted in the संस्कारमयूख.

690. Vide note 609 above.

691. नित्योदकी नित्ययज्ञोपवीती नित्यस्वाध्यायी पतिताम्रवर्जी । ऋतौ च गच्छन् विधिवच्च जुह्वन् ब्राह्मणश्च्यवते ब्रह्मलोकात् ॥ वसिष्ठ 8. 9, बौ. ध. सू. II. 2. 1, उद्योगपर्व 40. 25; the first pāda is quoted in the तन्त्रवार्तिक p. 896.

692. 'यत्तु हारितेनोक्तं द्विविधाः स्त्रियो ब्रह्मवादिन्यः सद्योवध्वश्च । तत्र ब्रह्मवादिनी-नामुपनयनमग्नीधनं वेदाध्ययनं स्वयमेव च भिक्षाचर्येति । सद्योवधूनां तु उपस्थिते विवाहे कथंचिदुपनयनमात्रं कृत्वा विवाहः कार्यः ॥' quoted in स्मृतिच. I. p. 24; संस्कार-प्रकाश p. 402.

Hārītadharmaśūtra as quoted in the Sm. C. and other digests says 'there are two sorts of women, those that are brahmavādinīs (i. e. students of sacred lore) and those that are sadyovadhūs (i. e. who straightway marry). Out of these brahmavādinīs have to go through upanayana, keeping fire, vedic study and begging in one's house (i. e. under the parental roof); but in the case of sadyovadhūs when their marriage is drawing near, the mere ceremony of upanayana should somehow be performed and then their marriage should be celebrated.' In the Gobhila gr. ⁶⁹³ II. 1. 19 it is said "leading forward towards the sacred fire (from the house) the bride who is wrapped in a robe and wears the sacred thread (slung from her left shoulder, in the yajñopavīta mode) he (the husband) should murmur the verse 'Soma gave her to Gandharva' (Rg. X. 85. 41)". It is clear that the girl, according to Gobhila, wore the yajñopavīta as a symbol of the rite of upanayana. The commentator to whom this procedure naturally seemed strange explains 'yajñopavītinīm' as meaning 'whose upper garment is worn in the fashion of the sacred thread'. In the Saṁskāratattva of Raghunandana it is stated that Hariśarmā held that according to Gobhila the bride was to wear a yajñopavīta, though Raghunandana himself does not approve of this explanation. In the ceremony of Samāvartana, Āśv. gr. III. 8, ⁶⁹⁴ on the subject of applying ointment says 'after having smeared the two hands with ointment a brāhmaṇa should salve his face first, a kṣatriya his two arms, a vaiśya his belly, a woman her private parts and persons who gain their livelihood by running, their thighs'. It is improper to say, as some do, that as to women this is a general rule interpolated in the treatment of samāvartana and has nothing to do with the latter. We should rather hold that Āśv. knew of women undertaking Vedic study and so prescribed what they should do in their samāvartana. In the Mahābhārata (Vanaparva 305. 20) ⁶⁹⁵ a brāhmaṇa is said to have taught to the

693. प्रादुतां यज्ञोपवीतिनीम्युदानयन् जपेत् सोमो ददद्गन्धर्वायेति ।' गोभिलश्रुत्या II. 1. 19; the com. says 'यज्ञोपवीतवत्कृतोत्तरीयाम्'; 'न तु यज्ञोपवीतिनीमित्यनेन स्त्रीणामपि कर्माङ्गत्वेन यज्ञोपवीतधारणमिति हरिशर्मोक्तं युक्तं स्त्रीणां यज्ञोपवीतधारणानुपपत्तेः ।' संस्कारतत्त्व p. 896.

694. अञ्जलेपनेन पाणी प्रलिप्य मुखमध्ये ब्राह्मणोऽञ्जलिष्येत् । बाहू राजन्यः । उदरं वैश्यः । उपस्थं स्त्री । ऊरु सरणजीविनः । आश्व. गृ. III. 8. 11.

695. ततस्तामनवचाङ्गीं प्रादयामास स द्विजः । मन्वग्रामं तदा राजञ्जयवर्धिरासि श्रुतम् ॥ वनपर्व 305. 20.

mother of the Pāṇḍava heroes a number of mantras from the Atharvaśiras. Hārīta⁶⁹⁶ prescribes that in the case of women samāvartana took place before the appearance of menses. Therefore brahmavādinī women had upanayana performed in the 8th year from conception, then they studied Vedic lore and finished student-hood at the age of puberty. Yama⁶⁹⁷ says 'in former ages, tying of the girdle of muñja (i. e. upanayana) was desired in the case of maidens, they were taught the vedas and made to recite the Sāvitrī (the sacred Gāyatrī verse); either their father, uncle or brother taught them and not a stranger and begging was prescribed for a maiden in the house itself and she was not to wear deer-skin or bark garment and was not to have matted hair'. Manu seems to have been aware of this usage as prevalent in ancient times, if not his own. Having spoken of the saṁskāras from jātakarma to upanayana, Manu winds up (II. 66) 'these ceremonies were to be performed in their entirety for women also, but without mantras' and adds (II. 67) 'the ceremony of marriage is the only saṁskāra performed with Vedic mantras in the case of women; (in their case) attendance on the husband amounts to serving a guru (which a student had to do) and performance of domestic duties to worship of fire' (which the student had to perform by offering a fuel-stick in the evening every day). This shows that in the day of the Manusmṛti, upanayana for women had gone out of practice, though there were faint glimmerings of its performance for women in former days. Relying on the words 'in former ages' occurring in the verses of Yama quoted above medieval digests like the Sm. C., the Nirṇayasindhu and others say that this practice belonged to another yuga. In Bāṇa-bhaṭṭa's Kādambarī,⁶⁹⁸ Mahāśvetā (who was practising *tapas*) is described as 'one whose body was rendered pure by (wearing) a brahmasūtra (i. e. yajñopavita)'. The yajñopavita came to have superhuman virtues attributed to it and so probably even women who were practising austerities wore it. The Sam. Pr.

696. प्रायजसः समावर्तनम् । इति हारीतकस्या-संस्कारप्रकाश p. 404.

697. यमोपि । पुराकल्पे कुमारीणां मौञ्जीबन्धनमिष्यते । अध्यापनं च वेदानां सावित्री-वाचनं तथा ॥ पिता पितृव्यो भ्राता वा तैनामध्यापयेत्परः । स्वगृहे चैव कन्याया भैक्षचर्या विधीयते ॥ वर्जयेद्भोजनं चीरं जटाधारणमेव च ॥ संस्कारप्रकाश pp. 402-403; these verses are ascribed to Manu in the स्मृतिचन्द्रिका (I. p. 24) edited by Mr. Gharpure, but this seems to be a misreading for यम (which is the reading of the Mysore ed.)

698. ब्रह्मसूत्रेण पवित्रीकृतकायाम् in para 133 of कादम्बरी (पूर्वार्ध)

(p. 419) quotes a verse saying that the Supreme Being is called *yajña* and *yajñopavita* is so called because it belongs to the Supreme Being (or is used in sacrifices for Him).⁶⁹⁹

Though *kṣatriyas* and *vaiśyas* also were entitled to have the *upanayana* performed, it appears that they often neglected it or at least neglected the constant wearing of *yajñopavita*, so much so that from comparatively early times the *yajñopavita* came to be regarded as the peculiar indicator of the wearer's being of the *brāhmaṇa* caste. For example, *Kālidāsa* in *Raghuvamśa* (XI. 64)⁷⁰⁰ while describing the irate *brāhmaṇa* hero *Paraśurāma* says 'wearing the *upavita*, which was the heritage that came to him from his father, and holding a formidable bow that came to him from the side of his mother (who was a *kṣatriya* princess)'. If the *upavita* had been as constantly worn by the *kṣatriyas* as by *brāhmaṇas* in *Kālidāsa's* day he would not have spoken of it as the peculiar sign of a *brāhmaṇa*. In the drama *Veṇiśambhāra* (Act III) when *Karṇa* resented the attitude of *Aśvatthāman*, who raised his left foot for kicking *Karṇa*, and said that he could not cut off his leg as by virtue of his caste (as *brāhmaṇa*) he could not be punished in that way, *Aśvatthāman* replied by throwing away his sacred thread with the words 'here do I give up my caste'.⁷⁰¹ That shows that in the days of the *Veṇiśambhāra* (not later than about 600 A. D.) the *yajñopavita* had become the peculiar indicator of the caste of *brāhmaṇas* only.

The *Baudhāyana-sūtra* quoted in the *Saṃskāra-ratnamālā* (p. 188) says that yarn spun by a *brāhmaṇa* or his maiden daughter is to be brought, then one is to measure first 96 *angulas* of it with the syllable *bhūḥ*, then another 96 with *bhuvah* and a third 96 with *svah*, then the yarn so measured is to be kept on a leaf of *palāśa* and is to be sprinkled with water to the accompaniment of the three mantras '*āpo hi sṭhā*' (*Rg. X. 9. 1-3*), with the four verses '*Hiranyavarṇāḥ*' (*Tai. S. V. 6. 1* and *Atharva I. 33. 1-4*) and with the *anuvāka* beginning with '*pavamānaḥ suvarjanaḥ*' (*Tai. Br. I. 4. 8*) and with the *Gāyatrī*, then the yarn is to be taken in the left hand and there is to be a clapping of the two hands thrice, the yarn is to be twisted

699. यज्ञार्थः परमात्मा य उच्यते चैव होतृभिः । उपवीतं ततोऽस्येदं तत्स्याद्यज्ञोपवीत-
कम् ॥ सं. प्र. p. 419.

700. पित्र्यमंशमुपवीतलक्षणं मातृकं च धनुर्जितं दधत् । रघुवंश XI. 64.

701. जाल्या चेद्वक्ष्योऽहमियं सा जातिः परित्यक्ता । वेणीसंहार III.

with the three verses 'bhūragnim ca' (Tai. Br. III. 10. 2) and then the knot is to be tied with the formula 'Bhūrbhuvah svasā-candramasam ca' (Tai. Br. III. 10. 2) and the nine deities 'omkāra, Agni (quoted above in note 685)' have to be invoked on the nine strands, then the upavīta is to be taken with the mantra 'devasya tvā' and then it is to be shown to the sun with the verse 'ud vayam tamasaspari' (Rg. I. 50. 10) and then the yajñopavīta is to be put on with the verse 'yajñopavītam &c.' Then there is to be a *japa* of the *gāyatrī* verse and then *ācamana*. For a brief statement of the mode of putting on a fresh sacred thread vide note below.⁷⁰²

The Baudhāyana-grhyaśeṣasūtra (II. 8. 1-12) gives a few insignificant points of difference as to the upanayana of kṣatriyas, vaiśyas, ambastha and karaṇa (son of a vaiśya from a śūdra female). It is not necessary to go into these details.

The next important question is as to whether upanayana was performed in the case of the blind, the deaf and dumb, the idiotic &c. Jaimini has established that those who are devoid of a limb⁷⁰³ are not eligible for agnihotra, but this inability arises only when the defect is incurable. Similarly the Āp. Dh. S. II. 6. 14. 1, Gaut. 28. 41-42, Vas. 17. 52-54, Manu 9. 201, Yāj. II. 140-141, Viṣṇu. Dh. S. 15. 32 ff. lay down that persons who are impotent, *palīta*, congenitally blind or deaf, cripple and those who suffer from incurable diseases are not entitled to share property on a partition, but are only entitled to be maintained. But they all allow even these to marry. As marriage is not possible for *dvijātis* unless upanayana precedes it, it appears that the ceremony of upanayana was gone through as far as it could be carried out in the case of the blind, the deaf and dumb &c. The Baud. gr. śeṣasūtra (II. 9) prescribes a special procedure for the upanayana of the deaf and dumb and idiots. The principal

702. In modern times whenever a new yajñopavīta has to be worn (because the one worn is lost or cut &c.) the ceremony briefly consists in repeating the three verses 'āpo hi ṣṭhā' (Rg. X. 9. 1-3) over water with which the yajñopavīta is to be sprinkled; then there is the repetition of the *Gāyatrī* ten times (each time preceded by the *vyāhrtis*, as 'om bhūr bhuvah svaḥ') and then the yajñopavīta is to be put on with the mantra 'yajñopavītam paramam' (cited above in note 662).

703. अङ्गहीनश्च तद्धर्मा । उत्पत्तौ नित्यसंयोगात् । जै. VI. 1. 41-42. The exclusion of these from inheritance will be dealt with later.

points in which their upanayana differs from that of others are that the offering of samidh, treading on a stone, putting on a garment, the tying of mekhalā, the giving of deer skin and staff are done silently, that the boy does not mention his name, it is the ācārya himself who makes offerings of cooked food or of clarified butter, all the mantras are muttered softly by the ācārya himself. The sūtra ⁷⁰⁴ says that according to some the same procedure is followed as to other persons who are impotent, blind, lunatics, or suffering from such diseases as epilepsy, white leprosy or black leprosy &c. The Nirṇayasindhu quotes a passage from the Brahmapurāṇa cited in the Prayogapārijāta about the upanayana of the impotent, the deaf and others which contains rules similar to Baudhāyana's. The Sam. Pr. (pp. 399-401) and S. R. M. (pp. 273-274) also quote the passage and explain it. The purāṇa ⁷⁰⁵ says that those who cannot repeat the Gāyatrī (such as the deaf and dumb) should be brought near the teacher or fire and that the teacher should then touch them and then mutter the Gāyatrī himself, but that in other cases such as lunatics, they should be made to repeat the Gāyatrī at least if possible and if that too is not possible, then on touching them the ācārya should repeat it. The same purāṇa prescribes that kuṇḍa and golaka (the first being the offspring of an adulterous intercourse when the husband of the woman is living and the second when the husband is dead) should have upanayana performed in the same way as for the deaf and dumb, if it is known that the adulterer and the woman were both of the brāhmaṇa caste. There is some difference of opinion as to kuṇḍa and golaka. Manu (II. 174) defined them as above. Āp. Dh. S. II. 6. 13. 1, Manu (10. 5) and Yāj. (I. 90, 92) ⁷⁰⁶ expressly say that a person born of a brāhmaṇa from a brāhmaṇa woman belongs to the same caste only if he is born in lawful wedlock and that even the anuloma sons must be born in wedlock. The kuṇḍa and golaka being the offspring of adultery

704. षण्दजडङ्गीबान्धव्यसनिन्याधितोन्मसहीनाङ्गवधिराधिकाङ्गामयावि-अपस्मारि-
म्भित्रि-कुडि-दीर्घरोगिणश्चेतेन व्याख्याता इत्येके । बौ. शु. शेषसूत्र II. 9. 14.

705. ध्वस्तपुंस्त्वेषु चैतेषु संस्काराः स्युर्वयोचितम् । मत्तोन्मत्तो न संस्कार्याविति
केचित्सचक्षते । कर्मस्वनाधिकाराच्च वातित्यं नास्ति चैतयोः । तदुपत्यं च संस्कार्यमपरे त्वाहु-
रन्यथा । संस्कारमन्त्रहोमादीन् करोत्याचार्य एव तु । उपनेयांश्च विधिवदाचार्यः स्वसमीपतः ।
आनीषाग्निसमीपं वा सावित्रीं सृष्ट्व वा जपेत् । कन्यास्वीकरणादन्यत्सर्वं विधेयं कारयेत् । एव-
मेव द्विजेर्जातो संस्कार्यो कुण्डगोलकौ ॥ ब्रह्मपुराण quoted in निर्णयसिन्धु and संस्कार-
प्रकाश; the स्मृत्यर्थसार (p. 4) quotes some of these verses.

706. विज्ञास्वेष विधिः स्मृतः ॥ वा. I. 92.

would not really be brāhmaṇas even though both parents were brāhmaṇas. Thus, though these two are not strictly brāhmaṇas, upanayana of a secondary kind is allowed to them. Manu (III. 156) included the *kuṇḍa* and *golaka* among brāhmaṇas not to be invited at śrāddha. Elaborate discussions have been held why they were so specially mentioned, when they were not on Manu's own dictum brāhmaṇas. Some like the author of the Saṁgraha held that the *kuṇḍa* and *golaka* forbidden by Manu in śrāddha were those born under the ancient practice of niyoga; while others repudiated the idea that those born under the practice of niyoga had any taint attaching to them.⁷⁰⁷

It is not necessary to go into the question of the upanayana of mixed castes. Manu (X. 41) says that the six anulomas are eligible for the rites of *dvijas* (and so for upanayana) and the Mit.⁷⁰⁸ on Yāj. I. 92 and 95 says that the anulomas have upanayana performed according to the rules of the caste of the mother and further mixed castes arising from the six anuloma castes in the anuloma order are also eligible for upanayana. The Baud. gr. śeṣasūtra II. 8 gives rules for the upanayana of kṣatriyas, vaiśyas and of mixed castes like rathakāra, ambastha &c. Gaut.⁷⁰⁹ IV. 21 made an exception in the case of the son of a brāhmaṇa from a śūdra woman. All *pratilomas* were like śūdra according to Manu (IV. 41) and the offspring of a brāhmaṇa from a śūdra woman, though anuloma, was like *pratilomas*. A śūdra is only *ekoṇḍi* and not *dvijati* (Gaut. X. 51) and for the *pratilomas* (as well as for the śūdra) there was no upanayana.

Upanayana was so highly thought of that some of the ancient texts prescribe a method of upanayana for the Āśvattha tree. Vide Baud. gr. śeṣasūtra II. 10. In modern times also rarely this upanayana is performed. To the west of the Āśvattha tree homa is performed, the saṁskāras from puṁsavana are imitated but with the vyāhrtis only, the tree being touched with Rg. III.

707. Vide स्मृतिचन्द्रिका on आहु (II. pp. 399-400, Gharpure's ed.) for this elaborate discussion; vide also संस्कारप्रकाश pp. 397-398.

708. अतश्च मूर्धाक्षसिकादीनां क्षत्रियादेरुक्तैरेव वृद्धाजिनोपवीतादिभिरुपनयनादिकं कार्यम् । मिता० on या. I. 92 and 'एवं ब्राह्मणक्षत्रियोत्पन्नमूर्धाक्षसिकमादिभिरुपनयनादिकं जात्यन्तरता उपनयनादिप्रातिश्च वेदितव्या तयोद्धिजातित्वाद् ।' मिता० on या. I. 95.

709. प्रतिलोमास्तु धर्महीनाः । शुद्धायां च । गौतम IV. 20-21; अशुद्धाणामनुष्ठ-
कर्माण्युपायनं वेदाध्ययनमग्न्याधेयं फलवन्ति च कर्माणि । आप. ध. सू. I. 1. 1. 6.

8. 11 'vanaspate'. A piece of cloth is held between the tree and the performer, then eight auspicious verses are repeated (maṅga-lāṣṭaka), the cloth is removed and then the hymn called Dhruva-sūkta (Rg. X. 72. 1-9) is repeated. Other mantras (like Rg. X. 62-63) are also recited. Then a piece of cloth, yajñopavīta, girdle, staff and deer-skin are given with appropriate mantras and lastly after touching the tree, the Gāyatrī is repeated. In E. C. vol. III. Malavalli No. 22 there is a reference to the upanayana of Āśvattha trees performed by one Bāchappa in 1358 A. D.

Sāvitrīpadeśa :—It will be seen from the passage of the Śat. Br. quoted above (in note 625) that the sacred Gāyatrī verse was imparted in very ancient times to the student by the teacher a year, or six months, 24, 12 or 3 days after upanayana and that the Śat. Br. prescribes that in the case of brāhmaṇa students this must be done immediately. This ancient rule was probably due to the fact that students in those far-off times when they came to the teacher at the age of seven or eight had hardly any previous instruction and so must have found it difficult to pronounce properly and correctly the sacred verse immediately on initiation. It is for this reason that so modern a work as the S. R. M. (p. 194) says that such mantras as 'Śan-no devirabhiṣṭaye' (Rg. X. 9. 4) which have to be repeated by the brahmacārī in the rites of upanayana should be taught to him even before upanayana, just as the wife (who being a woman had no upanayana performed) was taught the Vedic mantras accompanying such acts as that of examining ajya in sacrifices.⁷¹⁰ The same rule⁷¹¹ of postponing the instruction in Gāyatrī is stated in Śān. gr. II. 5, Mānava gr. I. 22. 15, Bhār. gr. I. 9, Pār. gr. II. 3. The general practice however seems to have been to impart the Gāyatrī that very day. According to most of the sūtras the teacher sits to the north of the fire facing the east and in front of him the student sits facing the west and then the student requests the teacher to recite to him the verse sacred to Savitr and the teacher imparts to him first one pāda at a time, then two pādas and then the whole. According

710. ब्रह्मचारिकर्तृकक्रियाकरणीभूतमन्त्राणां शं नो देवीरित्येवमादीनामुपनयनार्थमेव शिक्षणं कर्तव्यं सूत्रवृत्तिकृद्गम्यमुज्ज्ञातत्वात् । एतस्या यथाऽवेक्षणादिमन्त्राणाम् । सं. एतन्माला p. 194.

711. संवत्सरे सावित्रीमन्वाह त्रिरात्रमन्वक्षं वा । शां. श्रु. II. 5 ; तां स्वत्वमां सावित्रीं संवत्सरादेक आहर्द्धाद्दशरात्रादेके त्रिरात्रादेके सद्य एके । भारद्वाज श्रु. I. 9.

to Baud. gr. II. 5. 34-37 the student places on the fire four fuel sticks of the palāśa or other sacrificial tree anointed with clarified butter and repeats mantras to Agni, Vāyu, Āditya and the lord of *vratas* with 'svāhā' when offering⁷¹² them. Various intricate modes occur in the sūtras and the commentaries thereon about how this first instruction in Gāyatrī is to be carried out. The differences are due to the place assigned to the vyāhrtis⁷¹³ (bhūḥ, bhuvaḥ, svaḥ). Two illustrations are set out below from Sudarśana⁷¹⁴ on Āp. gr. II. 11. The syllable 'om' has been looked upon as very sacred from ancient times and is a symbol of the Supreme Being. The Tai. Br. II. 11 contains a eulogy of 'omkāra' and quotes Rg. I. 164. 39 in support 'ṛco akṣare parame &c.' taking the word 'akṣara' to mean the 'omkāra'. The Tai. Up. I. 8. says '(syllable) om is Brahma; om is all this (universe)'. A brāhmaṇa about to begin the teaching (of the Veda) says 'om' with the idea that he may reach near *brahma*. 'Om' is called *praṇava*. Āp. Dh. S. I. 4. 13. 6 says 'omkāra is the door to

712. अग्ने व्रतपते सावित्रं व्रतं चरिष्यामि तच्छक्रेयं तन्मे राध्यतां स्वाहा। वायो व्रतपते आदित्य व्रतपते व्रतानां व्रतपते सावित्रं व्रतं चरिष्यामि तच्छक्रेयं तन्मे राध्यतां स्वाहा। बौ. गृ. II. 5. 36-37.

713. The mystic words भूः, भुवः, स्वः are sometimes called महाव्याहृतिः (vide Gobhila gr. II. 10. 40, Manu II. 81). They are also called simply व्याहृतिः; vide ते. उप. I. 5. 1, where महः is said to be the 4th. The number of vyāhrtis is usually seven, भूः, भुवः, स्वः, महः, जनः, तपः, सत्यं (Vasiṣṭha 25. 9, Vaik. VII. 9). Gautama (1. 52. and 25. 8) speaks of only five, viz भूः, भुवः, स्वः, पुरुषः, सत्यं, while the व्याहृतिसाम has the same five, but पुरुष is last.

714. व्याहृतीर्विहताः पादादिष्वन्तेषु वा तथार्धचर्योरुत्तमां कृत्स्नायाम् । आप. गृ. II. 11. 11 ; on which सुदर्शन says 'ओं भूस्तत्सवितुर्वरेण्यम् । ओं भुवः भर्गो देवस्य धीमहि । ओं सुवः धियो यो नः प्रचोदयात् । ओं भूस्तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । ओं भुवः धियो यो नः प्रचोदयात् । ओं सुवः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् । ; this is one method ; another is to put the vyāhrtis at the end e. g. ओं तत्सवितुर्वरेण्यं भूः । ओं भर्गो देवस्य धीमहि भुवः । ओं धियो यो नः प्रचोदयात् सुवः । ओं तत्सवितुर्वरेण्यं ... धीमहि भूः । ओं धियो यो नः प्रचोदयात् सुवः । ओं तत्सवितुर्वरेण्यं ... यात् सुवः ॥ ; compare Bhār. gr. I. 9. बौ. गृ. II. 5. 40 is the same as आप. गृ. II. 11. 11. स्वः is often pronounced as सुदः. ओमिति ब्रह्म । ओमितिदं सर्वम् । ... ओमिति ब्राह्मणः प्रवक्ष्यामि ब्रह्मोपाप्रवानीति । ब्रह्मैवाप्नोति । ते. उ. I. 8 ; योगसूत्र I. 27 declares 'तस्य वाचकः प्रणवः'. ओंकारः स्वर्गद्वारं तस्माद् ब्रह्माध्येष्यमाण एतदादि प्रतिपद्येत । आप. ध. सू. I. 4. 13. 6. मेधा० on मनु II. 74 'सर्वदाग्रहण-मध्ययनविधिमन्त्रधर्मो यथा स्यात् । ... अतो होममन्त्रजपसाक्षात्तुवचनयाज्यादीनामामरमे नास्ति प्रणोऽन्यत्रापि उदाहरणार्थं वैदिकवाक्यव्याहारे.' In the माण्डूक्योपनिषद् (12) and in गौडपाद's काठिका (I. 24-29) ओंकार is identified with the supreme Brahma.

heaven; therefore one who is about to study the Veda, should start his study by first repeating *om*.’ Manu (II. 74) prescribes the repetition of *praṇava* at the beginning and at the end of daily Vedic study and further on (II. 76) says that the three letters ‘a’, ‘u’, ‘m’ (in *om*) and the three *vyāhrtis* were distilled from the three vedas by Prajāpati as the essence. Medhātithi on Manu (II. 74) says that ‘*om* must be uttered at the beginning of the daily Vedic study by the student or by the householder (when performing *brahmayajña*), but it is not necessary in *japa*’ &c. In the Mārkaṇḍeya-purāṇa chap. 42, Vāyu chap. 20, Vṛddha-Hārita-smṛti VI. 59-62 and in numerous other places there are hyperbolic or esoteric identifications of the three letters of *om* with Viṣṇu, Lakṣmī and the *jīva*, with the three Vedas, with the three worlds, with three fires &c. In the Kāthopanīṣad I. 2. 15-17 *om* is said to be the end of all Vedas, the source of the knowledge of *brahma* and also its symbol.

The sacred Gāyatrī verse is Rg. III. 62. 10 and occurs in the other Vedas also. It is addressed to Savitr (the sun) and may also be interpreted as a prayer to the Source and Inspirer of everything. It literally means ‘we contemplate that esteemed (longed for) refulgence (glory) of the divine Savitr who may inspire our intellects (or actions)’. Some gṛhya sūtras prescribe the same verse for all students, whether brāhmaṇas, kṣatriyas or vaiśyas. But others say that for brāhmaṇa the Sāvitrī verse is the Gāyatrī, but for kṣatriyas and vaiśyas, a sāvitrī (verse addressed to Savitr) in the *Trīṣṭubh* (having 11 syllables in each quarter) or *Jagatī* (12 syllables in each quarter) should be the proper one. Here again there is difference. According to the commentators on the Kāthaka gr. (41. 20), the verse ‘*adabdhēbhīḥ savitā*’ (Kāthakam IV. 10) and the verse ‘*Viśvā rūpāṇi*’ (Kāthakam XVI. 8) are cited as the Sāvitrī for a kṣatriya and a vaiśya respectively; while the commentator on Śāṇ. gr. (II. 5. 4-6) says that the *Trīṣṭubh* which is to be taught as the Sāvitrī to the kṣatriya students is ‘*ā kṛṣṇena rajasā*’

Rg. I. 35. 2) and the *Jagatī* Sāvitrī for the vaiśya is ‘*Hiranyapāṇiḥ savitā*’ (Rg. I. 35. 9) or ‘*hamsaḥ śuciśad*’ (Rg. IV. 40. 5). According to the Vārāhagṛhya (5) ‘*devo yāti savitā*’ and ‘*yuñjate manaḥ*’ (Rg. V. 81. 1) are the *Trīṣṭubh* and *Jagatī* meant as Sāvitrī for the kṣatriya and vaiśya respectively. According to Śātātapa quoted in the Madanapārijāta (p. 23) the verse ‘*Deva savitaḥ*’ (Tai. S. I. 7. 7. 1, Kāthakam XIII. 14) is the sāvitrī for the kṣatriya. According to Medhātithi on Manu II. 38 ‘*ā kṛṣṇena*’ (Rg. I. 35. 2) and ‘*viśvā rūpāṇi*’ (Kāthakam XVI. 8)

are the two Sāvitrīs respectively for kṣatriya and vaiśya. That all these rules about the Sāvitrī being in the Gāyatrī, Trīṣṭubh and Jagatī metres for the three varṇas respectively are probably very ancient follows from the text 'gāyatrīyā brāhmaṇamaśraṇajata trīṣṭubhā rājanyam &c.' (quoted in note 356 above). The Āsv. gr., Āp. gr., and some other sūtras are entirely silent on the point, while Pār. gr. II. 3 allows an option viz. all varṇas may learn the Gāyatrī or the Sāvitrī verses in the Gāyatrī, Trīṣṭubh and Jagatī respectively.⁷¹⁵ Why the Gāyatrī verse (Rg. III. 62. 10) came to be famous it is difficult to say. Its fame was probably due to its grand simplicity and to its adaptability to an idealistic conception of the world as emanating from an all-pervading Intelligence. The Gopatha Brāhmaṇa (I. 32-33) explains the Gāyatrī in various ways. In the Tai. Ār. (II. 11) it is stated that the mystic words 'bhūh, bhuvah, svaḥ' are the truth (essence) of speech and that Savitā in the Gāyatrī means 'one who engenders glory'.⁷¹⁶ Atharvaveda 19. 71. 1 calls it 'vedamātā' and prays that it may confer long life, glory, children, cattle &c. on the singer.⁷¹⁷ The Br. Up. V. 14. 1-6⁷¹⁸ contains a sublime eulogy of Gāyatrī which word is there derived from 'gaya' meaning 'prāṇa', and the root 'traī' (to save) and it is said that when the teacher repeats the Gāyatrī for the benefit of the young student he thereby saves the boy's life (from ignorance and the effects of sin). The Āp. Dh. S. I. 1. 1. 10 mentions a brāhmaṇa text to the effect that the Sāvitrī is recited for all the Vedas (i. e. by its recital all Vedas become recited as it is their essence). Manu II. 77 (=Viṣṇu Dh. S. 55. 14) says that each pāda of the Sāvitrī was as if extracted from each of the three Vedas and that (II. 81=Viṣṇu Dh. S. 55. 15) the Sāvitrī together with om and the three mystic syllables (bhūh &c.) is the mouth of Vedic lore (since Vedic study starts with it, or 'brahma' may mean 'the Supreme Being'). Manu II. 77-83, Viṣṇu Dh. S. 55. 11-17, Śaṅkhaśmṛti XII, Saṁvarta (verses 216-223),

715. गायत्रीं ब्राह्मणायानुब्रूयादाग्नेये वै ब्राह्मण इति श्रुतेस्त्रिष्टुभं राजन्यस्य जगती वैश्यस्य सर्वेषां वा गायत्रीम् । पार. सू. II. 3.

716. त्रीनिव प्रायुक्क ध्रुयवः स्वरित्याहृतैर्देवाचः सत्यं यदेव वाचः सत्यं तस्या-
युक्क । अथ सावित्रीं गायत्रीं त्रिरन्वाह पच्छोऽर्च्यशोऽनवानं सविता अयः प्रसविता । तै.
आ. II. 11 (अनवानं means 'without stopping or break').

717. स्तुता मया वरदा वेदमाता प्रचोदयन्तां पावमानि द्विजानाम् । आयुः प्राणं प्रजं
पशुं कीर्तिं द्रविणं ब्रह्मवर्चसम् । मह्यं दत्त्वा व्रजत ब्रह्मलोकम् ॥ अथर्ववेद 19. 71. 1.

718. सा देवा गयास्तत्रे प्राणा वै गयास्तत्प्राणास्तत्रे तद्यद्गयास्तत्रे तस्माद्गायत्री नाम स
यामेवान्मू सावित्रीमन्वाहैषेव सा स यस्मा अन्वाह तस्य प्राणाञ्जायते । बृ. उ. V. 14. 4.

Bṛhat-Parāśara chap. V (where the mystical significance of each of the 24 letters of the Gāyatrī is explained) and numerous⁷¹⁹ other works contain hyperbolic eulogies of Gāyatrī. Parāśara V. 1 calls it 'Vedamātā'. The words 'Āpo jyotiḥ rasomṛtam brahma bhūr-bhuvaḥ svarom' are said to be the śīras (head) of the Gāyatrī (vide Śāṅkhaśmṛti XII. 12). Manu (II. 104) and others prescribe that every day a brahmacārī (as well as others) must perform japa of Gāyatrī. Baud. Dh. S. II 4. 7-9 prescribes that in the evening Saṁdhyā adoration one should murmur the Gāyatrī a thousand times, or a hundred times with prāṇāyāma each time or ten times with 'om' and the seven vyāhrtis.⁷²⁰ Vas. Dh. S. 26. 15 prescribes that a man desirous of purifying himself from sin should repeat the divine Gāyatrī 1000 times (daily) as the maximum or 100 times (as the middle way) or at least ten times. There are mantras for invoking the Gāyatrī and for taking leave of it.⁷²¹

Brahmacārī-dharmāḥ :—Certain rules and observances are prescribed for all brahmacārins⁷²². They are of two kinds, some are prescribed for a very short time and some have to be observed for all the years of studenthood. The Āśv. gr. I. 22. 17⁷²³ says " for three nights, or twelve nights or a year, after upanayana

719. Vide Sm. C. I. pp. 143-152 for lengthy remarks on several matters connected with the Gāyatrī; on p. 145 there is a *dhyaṇa* of the 24 letters of the sacred verse. याज्ञ. I. 23 refers to the śīras of Gāyatrī.

720. विश्वरूप on या. I. 25 quotes a verse of हारीत 'देवी सहस्रशीर्षा तु शतमध्या दशवरा । जपेदतः सहस्रान्तां शतमध्यां दशवराम् ।' and adds तनु कार्योपरोधादग्निहोत्रविषयं द्रष्टव्यम् । प्राक् सूर्योदयादुपस्थानाद्यपत्तेरुत्कर्ष इति केचित् । न त्वेवं समाचारः ।

721. The आवाहनमन्त्र acc. to गोभिल is 'आयाहि वरदे देवि अक्षरे ब्रह्मवादिनि । गायत्रीं छन्दसां मातर्ब्रह्मयोने नमोऽस्तु ते ॥' quoted in स्मृतिच० (I. p. 143) and the विसर्जनमन्त्र is 'उत्तरे शिखरे जाता भूम्यां पर्वतवासिनि । ब्रह्मणा समनुज्ञाते गच्छ देवि यथासुखम्' quoted in the गृहस्थरत्नाकर p. 241. The स्मृतिच० (I. p. 151) quotes from गोभिल 'महेश्वरसुखोत्पन्ना विष्णोर्हृदयसंभवा । ब्रह्मणा ... यथेच्छया' and also 'उत्तमे शिखरे जाते &c.' These are recited in the modern *Saṁdhyā* also.

722. अथ एवासीताथः शयीताथस्तिष्ठेदधो व्रजेत् । गोपथ 2. 4.

723. अत ऊर्ध्वमक्षारलवणाग्नी ब्रह्मचार्यधःशायी त्रिरात्रं द्वादशरात्रं संवत्सरं वा । आश्व. गृ. I. 22. 17; उपहमेतमाग्निं धारयन्ति क्षारलवणवर्जमधःशय्या च । बौ. गृ. II. 5. 55; त्रिरात्रं क्षारलवणदुग्धमिति वर्जयेत् । खादिर गृ. II. 4. 33. There is great divergence of views on the meaning of क्षारलवण. According to Nārāyaṇa on आश्व. गृ. I. 8. 10 क्षार means certain cereals 'हृदिम्बिका राजमाषा माषा सुद्धा मसुरिकाः । लङ्क्यादक्याश्च निष्पावास्तिलाद्याः क्षारसंज्ञिताः ।'; मातृदत्त on हिरण्यकोशिगृ. I. 8. 1 explains 'शुद्धादिरिक्षुविकारः क्षारः'; मेधा० on मनु V. 72 explains that क्षार means such salts as खक्षार and लवण means स्नेहव. हरदत्त on आप. ध. सू. II. 6. 15. 12 explains 'यद् भक्ष्यमाणं पश्यतो लालोत्पद्यते तत् क्षारं शुडलिकुचादि.' कुल्लुक on मनु V. 72 explains क्षारलवण as 'manufactured salt'.

the brahmacārī should not eat 'kṣāra' and 'lavaṇa' and should sleep on the ground". The same rule is stated by Baud. gr. II. 5. 55 (adding the maintenance of the fire kindled at the upanayana for three days), Bhār. gr. I. 10, Pār. gr. II. 5, Khādira gr. II. 4. 33 (adding avoidance of milk also for three days). Hir. gr. (I. 8. 2) specially prescribes for the first three days the avoidance of kṣāra, of lavaṇa and vegetables, and the duty of sleeping on the ground, of not drinking out of an earthen vessel, of not giving the remnants of his food to sūdras and several other observances which he has to continue throughout the period of student-hood. These latter are briefly indicated in Manu II. 108 and 176 viz. offering *samidhs* into fire, begging for food, not using a cot, working for the teacher, daily bath, *tarpana* of gods, sages and pitṛs &c.

The observances that last throughout the period of student-hood are first seen in the passage of the Śat. Br. (quoted above in note 625). The same are laid down in Āśv. gr. I. 22. 2 (quoted on p. 283 above), Pār. gr. II. 3, Āp. Mantrapāṭha (II. 6. 14), Kāṭhaka gr. (41. 17) and other texts. These are principally ācamana, guruśuśrūṣā, vāksamyama (silence), samidādhāna. When the teacher says in the upanayana 'drink water, do work &c', the student is to reply with the word 'yes' ('bāḍham' or om). But the sūtras and smṛtis lay down many rules about these and other observances; vide Gaut. II. 10-40, Śāṅ. gr. II. 6. 8, Gobhila gr. III. 1.27, Khādira gr. II. 5. 10-16, Hir. gr. 8.1-7, Āp. Dh. S. I. 1. 3. 11-I. 2. 7. 30, Baud. Dh. S. I. 2, Manu II. 49-249, Yāj. I. 16-32 &c. The rules centre principally round agniparicaryā (worshipping fire), bhikṣā (begging for food), samdhyopāsana, study of Veda and its methods and duration, avoidance of certain foods and drinks and other matters like singing &c., guruśuśrūṣā (including honouring him and his family and other elders), and the special *vratas* of the brahmacārī. These principal topics will be dealt with in some detail now. Before doing so some other matters will have to be briefly disposed off.

On the 4th day after upanayana a rite was performed called Medhājanana⁷²⁴ (generation of intelligence) by virtue of which

724. Compare मेधाजनन in जातकर्म above (on p. 233). 'वेदग्रहणसामर्थ्य-युक्ता मेधाजुजायते । येन तन्मेधाजननकर्मोपदिशति स्वयम् ।' संग्रह quoted in सं. प्र. p. 446. Three directions viz. south, south-east and south-west are objectionable (निन्दित); the rest are unobjectionable. शौनक (quoted in संस्कारप्रकाश p. 445) 'स्वभासापेक्षयाग्नेयीं दिशं यस्यां च नैर्ऋतीम् । वर्जयित्वा दिशोऽनिन्द्यास्तिस्रोऽन्यस्यां दिशि स्थितम् ॥'

it was supposed that the student's intellect was made capable of mastering Vedic lore. Āśv. gr. I. 22. 18-19 deals with this. The teacher makes the student sprinkle water in an unobjectionable direction thrice from the left to the right with a pot of water round about a palāśa tree that has one root, or round a bunch of kuśa grass if there is no palāśa, and makes him repeat the mantra 'Oh glorious one, thou art glorious. As thou, glorious one, are glorious, thus, glorious one, make me full of glory. As thou art the preserver of the treasure of sacrifice for the gods, thus may I become the preserver of the treasure of Veda among men'⁷²⁵. The Bhār. gr. (I. 10) also prescribes this rite on the fourth day after upanayana and says that a palāśa tree with one root is to be anointed with ājya and the mantra 'suśravaḥ' (the same as in Āśv.) is to be muttered. Kāthaka gr. 41. 18, Mānava gr. I. 22. 17 also refer to this. The Śam. Pr. (pp. 444-446) gives a more elaborate description. In addition to what is stated in Āśv. gr. it quotes from Śaunaka and adds a few more details, viz. the student deposits at the root of the palāśa his garments already worn, the staff and the girdle and then wears new ones and then when the boy returns to the house, a stream of water is poured before him. The teacher takes the garments &c. left by the boy. The Āp. gr. 11. 24 says that on the fourth day the teacher takes the garments worn on the day of upanayana by the student and the boy wears new ones. Sudarśana on Āp. 11. 24 speaks of palāśa-karma on the fourth day. The boy goes out with his ācārya to the east or north and three sthaṇḍilas are prepared to the north or east of a palāśa tree and on these three praṇava (om), śraddhā and medhā are invoked, are worshipped with unguents, flowers, lamp &c. (as in the regular worship of an image), then the praṇava is worshipped with the formula 'yaś-chandasām' to 'śrutam me gopāya' (Tai. Up. I. 4.1), śraddhā with the hymn 'śraddhayāgniḥ' Rg. X. 151 and Medhā with the anuvāka 'Medhā devī' (Tai. Ār. X. 39). Then the staff is deposited at the foot of the palāśa, another staff is taken and the student returns to the house with the ācārya. In modern times in the Deccan a similar ceremony is gone through under the (Marāṭhi) name 'Palasulā'.

725. सुश्रवाः has two meanings (1) 'glorious,' (2) 'who hears well' (i. e. who learns the Veda well by hearing it from the teacher). This occurs in आप. म. पा. II. 5.1 also (but in आप. गृ. XI. 14 it is the मन्त्र for taking the staff).

We have seen above that the student has to offer *samidh* (fuel stick) into the fire on the day of upanayana. The fire kindled at the time of upanayana was to be kept up for three days and the fuel-sticks were offered in that fire during those days. Afterwards *samidh* was to be offered in the ordinary fire (vide Baud. gr. II. 5. 55-57, Āp. gr. 11. 22). The student is required to offer every day after upanayana a *samidh* into fire in the evening and in the morning. Āśv. gr. I. 22. 6 prescribes this and the commentator Nārāyaṇa adds that in so doing he has to observe the procedure prescribed in Āśv. gr. I. 20. 10-I. 21. 4 for the putting on of *samidh* on the first day. Śān. gr. II. 10, Manu II. 186, Yāj. I. 25 and almost all others prescribe the offering of *samidh* into fire in the evening as well as in the morning; but Āp. Dh. S. I. 1. 4. 17 notes that according to some 'agnipūjā' was to be performed in the evening only. Āp. Dh. S. (1. 1. 4. 14-20) lays down the following rules: 'the student⁷²⁶ should always bring fuel from the forest and heap it on a low place (otherwise if placed high it may fall on anybody's head), one should not go out after sunset for bringing fuel-sticks. Having kindled fire, having swept round it he should offer fuel-sticks in the evening and the morning as already directed (in the *grhyasūtra*). One should sweep round the fire that is burning red-hot with the hand and not with a broom (of *kuśa* grass).' The Āp. Dh. S. I. 5. 15. 12 further prescribes that no fuel is to be placed on fire (in śrauta and smārta rites) unless water has been sprinkled over it. The student had not only to offer *samidhs* on his own account into the fire, but he had to help his *ācārya* in the latter's worship of fire by bringing fuel and by offering oblations for his *ācārya* when the latter was away on a journey or was ill. The Āśv. gr. I. 9. 1 says⁷²⁷ 'beginning from marriage a householder should worship *grhya* fire himself or his wife or son or maiden daughter or pupil may do so.' The Chāndogya Up. IV. 10 contains the story of Upakosala Kāmalāyana who was a student of Satyakāma Jābāla and looked after his teacher's fires for twelve years and whom Satyakāma did not teach anything, though the wife of Satyakāma interceded on behalf of the dejected pupil.

726. सदारण्यादेधानाहृत्याधो निदध्यात् । नास्तमिते समिद्धारो गच्छेत् । अग्निमिद्ध्वा परिसमूहं समिध आदध्यात्सायं प्रतर्क्योपदेशम् । सायमेवाग्निपूजेत्येके । समिद्धमाग्निं पाणिना परिसमूहेन समूहन्त्या । आप. घ. सू. I. 1. 4. 14-18; नापेक्षितमिन्धनमग्रावाद्दध्यात् । आप. घ. सू. I. 5. 15. 12.

727. पाणिग्रहणादि गृह्यं परिचरेत्स्वयं पत्न्यपि वा पुत्रः कुमार्यन्तेवासी वा । आश्व. गृ. I. 9. 1.; vide also ज्ञा. गृ. II. 17. 3 to the same effect. The various kinds of fires will be discussed later on under 'marriage.'

A few words about samidhs may be said here. The samidh⁷²⁸ must be of palāśa or some other yajñīya tree (used in sacrifices). Such trees are palāśa, āśvattha, nyagrodha, plakṣa, vaikāṅkata, udumbara, bilva, candana, sarala, śāla, devadāru and khadira. The Vāyupurāṇa quoted by Aparārka (p. 51) says that palāśa samidhs should be preferred, in their absence samidhs of khadira, in the absence of the first two, of śamī, rohitaka and āśvattha and in the absence of all these of arka and vetasa. The Trikāṇḍa-maṇḍana (II. 82-84) has several rules on this point. The principal trees for fuelsticks (samidh) are palāśa and khadira, but samidhs of kovidāra, bibhitaka, kapittha, karabha, rājavarṣka, śakadruma, nīpa, nimba, karañja, tilaka, śleṣmātaka or śālmali are not to be employed. The samidh was not to be thicker than the thumb, was to have its bark on it, was not to be worm-eaten nor divided, nor longer nor shorter than the span (prādeśa) nor having two branches, it was to be without leaves and was to be strong.⁷²⁹ According to Hārīta 'when death wanted to seize the brahmacārī formerly, Agni saved him from death and so a brahmacārī should serve fire'.⁷³⁰

The number of samidhs varied as shown above and not only in the worship of Agni by the brahmacārī, but also elsewhere.

Bhikṣā:—The Āśv. gr. after prescribing begging for food states (I. 22. 7-8) that the student should first beg of a man who would not refuse or of a woman who would not refuse and that in begging he should say 'sir, give food'. More detailed rules are laid down by others.

The Hir. gr. (S. B. E. vol. 30 p. 157) says "after giving the student the staff the teacher gives him a bowl (for collecting

728. पलाशाश्वत्थन्यग्रोधप्लक्षवैकङ्कतोद्भवाः । अश्वत्थोदुम्बरौ विल्वश्चन्दनः सरलस्तथा । शालश्च देवदारुश्च खादिरश्चेति यज्ञियाः ॥ ब्रह्मपुराण quoted in कुल्लरत्नाकर p. 61, where अश्वत्थन्यग्रोध is said to mean अश्वत्थसंगृह्यो वदः ; the same verses are quoted in हेमाद्रि, व्रतखण्ड part 1 p. 76 as शमीपलाशन्यग्रोधः ; compare या. I. 302 for the nine समिधः for the nine grabhas. याज्ञ. I. 302 is the same as सत्स्यपुराण 93. 27. Vide वायुपुराण vol. II. 13. 70-72 for similar verses.

729. नाङ्गुष्ठादधिका कार्या समित्स्थूलतया कञ्चित् । न विमुक्ता स्वच्छा चैव न सकीटा न पाटिता । प्रादेशाज्जधिका नोना तथा न स्याद्विशालिका । न सपर्णा न निर्वीर्या होमेषु च विजानता ॥ quoted by अपरार्क p. 51 and स्मृतिच० (I. p. 33) as कात्यायन's (= गोभिलस्मृति I. 114-115).

730. पुरा जग्राह वै मृत्युर्द्विसयम् ब्रह्मचारिणम् । अग्निस्तं मोक्षयामास तस्मात्परिचरेद्धि तम् ॥ ब्रह्मचारी यदा त्वग्नावाध्यात्ममिधो नहि । गृह्णीयात्तं तदा मृत्युदादध्यात् समिधस्ततः ॥ हारित quoted in स्मृतिच० I. p. 33.

alms) and says to him 'go out for alms'. Let him beg of his mother first, then in other families which are generously disposed; he brings the food to his *guru* and announces it to him with the words '(these are) the alms' and then the teacher accepts with the words 'these are good alms'." The Baud. gr. II. 5. 47-53 gives the same rules and adds⁷³¹ that a brāhmaṇa student should beg with the words 'bhavati bhikṣām dehi' (lady, give me food), a kṣatriya with the words 'bhikṣām bhavati dehi' and a vaiśya with the words 'dehi bhikṣām bhavati.' Pār. gr. II. 5, Āp. Dh. S. I. 1. 3. 28-30, Baud. Dh. S. I. 2. 17, Manu II. 49, Yāj. I. 30 and others contain the same rules about addressing the ladies for alms.⁷³² Pār. gr. II. 5 says that the student should first beg of three women who would not refuse or of six, of twelve or of an unlimited number and that according to some he should first beg of his mother. Manu II. 50 says that he should first beg of his mother, sister or mother's sister. Āp. Dh. S. I. 1. 3. 26 says that if women refuse to give alms to a devout brahmacārī he snatches away or destroys their merit arising from sacrifices, gifts and burnt offerings, progeny, cattle, spiritual glory (of their families) and food and quotes a Brāhmaṇa passage 'therefore indeed one should not refuse to give food to a crowd of students moving about (for alms) for fear that among them there may be some one who is like this (a devout student), and who has carried out all the observances for students.' If a brahmacārī cannot get food elsewhere he may beg from his own family, from his elders (like maternal uncles), his relatives and lastly from his ācārya himself. As to the persons⁷³³ from whom to beg for food, one sees how the growing strictness of caste rules about food during the lapse of centuries affected the brahmacārī. Āp. Dh. S.⁷³⁴ I. 1. 3. 25 prescribes that

731. अथास्मै अरिक्तं पात्रं प्रयच्छन्नाह । मातरमेवाग्रे भिक्षस्वेति । स मातरमेवाग्रे भिक्षेत । भवति भिक्षां देहीति ब्राह्मणो भिक्षेत । भिक्षां भवति देहीति राजन्यः । देहि भिक्षां भवतीति वैश्यः । तत्समादृत्याचार्याय प्राह भैक्षमिदमिति । तत्सुभैक्षमितीतरः प्रतिगृह्णाति । बौ. गृ. II. 5. 47-53.

732. Vide शौ. गृ. II. 6. 5-8, गोभिलगृ. II. 10. 42-44, खादिरगृ. II. 4. 28-31 for similar rules.

733. गौतम II. 43-44 'आचार्यज्ञातिशुक्रस्वेवलाभेऽन्यत्र । तेषां पूर्वं पूर्वं परिहरेत् ।'; मनु II. 184 has the same rule.

734. सर्वे लाभमाहरन्त्युरवे सायंप्रातरमत्रेण भिक्षाचर्यं चरेन्नक्षमाणोऽन्यत्रापपात्रेभ्योऽभिक्षस्तादृज् । आप. घ. I. 1. 3. 25 ; सार्ववर्णिकभैक्षचरणमभिक्षस्तपतितवर्जम् । गौ. II. 41. अथपात्रं is variously explained; on आप. घ. सू. I. 7. 21. 6 'न पतितैः संन्यवद्धारो विद्यते तथापपात्रैः' हरद्वज explains as चाण्डालादयः (with whom no social inter-

(Continued on next page)

he could beg food from anybody except *apapātras* (persons like *cāṇḍālas*) and *abhiśastas* (i. e. those who are guilty of or suspected of grave sins). Gaut. II. 41 expressly says that a *brahmacārī* may beg food from all the *varṇas* except from those who are *abhiśasta* and *patita*. Manu (II. 183 and 185) says a *brahmacārī* should beg for food at the houses of those who study the Veda and perform sacrifices, who are devoted to their duties and are virtuous in their conduct; if from such persons food cannot be had he may go about the whole village, but should avoid those who are *abhiśasta*. Yāj. I. 29 says 'for his own maintenance a *brahmacārī* should beg food from *brāhmaṇas* who are blameless' and the ancient commentator Viśvarūpa says that the best way is to beg at *brāhmaṇa* houses, the next best is to beg of *kṣatriya* and *vaiśya* houses and to beg of *sūdras* is allowed only in *āpad* (time of distress or difficulty). Auśanasa (Jiv. ed I. p. 505) says that a *brahmacārī* should beg only from houses of his own caste (as the best way probably) or he may beg at the houses of all *varṇas*, while Aṅgiras quoted in the Par. M. (I. 2, p. 41) says that even in a season of distress a *brahmacārī* should not beg for cooked food from *sūdras*. The Madanapārijāta p. 33 quotes a passage from the Bhaviṣyapurāṇa to the effect that a *brahmacārī* may beg food from anybody except a *sūdra*.

Food obtained by begging was supposed to be pure as said by Manu II. 189, Baud. Dh. S. I. 5. 56 and Yāj. I. 187. It was further said that a *brahmacārī* who subsists on food obtained by begging is like one observing a fast (Manu II. 183 and Bṛhat-Parāśara p. 130). The *brahmacārī* was to eat food collected from several houses and was not to take food at a single person's house, except that when he was requested to dinner in honour of gods or the Manes he might do so by partak-

(Continued from last page)

course was possible), while on आप. घ. सू. I. 1. 3. 25 he explains अपपात्र as प्रतिलोमाः रजकादयः'. The word literally means those who cannot be allowed to use the vessels out of which members of other castes are to take food (i. e. those vessels when used by them have to be broken or thrown away). अपराक p. 720 explains अपपात्र as पतितस्वार्त्तं ज्ञातिभिर्बहिष्कृतः (i. e. one who has lost caste through the commission of some mortal sin). According to Āp. Dh. S. I. 9. 24. 7-9 an *abhiśasta* is one that kills any *brāhmaṇa* or kills a *brāhmaṇa* woman who is *Ātreyī*. According to Āp. Dh. S. I. 7. 21. 8 ' *abhiśastya* ' is one of the grave sins and is explained by हरदत्त as ब्रह्महत्या, but हरदत्त explains अभिशास्ताः as उपपातकिनः on गौ. II. 41.

ing of such food at such dinners as would not violate his vows. Vide Manu II. 188-189 and Yāj. I. 32.

Corresponding to the duty of the student to beg was the obligation cast on householders to serve food according to their ability to *brahmacārins* and *yatis* (ascetics). Gautama V. 16 prescribes that after performing the daily *yajñas* to gods (*vaiśvadeva*) and offering *bali* to *bhūtas*, the householder should offer alms (of food) preceded by the word 'svasti' and by water. Manu III. 94, Yāj. I. 108 and others say that alms should be given to ascetics and *brahmacārins* with honour and welcome. The Mit. on Yāj. I. 108 says that alms should be ordinarily one morsel of food as large as the egg of a pea-hen and quotes a verse of Śātātapa⁷³⁵ saying that 'bhikṣā is as much as one morsel, that *puṣkala* is equal to four morsels, *hanta* is equal to four *puṣkalas* and *agra* is equal to three *hantas*.'

The idea that a *brahmacārī* must beg for his food and offer fuel-sticks every day was so ingrained in ancient times that the Baud. Dh. S. I. 2. 54 and Manu II. 187 (= Viṣṇu Dh. S. 28. 52) prescribe that if for seven days continuously a *brahmacārī* who was not ill failed to offer fuel-sticks and to beg for food he violated his vow and had to undergo the same penance as was prescribed for a *brahmacārī* having sexual intercourse.⁷³⁶ Even in modern times many *brāhmaṇa* students (not only those who study the Veda from orthodox teachers but even those learning English) begged for their daily food and by dint of hard discipline, patient industry and integrity rose to high positions in public life. However the practice of poor begging students attending English schools in this way is dying out, since English education does not now ensure for the poor *brāhmaṇa* students even a bare maintenance.

Other important rules about the begging of food are that the student should not beg for his sake alone, should announce

735. भिक्षा च शाससंमिता । शासश्च मयूराण्डपरिमाणः । शासमात्रा भवेद्भिक्षा पुष्कलं तच्चतुर्थ्यम् । हन्तस्तु तैश्चतुर्भिः स्यादग्रं तत् त्रियुणं भवेत् ॥ इति शातातपस्मरणात् । मिता० on याज्ञ I. 108. अपरार्क p. 153 quotes a verse from the मार्कण्डेयपुराण where अग्र and हन्त are defined differently 'शासप्रमाणा भिक्षा स्यादग्रं शासचतुर्थ्यम् । अग्रं चतुर्थ्यं तत्तु हन्तकारं विदुर्बुधाः । भोजनं हन्तकारं वा अग्रं भिक्षामयापि वा । अदस्त्वा तु न भोक्तव्यं यथाविभवमात्मनः ॥' लघुशातातप 57 is very similar to the verse quoted by the मिता०

736. भैक्षस्याचरणे दोषः पाचकस्यासमिन्धने । सप्तरात्रमकुर्वैतद्वकीर्णित्वत् चरेत् ॥ बौ. ध. सू. I. 2. 54. Manu (XI, 118-123) explains who is *avakīrṇin* and states the penance for him.

to the teacher all that he has brought and eat only that which the teacher directs him to take; if the teacher is gone on a journey then he should announce it to the teacher's family (wife, son); if even these are absent, then to other learned brāhmanas and eat with their permission. Vide Āp. Dh. S. I. 1. 3. 31-35, Manu II. 51. He should leave no residue in his dish and wash it after taking his meal therein. If he is not able to eat the whole that he has brought he should bury it underground or consign it to water or place that which is more than he can eat near an ārya or give it to a śūdra who works for his teacher (Āp. Dh. S. I. 1. 3. 37-41). Āp. Dh. S. (I. 1. 3. 43-44) says that alms are held to be equal to sacrificial food, the teacher holds the place of the deity and of the āhavanīya fire.⁷³⁷

Other miscellaneous acts that the students had to do were bringing⁷³⁸ water for the ācārya in pots, collecting flowers, cowdung, earth, kuśa grass &c. (vide Manu II. 182).

Samdhyā :—On the day of upanayana there is no morning *saṁdhyā*. Jaimini⁷³⁹ says 'as long as there is no imparting of the Gāyatrī there is no *saṁdhyā*.' So the student begins his *saṁdhyā* in the noon of the day of upanayana. As however on that day he knows no Vedic text except the Gāyatrī, his whole *saṁdhyā* worship consists of the Gāyatrī.

The word 'saṁdhyā' literally means 'twilight', but also indicates the action of prayer performed in the morning and evening twilight. This act is generally styled 'saṁdhyopāsana' or 'saṁdhyāvandana' or simply 'saṁdhyā'.⁷⁴⁰ This act of adoration is sometimes prescribed as necessary thrice a day viz. at day-break, in the noon and at sun-set e.g. Atri⁷⁴¹ says 'a twice-born person possessed of the knowledge of the Self should perform three *saṁdhyā* adorations.' These are respectively named Gāyatrī (morning one), Sāvitrī (noon) and Sarasvatī

737. मनु II. 231 also calls the guru āhavanīya fire.

738. आप. ध. सू. I. 1. 4. 13 सायं पावसदकुम्भमाहरेत् ।

739. यावद् ब्रह्मोपदेशो न तावत्संख्यादिकं न च । ततो मध्याह्नसंख्यादि सर्वं कर्म समाचरेत् ॥ जैमिनि quoted by सं. प्र. p. 439.

740. विश्वरूप on या. I. 25 says 'संध्येति चोपस्थानकर्मणो नामधेयं कालस्य चान्यतः प्राप्तत्वात्' and the मिता. (on the same verse) says 'अहोरात्रयोः संधौ या क्रिया विधीयते सा संध्या'. मेधा. on मनु II. 101 says 'न सर्वे तमः क्षीणं नापि परिपूर्णः प्रकाश एषा संध्या।' and on IV. 94 'सहचरिते जपाद्विधौ संध्याशब्दो वर्तते ।'.

741. संध्यात्रयं तु कर्तव्यं द्विजेनात्मविदा सदा । उभे संध्ये च कर्तव्ये ब्राह्मणैश्च गृहेष्वपि ॥ अत्रि quoted by अपरार्क p. 49; पूर्वा संध्या तु गायत्री सावित्री मध्या स्मृता । या भवेत्पश्चिमा संध्या सा विज्ञेया सरस्वती ॥ योगया. (in अपरार्क p. 49). Aparārka says that मध्याह्नसंध्या should not be performed in the house.

(evening one) by Yoga-yājñavalkya. Generally however the saṁdhyā prayer is prescribed twice (Āśv. gr. III. 7, Āp. Dh. S. I. 11. 30. 8, Gaut. II. 17, Manu II. 101, Yāj. I. 24-25 &c).

All prescribe that the morning⁷⁴² prayer is to be begun before sunrise and should be carried on till the disc of the sun is seen on the horizon and the evening prayer begins when the disc of the sun is about to set and goes on up to the appearance of stars. This is the most proper time; but a secondary time was allowed up to three *ghaṭikās* after sunrise and sun-set. The duration of the prayer each time was to be one *muhūrta* (i. e. two *ghaṭikās*, according to Yoga-yājñavalkya) whatever the length of the day may be.⁷⁴³ Manu (IV. 93-94) however recommends the prayer to extend as long as one could afford, since the ancient sages secured long life, intelligence, glory, fame and spiritual eminence by long saṁdhyā prayers.⁷⁴⁴

According to most writers *japa* of *Gāyatrī* and other sacred mantras is the principal thing in saṁdhyā and other things such as *mārjana* are merely subsidiary, but Medhātithi on Manu II. 101 (where the words are 'japaṁstīṣhet' and not 'tīṣthan japeṭ') says that *japa* is subsidiary or secondary and the place of the prayer and the posture of the praying person are the principal items. When it is said 'one should perform the saṁdhyā' what is meant is that one should contemplate the deity called *Āditya* represented by the orb of the sun and should also contemplate on the fact that the same Intelligence dwells in his heart. The proper place for saṁdhyā prayer is outside the village (Āp. Dh. S. I. 11. 30. 8, Gaut. II. 16, Mānava gr. I. 2. 2), in a lonely place (Śān. gr. II. 9. 1 'aranye') or on a river or other sacred spot (Baud. gr. II. 4. 1). But this does not apply to the *agnihotrin*,⁷⁴⁵ who has to perform vedic rites and repeat *homa*

742. तिष्ठेत्पूर्वामसीतोत्तरां सज्योतिष्या ज्योतिषो दर्शनाद्वाग्यतः । गौ. II. 17; सायमुत्तरपराभिमुखोऽन्वष्टमेदं सावित्रीं जपेदर्शस्तमिते मण्डल आ नक्षत्रदर्शनात् । एवं पातः । प्राङ्मुखस्तिष्ठन्ना मण्डलदर्शनात् । आश्व. गृ. III. 7. 4-6; vide also मनु II. 101.

743. ब्राह्मणवृद्धी तु सततं दिवसानां यथाक्रमम् । संध्या सुहर्तमात्रं तु ब्राह्मे वृद्धौ तु सा स्मृता ॥ योगयाज्ञवल्क्य quoted by अपराकं p. 49 (on ya. I. 25) and by कुल्लुक on मनु II. 101.

744. ऋचयो दीर्घसंध्यत्वाद्दीर्घमायुस्त्वाप्नुयुः । प्रजां यज्ञश्च कीर्तिं च ब्रह्मवर्चसमेव च ॥ मनु IV. 94. This is the same as अनुज्ञासनपर्व 104. 18 (नित्यसंध्यं for दीर्घसंध्यं) and शङ्खस्मृति X. 20.

745. Vide मेधा. on मनु. II. 101 and हरद्वज on आप. घ. I. 11. 30. 8 about अग्निहोत्रिन्. The स्मृतिच. I. p. 136 quotes Vyāsa 'ते तथैव महाराज दक्षिता रण-मूर्धनि । संध्यायतं सहस्रांशुमादित्यमुपतस्थिरे' to show that warriors, when engaged in battle, performed only the *upasthāna* and omitted all else.

mantras at sun-rise and who therefore may perform *saṁdhyā* adoration in his house. Vasiṣṭha quoted by Aparārka says that *saṁdhyā* performed in a cowpen or on a river or near the shrine of Viṣṇu (or other deity) respectively is ten times, 100000 of times or numberless times better than *saṁdhyā* vandanā in the house.⁷⁴⁶ All prescribe that the morning *saṁdhyā* is to be performed standing and the evening one in a sitting posture (Āśv. gr. III. 7. 6, Śān. gr. II. 9. 1 and 3, Manu II. 102) and the morning *saṁdhyā* is to be performed facing the east and the evening one facing the northwest (Āśv. gr. III. 7. 4, Śān. gr. II. 9. 1). He is to bathe, to sit in a pure spot on a seat of kuśa grass, should have the sacred cord in the usual position and restrain his speech (i. e. should be silent and not talk in the midst of *saṁdhyā*).

The principal constituents of *saṁdhyopāsana* are these : *ācamanas* (sipping of water), *prāṇāyāma*, *mārjana* thrice (sprinkling himself with water to the accompaniment of several mantras), *aghamaṣana*, offering of water to the sun (*arghya*), *japa* of *Gāyatrī*, and *upasthāna* (reciting mantras by way of worship of the sun in the morning and generally of *Varuṇa* in the evening). Among the earliest references to *Samdhyopāsana* is the one in the *Tai. Ār. II. 2*,⁷⁴⁷ where it is said that when *brahmavādins* facing the east throw up water consecrated by the *Gāyatrī*, the evil spirits that fight with the sun are sent tumbling into the country (called) *Mandeha Aruṇa* (of the evil spirits). This shows that in ancient times *saṁdhyā* consisted principally of offering water (*arghya*) to the sun in worship and *japa* of *Gāyatrī*. Āśv. gr. III. 7. 3-6, Śān. gr. II. 9. 1-3 and others refer only to the *japa* of the *Gāyatrī* mantra in

746. गृहे त्वेकशुणा संध्या गोष्ठे दशशुणा स्मृता । शतसाहसिका नद्यामनन्ता विष्णु-
संनिधौ ॥ वसिष्ठ quoted in अपरार्क p. 50, while गृहस्थरत्नाकर p. 224 quotes
शातातपः 'गृहेषु प्राकृती संध्या गोष्ठे शतशुणा भवेत् । नदीषु शतसाहस्री अनन्ता शिवसंनिधौ ॥'
(प्राकृती एकशुणफलका).

747. तानि ह वा एतानि रक्षांसि गायत्रियामिमन्त्रितेनाम्भसा शाम्यन्ति तदु ह वा एते
ब्रह्मवादिनः पूर्वाभिमुखः संध्यायां गायत्रियामिमन्त्रिता अप ऊर्ध्वं वक्षिषन्ति ता एता आपो
वज्रीभूत्वा तानि रक्षांसि मन्देहारणे द्वीपे प्रक्षिपन्ति । तै. आ. II. 2 . The स्मृतिचं I.
p. 134 quotes some verses from योगयाज्ञवल्क्य (which are almost the same
as वायुपुराण vol. I. 50. 163-65) ' त्रिशक्तोऽयस्तु विख्याता मन्देहा नाम राक्षसाः ।
माद्रवन्ति सहस्रांश्चक्षुष्यन्तं दिने दिने ॥ अहन्यहनि ते सर्वे सूर्यमिच्छन्ति स्वादितुम् । अतः
सूर्यस्य तेषां तु युद्धमासीत्सुदारणम् ॥ ततो देवगणाः सर्वे क्रवयश्च तपोधनाः । संध्यां तु
सह्यपासीना यत्क्षिपन्ति महज्जलम् । ब्रह्मव्याहृतिसंयुक्तं गायत्र्या चाभिमन्त्रितम् । तेन दहन्ति
ते दैत्या वज्रभूतेन वारिणा ॥ ' . Similar verses occur in लघुहारीत IV (Jiv. part I.
p. 183), बृहत्पाराशर p. 64, बृहद्वैतम् p. 560.

Saṁdhyopāsana. Mānava gr. (I. 2. 1-5) refers only to the *arghya* offering to the sun and *japa* of Gāyatri. It is in the Baud. Dh. S. II. 4 that we find an elaboration of saṁdhyopāsana into various components such as ācamana, mārjana, japa of Gāyatri and upasthāna (worship) of Mitra and Varuṇa (respectively in the morning and evening with only two verses in each case).⁷⁴⁸ Modern writers went on adding details e. g. it is now the practice in the Deccan to repeat the 24 names of Viṣṇu at the very beginning of the saṁdhyopāsana, but this is hardly anywhere prescribed by any smṛti or early commentator. Similarly elaborate rules are laid down about mystic *nyāsas* with the sixteen verses of the Puruṣasūkta (vide Aparārka p. 140), of the nyāsa of the Nārāyaṇamantra of 25 letters on 25 parts of the body (Vṛddha-Hārta VI. 16-19) and of the letters of the Gāyatri Brhatparāśara chap. V. p. 83). In modern times ācamana is performed with the three names of Viṣṇu, viz. Keśava, Nārāyaṇa and Mādhava in the form 'om Keśavāya namaḥ.' The 24 names are given below.^{748a}

A few words on each of the principal components of *saṁdhyā* may be said here. Elaborate rules about ācamana are laid down in several smṛtis; vide Gaut. I. 35-40, Āp. Dh. S. I. 5. 15. 2-11 and 16. 1-16, Manu II. 58-62, Yāj. I. 18-21. Such rules must have been elaborated from very ancient times. The Tai. Br. (I. 5. 10) prescribes that one should not perform ācamana with water that is in a cleft of the earth. Āp. Dh. S. (1. 5. 15. 5) says the same thing.⁷⁴⁹ One should perform

748. चारुणीभ्यां रात्रिमुपतिष्ठते । इमं मे वरुण तत्त्वायामीति ह्याग्याम् । एवमेव प्रातः प्राङ्मुखस्तिष्ठन् ॥ मैत्रीभ्यामहोरुपतिष्ठते मित्रस्य चर्षणीधृतो मित्रो जनान्यातयतीति ह्याग्याम् । जो. घ. सू. II. 4. 11-14. The verses इमं मे वरुण and तत्त्वा यामी are respectively Rg. I. 25. 19 and I. 24. 11; and मित्रस्य चर्षणीधृतो and मित्रो जनान् are respectively Rg. III. 59. 6 and 1. Gobhila-smṛti II. 11-12 prescribes the two verses 'udu tyam' (Rg. I. 50. 1 and in other Vedas also) and 'citram devānām' (Rg. I. 115. 1 and in other Vedas also) as the upasthāna in both saṁdhyās. In modern times the usages vary, many recite the whole of Rg. III. 59 in the morning adoration and Rg. I. 25. 1-10 (addressed to Varuṇa) in the evening. The Sm. C. (I. p. 139) says that the worship of the Sun should be done by the mantras from that śākhā of the Veda to which one belongs.

748a. केसव, नारायण, माधव, गोविन्द, विष्णु, मधुसूदन, त्रिविक्रम, वामन, श्रीधर, हृषीकेश, पद्मनाभ, दामोदर, संकर्षण, वासुदेव, प्रद्युम्न, अनिरुद्ध, पुरुषोत्तम, अधोक्षज, नारसिंह, अच्युत, जनार्दन, उपेन्द्र, हरि, श्रीकृष्ण. They are enumerated in the अग्निपुराण chap. 48. Vide note 567 for the first twelve names.

749. तस्मात्प्रवृत्तवृत्तं नाचामेत् । तै. ब्रा. I. 5. 10; compare आप. घ. सू. I. 5. 15. 4-5. न वर्षधारास्वाचामेत् । न प्रवृत्तवृत्ते ।

ācamana in a sitting posture (and not standing nor bent) in a pure spot, facing the north or east, one should sip water thrice with water that is not hot and that is free from foam or bubbles, one should after sipping water wipe the lips twice (thrice according to Āp.) and should touch with the wet right hand one's eyes, ears, nose, heart and head. The water for ācamana should be as much as would penetrate (or reach) to the heart in the case of brāhmaṇas, to the throat in the case of kṣatriyas, to the palate in the case of vaiśyas ; women and śūdras should sip on occasions of ācamana only once as much water as would reach the palate. Manu (II. 18) and Yāj. (I. 18) say that water should be sipped by the brāhmaṇa (i. e. from the root of the thumb).⁷⁵⁰ The further elaborate rules laid down in such smṛtis as Gobhila gr. (I. 2. 5-6), Śaṅkhaśmṛti 10 are not set out here. The occasions for ācamana are many. According to Gobhila⁷⁵¹ gr. I. 1. 2 one must do every grhya rite with yajñopavīta worn in the usual way and after ācamana. Haradatta on Āp. Dh. S. I. 5. 15. 1 says that ācamana is a subsidiary matter in all religious acts. There are several occasions when the sipping of water twice is necessary, the principal being before and after *bhojana* (meals); vide Gautama I. 40, Vas. 3. 38, Yāj. I. 196, Sm. C. I. p. 100, Madanapārijāta p. 57, Par. M. I. part 1. pp. 241-243. Both the Br. Up. (VI. 1. 14) and Chān. Up. V. 2. 2 refer to the practice of sipping water before and after *bhojana* and the Vedāntasūtra III. 3. 18 is based on these upaniṣad passages and says that water is looked upon as the garment of prāṇa.⁷⁵² Numerous occasions when ācamana is necessary are stated in Āp. Dh. S. I. 5. 16. 15-16, Manu V. 138 and 145, Yāj. I. 196, Kūrmapurāṇa I. 2. 13. 1-8 &c.

750. The roots of the smallest finger, the index finger and of the thumb and the tips of the fingers of the hand are respectively called the *prajāpatya* (or काय), *pitṛya*, *brahmanya* and *deva* tīrthas. Vide Yāj. I. 19. Viṣṇu Dh. S. 62. 1-4, Vas. Dh. S. III. 64-68, Baud. Dh. I. 5. 14-18. As everywhere, there are differences here also. Vas. holds that *pitṛya* is between the forefinger and the thumb, and that *mānuṣa* tīrtha is at the tips of the fingers. Others say that the roots of the four fingers constitute *ārṣa* tīrtha (Baud. Dh. S. I. 5. 18).—Vaik I. 5. and Par. gr. *pariṣiṣṭa* mention five *tīrthas* (the 5th being in the palm is called *agneya*). *Āgneya* is also styled *Saumya* by others.

751. यज्ञोपवीतिना आचमन्तोदकेन कृत्यम् । गोभिलश्रुत्या I. 1. 2.

752. तद्विद्वांसः श्रोत्रिया अक्षिप्यन्त आचामन्त्यक्षित्वा चाचामन्ति एतमेव तद्वनमनश्च कर्षन्तो मन्यन्ते । बृह. उप. VI. 1. 14 ; तस्माद्वा एतदक्षिप्यन्तः पुरस्ताच्चोपरिष्ठाच्चान्निः परित्यजति लम्बुको ह वातो भवत्यनशो ह भवति । छान्दोग्य V. 2. 2.

Prāṇāyāma (restraint of breath) is defined by the Yoga-sūtra⁷⁵³ (II. 49) as the regulation of inhalation and exhalation of air. Gaut. I. 50 prescribes three prāṇāyāmas, each of which lasts for 15 mātrās (moras). Baud. Dh. S. IV. 1. 30 (= Vas. Dh. S. 25. 13=Sāṅkhaśmṛti VII. 14) and Yāj. I. 23 say that the śīras of Gāyatrī, the three vyāhrtis each preceded by 'om' and the Gāyatrī verse are to be rehearsed mentally during the time of prāṇāyāma. According to Yoga-yājñavalkya, one should first revolve in the mind the seven vyāhrtis, each preceded by 'om,' then the Gāyatrī and then the śīras of Gāyatrī.⁷⁵⁴ Prāṇāyāma has three components, pūraka (inhaling the outside air), kumbhaka (keeping in the inhaled air i. e. neither taking in air nor giving it out) and recaka (exhaling air from the lungs). Manu VI. 70-71 highly praises the utility of prāṇāyāma in purifying the mind of sin.

Mārjana is performed by means of kuśa grass dipped in water kept in a vessel of copper or udumbara wood or earthenware and while doing so one is to repeat 'om,' the vyāhrtis, Gāyatrī and the three verses 'āpo hi śṭhā' (Rg. X. 9. 1-3). Baud. Dh. S. II. 4. 2 adds more Vedic mantras for mārjana.⁷⁵⁵ Mānava gr. I. 1. 24, Yāj. I. 22 and others prescribe mārjana only with the three verses 'āpo hi śṭhā' (Rg. X. 9. 1-3).

Aghamarṣaṇa (driving out sin) consists in taking water in the right hand formed in the shape of a cow's ear, holding it near one's nose, breathing out from the nose on the water (with the idea of driving away sin from oneself) to the accompaniment of the three verses 'ṛtam ca' (Rg. X. 190. 1-3) and then casting the water away to one's left on the ground.

753. तस्मिन्सति (आसनजये सति) श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः । योगसूत्र II. 49.

754. सूर्यवःस्वर्महर्जनस्तपः सत्यं तथैव च । प्रत्योकारसमायुक्तस्तथा तत्सवितुर्वरेण्यम् । ओमापोज्योतिरित्येव शिरः पश्चात्प्रयोजयेत् । त्रिरावर्तनयोगात् प्राणायामस्तु शब्दितः । योग-याज्ञवल्क्य quoted in स्मृतिच० I. p. 141.

755. सुरभिर्मत्या अल्लङ्काभिर्वाङ्गीभिर्हिरण्यवर्णाभिः पावमानीभिर्वाहृतिभिरन्यैश्च पवित्रैरात्मानं प्रोक्ष्य प्रयतो भवति । बौ. ध. सू. II. 4. 2. सुरभिर्मती is the verse दधिक्राव्णो &c. (Rg. IV. 39. 6), अल्लङ्क verses are Rg. X. 9. 1-3, वाङ्गी verses are इमं मे वरुण (Rg. I. 25. 19), तत्त्वा यामि (Rg. I. 24. 11), अव ते हेळो (Rg. I. 24. 14) and यत्किंचिद् (Rg. VII. 89. 5). पावमान्यः are all verses like स्वादिष्टया मदिष्टया (Rg. IX. 1. 1) of the IX maṇḍala of the Rgveda or according to some Rg. IX. 67. 21-27. शिरसो मार्जनं कुर्यात्कुशैः सोदक-विन्दुभिः । प्रणवो सूर्यवः स्वश्च सावित्री च तृतीयका । अन्वेदतस्तु चयैव चतुर्थं इति मार्जनम् । माभिलस्मृति. II. 4-5; अन्वेदतु च is ऋग्वेद X. 9. 1-3. The ते. मा. III. 9. 7 has आपो हि हा मयोमुव इत्यग्निर्मार्जयन्ते । आपो वै सर्वा देवताः ।

*Arghya*⁷⁵⁶ (offering water out of respect to the sun) consists in taking water in one's joined hands, repeating the Gāyatrī verse over it and standing facing the sun and casting it up thrice. If a man cannot have water (being at the time of Saṁdhyā on a road or in jail &c.) he could use dust for water. The Tai. Ār. II. 2 says that a brāhmaṇa contemplating the rising and setting sun and doing obeisance to it by going from left to right attains all bliss, since this Āditya is *Brahma*.

As to *japa* of Gāyatrī, vide above under Sāvītryupadeśa (p. 304). There is an extensive literature about the greatness of the *japa* of Gāyatrī and of other holy vedic mantras which are passed over here and for which reference may be made to Aparārka pp. 46-48, Sm. C. I. pp. 143-152, Gr. R. pp. 241-250, Āhnikaprakāśa pp. 311-316. A few details will be given under āhnika.

As to *upasthāna* vide above (p. 315, note 748). According to Baud. the worship⁷⁵⁷ of the sun is done with the verses 'udvayam' (Rg. I. 50.10), 'Udu tyam' (Rg. I. 50.1), 'citram' (Rg. I. 115.1), 'tac-caksur' (Rg. VII. 66.16), 'ya udagāt' (Tai. Ār. IV. 42.5). Manu II. 103 prescribes that he who does not perform the Saṁdhyopāsana in the morning and evening should be excluded from all actions meant for the benefit or honour of dvijas. Gobhila⁷⁵⁸ smṛti II. 1 says the same and adds that *brāhmaṇya* resides in the three saṁdhyās and that he who has no concern for saṁdhyopāsana is not a brāhmaṇa. Baud. Dh. S. II. 4. 20 calls upon the religious king to make brāhmaṇas, who do not engage in saṁdhyopāsana thrice a day, perform the work peculiar to śūdras. The Kūrma-purāṇa⁷⁵⁹ goes so far as to say that even if a person engages in other actions which are religious but gives up the performance of saṁdhyopāsana, in so doing he falls into numerous hells. Manu declares (II. 102) that sins committed at night through ignorance (or oversight) are removed by the performance of

756. उद्यन्तमस्तं यन्तमादित्यमभिधायन् कुर्वन् ब्राह्मणो विद्वान् सकलं भद्रमश्नुतेऽ-
सावादित्यो ब्रह्मेति । तै. आ. II. 2.

757. अथादित्यमुपतिष्ठेतोद्भयं तमसस्परि उदुत्यं चित्रं तच्चक्षुर्देवहितं य उदमादिति ।
बौ. quoted in संस्काररत्नमाला p. 237 which adds एतदेव तैत्तिरीयैः स्वीकार्यम् । इतर-
शास्त्रापेक्षया बोधायनोक्तस्याग्न्यर्हितत्वात् ।

758. अनर्हः कर्मणां विप्रः संख्याहीनो यतः स्मृतः । गोभिलस्मृति II.1.; एतत्संख्यात्रयं
प्रोक्तं ब्राह्मण्यं यत्र तिष्ठति । यस्य नास्त्यादिरस्तत्र न स ब्राह्मण उच्यते ॥ गोभिलस्मृति II.
15-16; बौ. ध. सू. II.4.19 is similar 'संख्यां नोपासते विप्राः कथं ते ब्राह्मणाः स्मृताः'.
Vide note 741 above.

759. योऽन्यत्र कुर्वते यत्नं धर्मकार्ये द्विजोत्तमः । विहाय संख्यामणति स याति
नरकाद्युत्तम् ॥ कूर्मपुराण quoted in स्मृतिच० I. p. 139.

morning sāṁdhya and the sins committed in the day are removed by the evening sāṁdhya. Baud. Dh. S. II. 4. 25-28, Yāj. III. 307 are to the same effect. When a person is impure owing to mourning or birth in the family, he is to perform sāṁdhya only up to arghya to the sun but not *japa* nor *upasthāna*.

In modern times the sāṁdhyopāsana has become a lengthy business by the addition of materials from purāṇas and the *tantras*. But as observed by the Sāṁskāraratnamālā rituals like *nyāsa* are non-Vedic⁷⁶⁰ and many do not perform them. For various *nyāsas* and *mudrās* (postures of the fingers, hands etc.) one may consult the Smṛti-muktāphala (āhnika pp. 328-333), Sm. C. I. pp. 146-148.⁷⁶¹

Nyāsa means 'mentally invoking god and holy texts to come to occupy certain parts of the body to render it a pure and fit receptacle for worship and contemplation.' The sixteen verses of the Puruṣasūkta (Rg. X. 90) are respectively invoked to reside in the left and right hands, the left foot, the right foot, the left and right knees, the left and right sides, the navel, the heart, the throat, the left and right arms, the mouth, the eyes and the head (vide Aparārka p. 140). The Bhāgavata (VI. 8. 4-5) recommends that one should perform *nyāsa* on the hands and limbs of one's own body with the two mantras of Nārāyaṇa and thus make Nārāyaṇa one's armour when some danger arises and that one should perform *nyāsa* with 'om' and other syllables on one's feet, knees, thighs, belly, heart, chest, mouth and head.⁷⁶² The Sm. C. I. p. 144 quotes verses from Vyāsa and Brahmā as to the *nyāsa* of the letters of the Gāyatrī with 'om' and 'namaḥ' on the several parts of the

760. एषोऽङ्गन्यासः । एतमेके नेच्छन्ति । सह विधिरवैदिक इति । संस्काररत्नमाला p 229.

761. For the influence of tantra rites on the smṛtis and Indian practice, the following may be consulted : The Introduction to Sādhana-mālā, vol. 2 (Gaikwad's Oriental Series), Indian Historical Quarterly vol. 6. p. 114, vol. 9. p. 678, vol. 10 pp. 486-492, Sylvain Levi's Introduction to 'Sanskrit texts from Bali', Modern Review for August 1934 pp. 150-156.

762. कृतस्वाङ्गकरन्यासो मन्त्राभ्यां वाग्यतः शुचिः । नारायणमयं वर्म संनह्यद्भय आनते ॥ पादयोर्जातुनोरुयोर्वद्रे हृद्यथोरसि । मुखे शिरस्यानुपूर्व्या ओंकारादीनि विन्यसेत् ॥ भागवत VI. 8. 4-5. अङ्गुष्ठाग्रे तु गोविन्दं तर्जन्यां तु महीधरम् । मध्यमायां हृषीकेशमनामिकायां त्रिविक्रमम् ॥ कनिष्ठिकायां न्यसेद्विष्णुं करमध्ये तु माधवम् । एवं च करविन्यासं सर्वपापप्रणाशनम् ॥. Vide स्मृतिश्रु. (आह्निक p. 331) for these latter verses.

body. Vṛddha-Hārīta VI. 16-19 speaks of the nyāsa of the twenty-five letters of the mantra about Nārāyaṇa on the twenty-five parts of the body. The Nityācārapaddhati (pp. 578-579) describes the nyāsa of the letters of the alphabet (51 in all) from 'Om Keśavāya namaḥ' to 'kṣam Nṛsīṃhāya namaḥ.' One well-known mode is to assign Govinda, Mahādhara, Hṛṣīkeśa, Trivikrama, Viṣṇu, Mādhava respectively on the tips of the thumb, the index finger, the middle finger, the ring-finger, the small finger and the middle of the palm. Manu II. 60 enjoining the touching of the limbs and head with water appears to contain the germ of this practice of nyāsa.

The Sm. C. I. (pp. 146-148) quotes long passages about the *mudrās* (hand poses) to be made in the saṁdhyā adoration. The Saṁgraha⁷⁶³ quoted in the Pūjāprakāśa (p. 123) states that the *mudrās* are to be made in worship, at the time of japa, dhyāna (contemplation) and when starting on kāmya rites (performed for securing some desired object) and that they tend to bring the deity worshipped near to the worshipper. The names and number of *mudrās* differ considerably. For example, the Sm. C. and Smṛ. Mu. (āhnika pp. 331-332) quote passages defining the following *mudrās* viz. sammukha, saṁputa, vitata, vistīrṇa, dvimukha, trimukha, adhomukha, vyāpakāñjalika, yama-pāśa, grathita, sammukhonmukha, vilamba, muṣṭika, mīna, kūrma, varāha, sīṁhākrānta, mahākrānta, mudgara and pallava. The Nityācārapaddhati p. 533 derives the word *mudrā* from 'mud' (joy) and the root 'rā' (to give) or 'drāvay' (causal of dru, to put to flight) and says that "mudrā" is so called because it gives delight to the gods and also puts to flight asuras (evil beings). That work and the Pūjā-prakāśa (pp. 123-126) give the names of *mudrās*. They are āvāhanī, sthāpīnī, saṁnidhāpanī, saṁrodhīnī, prasādamudrā, avagun-ṭhana-mudrā, sammukha, prārthana, śaṅkha, cakra, gadā, abja, (or padma), musala, khadga, dhanus, bāṇa, nārāca, kumbha, vighna (for Vighneśvara), saura, pustaka, lakṣmī, saptajihva (for Agni Vaiśvānara), durgā, namaskāra (bringing together both hands from the wrist to the tips of the fingers), añjali, saṁhāra (in all 32). The Nityācārapaddhati (p. 536) says that śaṅkha, cakra, gadā, padma, musala, khadga, śrīvatsa and kaustubha are the eight *mudrās* of Viṣṇu. The Sm. C. quotes a

763. संग्रहे । अर्चने जपकाले तु ध्याने कान्ये च कर्मणि । तत्तन्मुद्राः प्रयोक्तव्या देवतासंनिवायकाः ॥ पूजाप्रकाश p. 123.

work called ⁷⁶⁴ *Mahāsambhitā* that the mudrās are not to be performed in the presence of a crowd and if so performed the deities become angry and the mudrās become fruitless. The *Śāradātīlaka* (23. 106) states that all deities are gladdened by the mudrās and in verses 107-114 describes the following mudrās, viz. āvāhani, sthāpanī, saṃnidhāpanī, saṃrodhīnī, sammukha, sakala, avagunṭhana, dhenu, mahāmudrā. The Ācāra-dinakara of Vardhamāna-sūri composed in *saṃvat* 1468 (1411-12 A. D.) for Jainas enumerates 42 mudrās and defines them (1923, part II. pp. 385-386).

The influence of these mudrās spread outside India and they are still practised in the island of Bali. Miss Tyra de Kleen has brought out a very interesting book on the 'mudrās (the hand poses) practised by Buddhist and Śaiva priests' (called *pedandas*) in Bali, with 60 full page drawings (1924, New York).

Study of the Veda:—A detailed examination of the educational system from ancient times onwards, together with its methods, courses of study and kindred topics will require a volume by itself. The works ⁷⁶⁵ mentioned in the note below may be read for that purpose. Here a few salient features alone can be set out.

The pivot of the whole educational system of ancient India was the teacher (variously called ācārya, guru, upādhyāya). The instruction was oral. Rg. VII. 103. 5 (speaking of frogs) says 'when one of these frogs follows another in making noise just as a learner repeats the words of the teacher'. Vide the quotations from the Atharvaveda and the Śat. Br. cited above (*f. n.* 622 and 625). In the beginning the father alone may have taught his son. The story narrated in the Br. Up. V. 2. 1 and the story of Śvetaketu Āruṇeya who was taught by his father everything he knew (Br. Up. VI. 2. 1 and 4) illustrate this (*vide f. n.* 633). But even from very ancient times the practice

764. अत्र महासंहितोक्तो विशेषः । न जातु दर्शयेन्मुद्रा महाजनसमागते । क्षुभ्यन्ति देवतास्तस्य विफलं च कृतं भवेत् ॥ स्मृतिच० I. p. 148.

765. Vide Rev. F. E. Keay's 'Ancient Indian Education' (1918), Dr. A. S. Altekar's 'Education in Ancient India' (1934), S. K. Das on 'Educational system of the ancient Hindus' (1930) and Dr. S. C. Sarkar's 'Educational ideas and institutions in ancient India' (1928). The last work is based entirely on the Atharvaveda and the Rāmāyaṇa.

of sending ⁷⁶⁶ boys to learn from an ācārya had become usual. The Chān. Up. itself says in one passage (VI. 1) that Śvetaketus Aruṇeya was placed by his father for twelve years as a student with a teacher. The same upaniṣad (III. 11. 5) says that the father should impart the 'madhuvidyā' to his eldest son or to a worthy pupil only. As the boy stayed with the teacher in the latter's house and all instruction was oral, the teacher's position assumed the greatest importance. Satyakāma Jābāla ⁷⁶⁷ says to his teacher (in Chān. IV. 9. 3) 'I have heard from persons like your revered self that knowledge when learnt from an ācārya reaches the highest excellence'. The Śvetāśvataropaniṣad ⁷⁶⁸ (VI. 23) places the guru almost on a level with God and inculcates the highest devotion to him. The Āp. Dh. S. I. 2. 6. 13 says 'the pupil should wait upon the ācārya as if he were ⁷⁶⁹ God.' The story of Ekalavya, whom Droṇa refused to take as a pupil because he was a niṣāda and who by worshipping the image of Droṇa is alleged to have become an adept in archery, illustrates two points viz. the prevailing notion of the greatness of a guru and the necessity of single-minded devotion to him for attaining proficiency (vide Ādiparva 132 for the story and also Droṇaparva 181. 17). The Mahābhārata condemns him who learns the Vedas at home and says that Raibhya became superior to Yavakṛita ⁷⁷⁰ because the former learnt from a guru, while the other did not do so. In Manu and other smṛtis there is some divergence about the

766. अञ्जलिं नमसि पित्रेत्येवेति होवाच । बृह. उ. VI. 2. 1; यद्दहं किञ्च वेद सर्वमहं तत्तुभ्यमवोचम् । बृह. उ. VI. 2. 4; कुमारान् त्वाशिपवितेति । छान्दोग्य V. 3. 1. मेधाः on मनु III. 3. says 'यस्य पिता विद्यते स एव तस्याचार्यः । अभावे पितुरशक्तौ वान्यस्याधिकारः । आचार्यान्तरोपादानेन पितुरधिकारो निवर्तत एव ।'. मनु II. 142 and याज्ञ I. 34 show that guru primarily means the father; but मनु II. 69 and 149 show that the word guru was also applied to the ācārya and upādhyāya. Vide मित्त. on या. III. 259.

767. श्रुतं ह्येव मे भगवद्ब्रूष्ये आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापयतीति छान्दोग्य IV. 9. 3; आचार्यवान्पुरुषो वेद । छान्दोग्य VI. 14. 2; vide कठोप. II. 9, मुण्डकोप. I. 2. 3 for the importance of guru in brahmavidyā. Also छान्दोग्य III. 11. 5 'इदं वा तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रन्यात्यणाय्याय वान्तेवासिने ।'.

768. यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ । तस्यैते कथिताः द्वयार्थाः प्रकाशन्ते महात्मनः ॥ श्वेताश्व. उप. VI. 23.

769. देवमिवाचार्यमुपासीत । आप. ध. सू. I. 2. 6. 13.

770. Vide अनुशासनपर्व 36. 15 'अपि च ज्ञानसंपन्नः सर्वान् वेदान् पितुर्युहे । श्रावमान इवाधीयाद् श्राम्य इत्येव तं विदुः ॥'; वनपर्व 138. 25-26 'ऋते गुरुमधीता हि सुखं वेदास्त्वया पुरा । अनेन तु गुरुः दुःखात् तोषयित्वात्मकर्मणा । कालेन महता क्लेशाद् ब्रह्माधिगतस्तु च मयम् ॥

greatness of the ācārya. Manu II. 146 (= Viṣṇu Dh. S. 30. 44) says that both the father (*janaka*) and the teacher are called father (*pitā*) but the father (i. e. ācārya) who imparts the sacred Veda is superior to the father that gives (physical) birth, since the birth in spiritual learning is for a brāhmaṇa of eternal benefit here and hereafter. But in II. 145 Manu⁷⁷¹ says that an ācārya is ten times superior to an upādhyāya, the father is superior to a hundred ācāryas, while the mother is thousand-fold superior to the father. Gaut. II. 56 declares that the ācārya is the highest among all *gurus* while according to some the mother is the highest. Yāj. I. 35 also places the mother higher than the ācārya. Gaut. I. 10-11, Vas. Dh. S. III. 21, Manu II. 140, Yāj. I. 34 define⁷⁷² the ācārya as one who performs the upanayana of the student and imparts the whole Veda to him. The Nirukta⁷⁷³ (I. 4) derives ācārya as follows: 'he makes the student understand the proper course of conduct, or he collects wealth (i. e. fee) from the student (or gathers together the meanings of words), or he increases the intelligence (of the student)'. Āp. Dh. S. I. 1. 1. 14 says 'The ācārya is so called since the student gathers his duties from him.' Manu II. 69 says that the teacher, after performing upanayana, teaches his pupil the rules about śauca (bodily purity), ācāra (rules of conduct in every day life), the offering (of fuel-stick) in fire and saṁdhyā adoration. Yāj. I. 15 is to the same effect. Though the words *ācārya*, *guru*⁷⁷⁴ and *upādhyāya* are very often used as synonyms, ancient writers made a distinction between them. According to Manu II. 141 and 142, an upādhyāya is one who teaches to a student a portion of the Veda or the Vedāṅgas⁷⁷⁵ (subsidiary lores of the

771. वसिष्ठ 13. 48 quotes मनु II. 145 (but the 3rd पाद in वसिष्ठ is पितुर्दशशतं माता); शान्तिपर्व (108. 18-19) says 'गुरुर्गरीयाच्च पितृतो मातृतश्चेति मे मतिः । उभौ हि मातापितरौ जन्मन्येवोपयुज्यतः । आचार्यशिष्टा या ज्ञातिः सा दिव्या साजगरामरा ॥'; तद्यस्मात्स आचार्यः । वेदाजुवचनाच्च । गौ. I. 10-11.

772. स गुरुर्गुरुः क्रियाः कृत्वा वेदमस्मै प्रयच्छति । उपनीय ददद्देदमाचार्यः स उदाहृतः ॥ या. I. 34.

773. आचार्यः कस्मादाचारं ग्राहयत्याचिनोत्यर्थानाचिनोति बुद्धिमिति वा । निरुक्त I. 4; यस्माद्दर्शनाचिनोति स आचार्यः । आप. ध. सू. I. 1. 1. 14; vide वायुपुराण vol. I. 59. 30.

774. Vide मिता० on या III. 259 for a discussion of the meaning of the word *guru*.

775. The वेदाङ्गs have been six from very ancient times, viz. शिक्षा (phonetics), कल्प (ritual of solemn Vedic and domestic sacrifices), व्याकरण (grammar), निरुक्त (etymology), छन्दः or छन्दोविचिन्ति (metrics), ज्योतिष (astronomy). The मुण्डकोपनिषद् I. 1. 5 names these six; आप. ध. सू. II. 3. 8. 10-11 बह्वङ्गो वेदः । छन्दः कल्पो व्याकरणं ज्योतिषं निरुक्तं शिक्षा छन्दोविचिन्तिरिति ।

Veda) as a means of his own livelihood and ~~one~~ is one who performs the saṁskāras and who maintains the child. This latter definition shows that *guru* means the father here. Vas. Dh. S. (III. 22-23), Viṣṇu Dh. S. 29. 2, and Yāj. I. 35 define upādhyāya in the same way as Manu. According to Yāj. I. 34 the *guru* is one who performs the saṁskāras and imparts the Veda. This corroborates the statement made above that originally the father himself taught the Veda to his son. The word *guru* is often used in the sense of any elderly person, male or female, who is entitled to respect. Viṣṇu Dh. ⁷⁷⁶ S. (32. 1-2) says that the father, the mother and the ācārya are the three highest gurus of a person and Manu II. 227-237 contain the most sublime glorification of these three. Devala ⁷⁷⁷ says that 'among gurus five deserve special honour, viz. father, mother, ācārya, eldest brother and husband (in the case of women)'. Manu (II. 149) says that whoever confers on another the benefit of knowledge, whether great or small, is the latter's *guru*.

A great deal is said about the qualifications of the ācārya who is to perform the upanayana of a person and to teach him the Veda. Āp. Dh. S. ⁷⁷⁸ I. 1. 1. 11 refers to a Brāhmaṇa text to the effect 'he whom a teacher devoid of learning initiates enters from darkness into darkness and he also (i. e. an ācārya) who is himself unlearned (enters into darkness)'. Āp. Dh. S. (I. 1. 1. 12-13) further provides that one should desire a performer of one's upanayana who is endowed with learning and whose family is hereditarily learned and who is serene in mind and that one should study Vedic lore under him up to the end (of brahmacharya) as long as the teacher does not fall off from the path of dharma. Vyāsa (quoted in Sam. P. p. 408) says ⁷⁷⁹ that the ācārya should be a brāhmaṇa who is solely

776. त्रयः पुरुषस्यातिगुरवो भवन्ति। पिता माताचार्यश्च। विष्णुधर्मसूत्र 32. 1-2 ; मनु II. 225-232 are the same as मत्स्यपुराण 211. 20-27 ; मनु 230, 231, 234 are the same as शान्तिपर्व 108. 6, 7, 12 ; मनु 11. 230, 233, 234 = विष्णुधर्मसूत्र 31. 7, 9, 10.

777. गुरुणामपि सर्वेषां पूज्याः पञ्च विशेषतः। यो भावयति या सूते येन विद्यापदि-
इयते ॥ ज्येष्ठो भ्राता च भर्ता च पञ्चैते गुरवः स्मृताः। तेषामाद्यास्तयः श्रेष्ठास्तेषां माता सुपूजिता ॥
देवल in स्मृतिच- I. p. 35 ; वनपर्व (214. 28-29) speaks of five gurus, but they are पिता, माता, अग्नि, आत्मा and गुरु. Vide अपरार्क pp. 398-401 for a long quotation from नन्दिपुराण on the greatness of *guru*.

778. तमसो वा एष तमः प्रविशति यमविद्वानुपनयते यश्चाविद्वानिति हि ब्राह्मणम्।
तस्मिन्मभिजनविद्यासमुद्देन समाहितं संस्कर्तारमीप्सते। तस्मिन्मैव विद्याकर्मान्तमविप्रतिपक्षे
धर्मस्यः। आप. ध. सू. I. 1. 1. 11-13.

779. वेदैकनिष्ठं धर्मज्ञं कुलीनं श्रोत्रियं क्षुचिम्। स्वशास्त्राज्ञमनालस्यं विप्रं कर्तारमी-
प्सितम् ॥ व्यास in सं. प्र. p. 408.

devoted to the Veda, who knows dharma, is born of a good family, who is pure, is a *śrotriya* that has studied his Vedic *śākhā* and who is not lazy. *Śrotriya* has been defined above (f. n. 290). Āp. Dh. S. II. 3. 6. 4 and Baud. gr. I. 7. 3 define a *śrotriya* as one who has studied one *śākhā* of a Veda. Vide *Vāyupurāṇa* vol. I. 59. 29 also.⁷⁸⁰ The *ācārya* in *upanayana* must be a *brāhmaṇa*; as to the study of veda one should ordinarily learn the Veda from a *brāhmaṇa* teacher; in times of difficulty (i. e. when a *brāhmaṇa* is not available) one may learn the Veda from a *kṣatriya* or *vaiśya* teacher; but in such circumstances the only service that a *brāhmaṇa* student rendered to the *guru* would be following after the non-*brāhmaṇa* teacher; he had not to render bodily service (such as shampooing or washing the feet &c.). Vide Āp. Dh. S. II. 2. 4. 25-28 (quoted above in note 229), Gaut. 7. 1-3, Baud. Dh. S. I. 2. 40-42, Manu II. 241. Manu II. 238 allows even a *brāhmaṇa* to learn *śubhā vidyā* (visibly beneficial knowledge) even from a *sūdra*. *Śāntiparva* 165. 31 does the same.⁷⁸¹ The *Mit.* on *Yāj.* I. 118 remarks that a *kṣatriya* or *vaiśya* should teach a *brāhmaṇa* only when urged by him and not at his sweet will. *Aparārka* (p. 160) says that Manu II. 241 allows only teaching to a *kṣatriya*, but does not allow him to make it a means of his livelihood.⁷⁸²

We saw above (p. 321) that the instruction was entirely oral. The first thing that was taught to the boy was the *pranava* and the *vyāhrtis* and the *Gāyatrī*. Then the boy was to be taught other parts of the Veda. It is desirable to set out briefly the method of teaching the Veda followed in ancient times. The *Śān. gr.* (IV. 8) describes the method as follows: the teacher sits facing the east or north, while the other (i. e. the student) sits to his right facing the north or two students may sit in that way; but if there are more than two they should sit as the available space will allow.⁷⁸³ The student should not sit on a high seat

780. धर्मेण वेदानामेकैकं शास्त्रमधीत्य ओत्रियो भवति । आप. ध. सू. II. 3. 6. 4; एकां शास्त्रमधीत्य ओत्रियः । बौ. सू. I. 7. 3; वृद्धा ह्यलोलुपाश्चैव आत्मवन्तो ह्यदम्भकाः । सम्प्रतिवर्तिता ऋजवस्तानाचार्यान् प्रचक्षते ॥ वायुपुराण vol. I. 59. 29.

781. अद्वयानः क्षुभां विद्यां हीनादपि समाप्नुयात् । सुवर्ममपि चाभेद्यादाद्वितीया-विचारयत् ॥ ज्ञानतिर्ष 165. 31.

782. अध्यापनं तु क्षत्रियवैश्ययोर्ब्राह्मणैरित्योर्भवति न स्वेच्छया । मिता० on या. I. 118; तदध्यापनमात्रकर्तृत्वमब्राह्मणस्याभ्यस्तुजानाति न तु वृत्तित्वमपि । अपरार्क p. 160.

783. Compare आप. ध. सू. I. 2. 6. 24-25 एकाध्यायी दक्षिणं बाहुं प्रत्युपसीदेत् । अथावकाशं बह्वः । Vide also मनु II. 193.

before the teacher nor on the same seat with him; he should not stretch out his feet, nor should he sit seizing his knees with his arm, nor should he lean against a support, nor should he place his feet on his lap nor should he hold his feet like an axe. After the student utters 'Recite, Sir,'⁷⁸⁴ the teacher should urge him to pronounce 'om'; the other (i. e. the student) should reply 'om'. Thereafter he (the student) should recite continuously. After reciting he should clasp the teacher's feet and say 'we have finished, Sir' and go away to his business. Some teachers say that the teacher should say 'Leave, let us stop'. In the Rk Prātiśākhya,⁷⁸⁵ 15th paṭala, there is a description of the method of teaching the Veda, which closely agrees with the above quotation from the Śāh. gr. It adds that the teacher may also sit facing the north-east. When the teacher recites two words or more, the first pupil (to the right of the teacher) repeats the first of the two or more words and the other pupils repeat the rest afterwards. The teacher recites one word if it is a compound, two words if they are un-compounded; the teacher also clearly explains how to recite the words if there is any difficulty; in this way the whole *praśna* is finished and all the pupils repeat again the whole of it. A *praśna* generally has three mantras and each *adhyāya* has about sixty *praśnas*. Manu (II. 70-74) also prescribes certain rules: the student should sip water (*ācamana*) when about to begin Vedic study, should face the north, should fold both hands⁷⁸⁶ together (and place them on his knee), should wear light (pure) clothes, should at the beginning and end of Vedic study clasp the feet of the teacher with crossed hands

784. According to the com. नारायण on Śāh. gr. II. 5. 10-11 (S. B. E. vol. 29 p. 67 f. n.) the words 'अधीहि भोः' are uttered by the teacher. But this does not seem to be correct. In तै. उ. III. 1 we read 'शुश्रूषे वारुणिः । वरुणं पितरक्षपससार । अधीहि भगवो ब्रह्मेति ।' and in छान्दोग्य VII. 1. 1 we have 'अधीहि भगव इति होपससाद् सनत्कुमारं नारदः'. The ऋक्प्रतिशाख्य supports the above translation.

785. अभिक्रान्ते द्वैपदे वधिके वा पूर्व पदं प्रथमः प्राह शिष्यः । ... शुभः शिष्यस्य पदमाह शुभं समासश्चेदसमासो यदि द्वे । एतेन कल्पेन समाप्य प्रश्नं प्रत्याग्नानुस्तुत्यनरेव सर्वे ॥. ऋक्प्रतिशाख्य, 15th पटल. Vide Max Muller's History of A. S. L. p. 503 ff. for further details.

786. ब्रह्माञ्जलि is explained differently from Manu by आपस्तम्बस्मृति (in verse) quoted in सं. प्र. p. 524 viz. the left hand should be turned upwards, the right hand should be placed on it with the palm turned downwards, and the fingers of the two hands should firmly hold the backs of the hands. संवत् quoted in स्मृतिच. (I. p. 51) reads 'हस्तौ तु संवत् कार्षी जातुभ्यामुपरि स्थितौ ॥'

and should touch the right foot of the teacher with his own right hand and left foot with the left hand, should repeat 'om' at the beginning and at the end of Vedic study. The teacher should say to the pupil 'repeat' and should stop from teaching with the words 'let there be a pause'. Gaut. (I. 49-58) gives similar rules. The Gopatha Br. I. 31 uses the expression 'sarve vedā mukhato gṛhitāḥ', which is current even in modern times (it means all Vedas were committed to memory by word of mouth).

The study of the Veda was the first duty of every twice-born person (dvijāti). Vedic Literature had grown to vast proportions even in the times of the Tai. Br. (III. 10. 11), as the story of Indra and Bharadvāja cited above (p. 271) shows. The ideal was set up by Manu II. 165, viz. that the whole Veda together with secret doctrines (Upaniṣads) was to be learnt by every dvijāti. The Śat. Br. XI. 5. 7 contains a eulogy of Veda study (svādhyāya) and the injunction 'svādhyāyosdhyetavyaḥ' (one must study the Veda) occurs there very frequently. The Āp. Dh. S. (I. 4. 12. 1 and 3) quotes⁷⁸⁷ the Tai. Ā. II. 14. 3 that the study of the Veda (svādhyāya) is austerities and also the Śat. Br. XI. 5. 6. 8. The Mahābhāṣya (vol. I. p. 1) quotes a Vedic text 'a brāhmaṇa should study and understand without any purpose (or desire of reward) dharma and the Veda with its six āṅgas.'⁷⁸⁸ The Mahābhārata says that a brāhmaṇa may be deemed to have completely accomplished his duty by the study of the Veda.⁷⁸⁹ Yāj. I. 40 says that it is Veda alone that confers the highest bliss upon dvijātis by enabling them to understand and perform sacrifices, austerities and auspicious acts (like saṁskāras). The Mahābhāṣya (vol. I. p. 9) contains the traditional extent of the four Vedas, viz. that there were 101 śākhās of the Yajurveda, 1000 of the Sāmaveda, 21 of the Rgveda and nine of the Atharvaveda.⁷⁹⁰ Concessions had to be

787. तपः स्वाध्याय इति ब्राह्मणम् । ... अथापि वाजसनेयिब्राह्मणम् । ब्रह्मयज्ञो ह वा एष यत्स्वाध्यायः । आप. घ. सू. I. 4. 12. 1 and 3; compare मनु II. 166 वेदाभ्यासो हि विप्रस्य तपः परमिहोच्यते ॥ ; दक्ष II. 33 is to the same effect; अधीयत इत्यध्यायः वेदः । स्वस्याध्यायः स्वाध्यायः स्वपरंपरागता ज्ञातेत्यर्थः । सं. प्र. p. 504.

788. ब्राह्मणेन निष्कारणो धर्मः षडङ्गो वेदोध्येयो ज्ञेय इति । महाभाष्य vol. I. p. 1. मेधा० on मनु III. 1 explains निष्कारण as कारणं प्रयोजनमनुद्दिश्य नित्यकर्मवत् कर्तव्यम् ।'

789. परिनिष्ठितकार्यो हि स्वाध्यायेन द्विजो भवेत् । कुर्यादभ्यस्र वा कुर्यान्मेत्रो ब्राह्मण उच्यते ॥ शान्तिपर्व 239. 13; the latter half is मनु II. 87.

790. एकजतमध्वर्युशाखाः सहस्रवर्मा सामवेद एकविंशतिधा बाह्वच्यं नवधाथर्वणो वेदः । महाभाष्य I. p. 19.

made to the shortness of human life and the weakness of the human mind. Therefore Gaut. II. 51, Vas. Dh. S. VII. 3, Manu III. 2, Yāj. I. 52 and others allowed a person to study only one Veda. After a man studied his own Veda, he could if so minded study another śākhā of another Veda or other Vedas. The rule laid down by many smṛtis is that one should study the śākhā of the Veda which his ancestors studied and should perform religious rites with mantras derived from that śākhā. Vide Medhātithi on Manu III. 2 and Viśvarūpa on Yāj. I. 51.⁷⁹¹ That person who does not study a Vedic Śākhā studied by his ancestors and studies another śākhā altogether was called 'śākhāraṇḍa'. Whatever religious rites a man did with the procedure and mantras of another śākhā giving up his own śākhā becomes fruitless. But an exception was made to the effect that if some⁷⁹² religious rite was omitted in one's śākhā, but was dealt with in another śākhā and was not opposed to the teaching of one's śākhā, it may be performed as in the case of Agnihotra (which is not dealt with in all śākhās, but is to be performed by all).

Teachers mostly confined themselves to one place. But we find that even in ancient times there were teachers who wandered from one country to another. In the Kauś. Br. Up. IV. 1 we find that the famous Bālāki Gārgya moved about in the countries of Uśīnara, Matsya, Kuru-Pāñcāla and Kāśivideha. In the Br. Up. III. 3. 1 Bhujyu Lāhyāyana tells Yājñavalkya that he and others wandered about in the country of Madra for study. Students generally stuck to one teacher; but it appears that they sometimes flocked to renowned teachers as waters flow down a slope⁷⁹³ (Tai. Up. I. 4. 3). There were also students who wandered from teacher to teacher and were

791. पित्राद्यस्त्रयः पूर्वे संस्कृताः शाखाया यया । सा स्वशाखेति विज्ञेया तया कर्मणि कारयेत् ॥ quoted in स्मृतिच० I. p. 49. या एव पित्रादिभिः शाखा अधीता सा न त्याज्येति । मेधा० on मनु III. 2; वेदमिति चैकवचनं शाखान्तराध्ययनव्यावृत्त्यर्थम् । विश्वरूप on या. I. 57. हित्वा स्वस्य द्विजो वेदं यस्त्वधीते परस्य तु । शाखारण्डः स विज्ञेयः सर्वकर्म-बहिष्कृतः ॥ लघ्वाश्वलायन 24. 19; हरदत्त on गौतम IX. 53 quotes a verse which extends the rule to giving up one's सूत्र.

792. Vide गोभिलस्मृति I. 34-35 quoted by Aparārka p 8 and स्मृतिच० I. p. 50 and गृह्यसंग्रह (B. I. ed) II. 91 and 93 आत्मतन्त्रेषु यन्नोक्तं तत्कुर्वात्पारतन्त्रिकम् । विशेषाः खलु सामान्या ये चोक्ता वेदादिभिः ॥ यः स्वशाखोक्त-सुस्तुज्य परशाखोक्तमाचरेत् । अप्रमाणमुषिं कृत्वा सोऽन्धे तमसि मज्जति ॥

793. यथापः प्रवता यन्ति यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणो धातरायन्तु सर्वतः ॥ तै. उ. I. 4. 3. अहर्जर means संवत्सर.

therefore derisively called 'tirthakāka (crows at a sacred place),' as the Mahābhāṣya states.⁷⁹⁴

As the study of the Veda was a duty enjoined upon a brāhmaṇa, so teaching Veda to another was a duty. Medhātithi on Manu (II. 113) quotes a Vedic text⁷⁹⁵ 'He who having studied the Veda would not teach one who requests him to do so would be one who destroys his own good acts (i.e. would lose the benefit thereof), would shut the door leading to happiness; therefore he should teach; it leads to great glory'. When Satyakāma Jābāla did not teach his pupil Upakosala anything for twelve years, though the latter served assiduously by attending to the sacred fires of the teacher, the teacher's wife remonstrated with the husband by saying 'this student has worked hard and attended the fires, may the fires not censure you and order you to teach him the vidyā he desires' (Chān. Up. IV. 10. 1-2). The Prāśna Up.⁷⁹⁶ VI. 1 gives expression to the view that if a teacher keeps back anything he knows he dries up entirely. The Āp. Dh. S. I. 4. 14. 2-3 expressly prescribes 'the teacher whom a student asks for instruction should not refuse him, if he finds no defect in the student.'⁷⁹⁷ Āp. Dh. S. (I. 2. 8. 25-28) lays down certain excellent rules for the teacher 'the teacher, anxious for the welfare of the student as if he were his son, should attentively impart learning to the student without hiding anything from him in all matters of duty; nor should the teacher restrain the student for his own work in such a way as to cause obstacles in his study except in seasons of distress. A teacher becomes no teacher if he avoids giving instruction' (i.e. he may be abandoned). The Dronaparva (50. 21) says that a pupil comes only after the son according to the idea of those

794. यथा तीर्थे काका न चिरं स्थातारो भवन्ति एवं यो गुरुकुलानि गत्वा न चिरं तिष्ठति स उच्यते तीर्थकाक इति । महाभाष्य I. p. 391 (on पा. II. 1. 41).

795. अध्यापनमप्यधीतवेदेनावश्यं कर्तव्यं न केवलं वृत्त्यर्थम् । तथा च श्रुतिः । यो हि विद्यामधीत्यधीने न ब्रूयात्स कार्यहा (कर्महा ?) स्यात् श्रेयसो द्वारमपावृणुयात् । अध्यापयेन्महदेतच्छस्यम् । मेधा० on मनु II. 113. The portion 'यो हि...कर्महा स्यात्' is quoted as from वसिष्ठ by the स्मृतिच० I. p. 53.

796. 'तमहं कुमारमब्रुवं नाहमिमं वेदं यद्यहमिममवेदिषं कथं ते नावश्यमिति समूलो वा एव परिशुष्यति योद्धतमभिवदति तस्माज्जार्हान्यद्वतं वक्तुम् । प्रश्नोप. VI. 1.

797. अध्ययनार्थेन यं चोदयेत् चैनं प्रत्याचक्षीत । न चास्मिन् दोषं पश्येत् । आप. ध. सू. I. 4. 14. 2-3; संवत्सरोष्ठिते शिष्ये गुरुर्ज्ञानमनिर्दिशन् । हस्ते दुष्कृतं तस्य शिष्यस्य वसतो गुरोः ॥ कूर्मपुराण (उत्तरार्थ 14. 39) quoted in परा. मा. I, part 1. p. 146 and as यम's in स्मृतिच० I. p. 53.

who know dharma. If a teacher does not teach a pupil anything even after his pupil has stayed with him for a year, the former receives all the sins of the pupil. A teacher⁷⁹⁸ who did not teach or was sinful was to be abandoned. Similarly a teacher, who became puffed up, did not care for what should or should not be done and took to a sinful path was to be abandoned.⁷⁹⁹ Āp. I. 1. 1. 13 lays down that a student must stay with his teacher who performs his upanayana till he completes his study, unless the teacher himself swerved from the path of dharma and became a sinner and (I. 2. 7. 26) that if the teacher cannot teach the subject, the pupil may resort to another teacher.

The smṛtis lay down rules about the qualifications of a student who deserves to be taught. In the Vidyāsūkta quoted in the Nirukta⁸⁰⁰ (II. 4) we see that the teacher was not to impart vidyā (knowledge) to one who was jealous (or who treated vidyā with contempt), was crooked and was not self-restrained and that learning was to be imparted to one who was pure, attentive, intelligent and endowed with brahmacharya (celibacy), who would never prove false (to his teacher) and who would guard what he learnt as a treasure. Manu (II. 109 and 112 also) says that ten persons deserve to be taught viz. the son of the teacher, a student who serves his guru, one who gives some knowledge in exchange, one who knows dharma or who is pure (in body and mind), who is truthful, who is able to study and retain it, who gives money (for teaching), who is well-disposed and who is one's near relative (agnate). Yāj. I. 28 mentions all these and adds that the student must be grateful, not inclined to hate or prove false to the teacher, healthy and not disposed to find fault. The student should always be dependent

798. बडिमान् पुरुषो जह्याद्विज्ञां नावमिवाम्भसि । अप्रवक्तारमाचार्यमनर्थयानसु-
खिजम् ॥ उद्योगपर्व 33. 79; अज्ञानादुनध्यापनादृत्विगाचार्यो पतनीयसेवायां च हेयौ ॥
गौतम 21. 12; vide also वसिष्ठ 13. 50.

799. गुरोरप्यवलितस्य कार्याकार्यमजानतः । उत्पथप्रतिपन्नस्य परित्यागो विधीयते ॥
उद्योगपर्व 178. 48; शांतिपर्व 57. 7; 140. 48 &c. In some places the last पाद
is read as कार्यं भवति शासनम्. अपरार्क p. 67 quotes it as यमस्य. Vide कूर्म-
पुराण (उत्तरार्ध 14. 25) for the same.

800. असूक्तायादृष्टवेऽयताय न मा ब्रूया वीर्यवती तथा स्याम् ॥ यमेव विद्याः शुचिम-
प्रमत्तं मेधाविनं ब्रह्मचर्योपपन्नम् । यस्ते न दुह्येत्कतमञ्चनाह तस्मै मा ब्रूया निधिपाय ब्रह्मन् ॥
निरुक्त II. 4 (= वसिष्ठ II. 8-9 = विष्णुधर्मसूत्र 29. 9-10). मनु (II. 114-115) is
very similar.

on and under the control of the teacher (as Āp. Dh. S.⁸⁰¹ I. 1. 2. 19 and Nārada say) and should stay with no one but the teacher. We saw above (p. 274) that from ancient times the student had to serve the teacher by tending his cattle (Chāndogya IV. 4. 5), had to beg for food and announce it to the teacher (ibid. IV. 3. 5) and to look after his sacred fires and to learn the Veda only in the time that would be left after doing work for the *guru*⁸⁰². Besides these, the rules concerning his conduct towards the teacher, the teacher's wife and son, concerning the method of salutation and showing respect, the food, drinks, and actions allowed or prohibited to students are too numerous to be set out in detail. A few important ones from Gautama, Āp. Dh. S., Manu II and Yāj I. 33 are stated below. Gaut. (II. 13, 14, 18, 19, 22, 23, 25) says that the student should speak the truth, bathe everyday, should not look at the sun; should avoid honey, flesh, perfumes, the wearing of flowers, sleeping by day, rubbing oil on the body, putting collyrium in the eyes, going in a cart,⁸⁰³ wearing shoes and holding an umbrella, love affairs, anger, covetousness, infatuation, vain discussions, playing on musical instruments, luxurious baths with hot water, meticulous cleansing of the teeth, ecstatic states of mind, dancing, singing, calumny of others, dangerous places, gazing at women or touching young women, gambling, serving a low person (or doing very low work), injury to animals, obscene or harsh talk, wine. Manu (II. 198 and 180-181) prescribes that he should not sleep on a cot and should observe complete celibacy, but if he suffers from night emissions he should bathe, worship the sun and repeat thrice the mantra 'punar mām' (Tai. Ār. I. 30). The Āp. Dh. S. (I. 1. 2. 21-30, I. 1. 3. 11-24) contains similar rules of conduct. Āp. says (I. 1. 2. 28-30) that the student should not wash his limbs with hot water (generally), but he may do so if they are smeared with dirty and impure matter provided he does it out of the sight of the teacher and that he should not bathe in water in a sportive manner, but

801. न नङ्गचारिणो विद्यार्थस्य परोपवासोऽस्ति । आचार्याधीनः स्याद्वन्यत्र पतनी-
येभ्यः । हितकारी दुरोरपतिलोमयन्वाचा । आप. ध. I. 1. 2. 17, 19-20; 'अस्त्वन्त्रः स्मृतः
शिष्य आचार्ये तु स्वतन्त्रता ।' नारद (ऋणादान verse 33).

802. छा. उप. VIII. 15. 1 'आचार्यकुलाद्वेदमधीत्य यथाविधानं दुरोः कर्माति-
शेषेणाभिसमावृत्य.'

803. उपानहौ छत्रं यानमिति वर्जयेत् । आप. I. 2. 7. 5, but when on a
journey the student may sit in a cart, if ordered by the teacher
'यानमुक्तोऽवश्यम्वारोहेत्' आप. ध. I. 2, 8. 12.

should bathe in it motionless like a stick. Āp. not only prohibits for him sexual intercourse (I. 1. 2. 26) but ordains that he should speak with women only as much as is absolutely necessary. The student was not to⁸⁰⁴ laugh, but if he could not help laughing he should do so covering his face with his hands (says Āp.).

Gautama and Baud. Dh. S. (I. 2. 34 and 37) say that the student is to serve his teacher by following after him when he goes anywhere, he should help the teacher in his toilet and bath and should shampoo his body and take food left by him (ucchiṣṭa),⁸⁰⁵ he should be diligent in doing work that would be pleasing and beneficial to the teacher ; he was to study when the teacher called him, he was not to cover his throat with a piece of cloth, or was not to sit in the presence of his teacher with his feet on his lap, was not to stretch his feet, he was not to clear loudly his throat, nor to laugh, yawn or crack the knuckles ; he was when called by the teacher to reply at once leaving his seat or bed and was to approach the teacher even when he called from a distance ; he should always occupy a seat lower than that of his teacher and should go to sleep after his teacher and rise before him (Gautama II. 20-21, 30-32). Manu II. 194-198 and Āp. Dh. S. I. 2. 5. 26 and I. 2. 6. 1-12 contain similar rules. Manu (II. 199) says that a pupil should

804. Vide Yāj. I. 33 which contains many of the above. Yāj. forbids the eating of ucchiṣṭa (leavings of food) of anybody (except the teacher). Manu (II. 177-179) practically contains the same rules as those of Gautama set out above. Aśvamedha-smṛti III. (ed. by Jiv. pp. 512-513) contains a long list of what the student should eschew. न स्मयेत् । यदि स्मयेत्तापिपृच्छ स्मयेतेति ब्राह्मणम् । आप. ध. सू. I. 2. 7. 7-8.

805. The word ' ucchiṣṭa ' is used, as exhaustively pointed out by Medhātithi on Manu VI. 80, in several senses. It literally means ' what is left out. ' The most usual senses are three, viz. (1) food left in the plate from which one has eaten, (2) food taken out in a vessel for serving to a person but not exhausted by being served in his plate, and (as applied to a person), (3) one who has not washed his hands and mouth after eating food (or as applied to a plate) the plate (not yet cleaned) from which one has taken his meal. Vide मनु IV. 211 for the 2nd meaning. Another meaning is: (4) one who has answered a call of nature and not yet performed the purificatory acts like ācamana is said to be ucchiṣṭa. Vide Manu IV. 142 (for this and the 3rd meaning) and V. 143 (for 3). Sometimes the word is used in its literal sense (vide Āp. Dh. S. I. 1. 4. 2). Vide Manu V. 141 for another application of the word.

not mimic the gait, the manner of speech and the actions of the teacher. Manu (II. 200-201) calls upon the pupil to close his ears (with his hands or fingers) or to leave the place where somebody indulges in calumnies about the teacher or points out the faults in him, and states that if the pupil himself finds fault with his teacher or calumniates him, the pupil (in the next life) is born as an ass or a dog. Viṣṇu Dh. S.⁸⁰⁶ 28. 26 says the same.

Some rules are laid down as to how the brahmacārin is to deal with the hair on his head. Even the Rg. speaks of boys with several śikhās (topknot). Vide note 598 above. Gaut. I. 26 and Manu II. 219 say that a brahmacārin may either shave his entire head, or may allow all the hair to grow as matted or should keep only a tuft of hair on the head (and shave the rest).⁸⁰⁷ Āp. Dh. S. I. 1. 2. 31-32, Vas. VII. 11 allow only two alternatives viz. growing all the hair or keeping a tuft of hair, while Viṣṇu Dh. S. 28. 41 says that a student may either shave the entire head or grow matted hair. One was not to untie one's śikhā, while on the public road.⁸⁰⁸

One of the rules for the student was that he was not to pronounce the name of his teacher even when the teacher was not present without prefixing or affixing an honorific addition (such as śrī, bhāṭṭa, ācārya). Gaut. ordains that the student should not speak of his teacher, the teacher's son or wife or of a man who has been initiated for a śrauta sacrifice by their bare names⁸⁰⁹ and then says that when it is absolutely necessary

806. यत्रास्य निन्दापरीवादौ स्यातां न तत्र तिष्ठेत् । विष्णुधर्मसूत्र 28. 26. निन्दा is declaring faults that really do not exist and परीवाद is pointing out faults that do exist.

807. मुण्डजटिलशिखाजटाश्च । गौतम I. 26 ; जटिलः शिखाजटो वा वापयेद्वितरान् आप. ध. सू. I. 1. 2. 31-32.

808. न पथि शिक्षा विमुञ्जेत् । हारीत quoted by अपरार्क p. 225.

809. आचार्यतत्पुत्रस्त्रीदीक्षितनामानि । नामगोत्रे शूरोः समानतो निर्दिशेत् । गौतम II. 24 and 28. If the dīkṣita is present he may be addressed as 'भू दीक्षित (or भो यजमान) एवं कुब' and when absent as 'तत्रभवता दीक्षितेनैवं कृतम्' &c. Of Gaut. II. 28 Haradatta gives two explanations (समानतः either means मानेन सह or सम्यग् आनतः) and he takes 28 to refer to the pupil's name. Vide मेघा. on मनु. II. 128 for explanations. सं. प. p. 492 explain समाननाम्नः पुरुषान्तराद्वा. Vide मनु II. 199 and विष्णुधर्मसूत्र 28. 24.

to refer to these by name the student should not pronounce the name and gotra of his teacher as they are, but by means of a synonym (e. g. if the teacher's name is Haradatta or Devesvara the pupil should respectively say Devarāta or Sureśvara). Āp. Dh. S. I. 2. 8. 15 says that even after returning home a snātaka should avoid touching his former teacher with his fingers (to call his attention), frequent muttering of something in his ears, laughing into his face, calling him out loudly, taking his name, ordering him about. Manu II. 128 and Gaut. VI. 19 say that a man who has been initiated for a śrauta sacrifice should not be addressed by his name, even though he be younger than the person addressing, but that one should use the words 'bhoḥ' and 'bhavat' when addressing him or speaking about him and may refer to him by words like dikṣita &c. There are other rules about addressing or referring by name which may be set out here for the sake of completeness. The Sm. C. (I. p. 45) and Haradatta on Gaut. II. 29 quote a smṛti⁸¹⁰ that one should not mention by name only one's teacher, teacher's son and wife, a dikṣita, any other guru, father, mother, paternal and maternal uncles, one's benefactor, a learned man, one's father-in-law, one's husband, one's mother's sister. The Mahābhārata says that one should not mention by name or address as 'tvam' (thou) one's elders, but one may speak of one's contemporaries or those who are younger by their names.⁸¹¹ Another verse says that one should not mention one's own name, the name of one's guru, the name of a mean person, of one's wife and one's eldest child.

Upasaṃgrahaṇa consists in repeating one's gotra and name, saying 'I salute', touching one's ears, clasping the feet (as stated above) and bending one's head while so doing. In *abhivādana* there is no clasping of the feet with the hands; one

810. आचार्यं चैव तत्पुत्रं तद्गार्गी दीक्षितं शुक्रम् । पितरं वा पितृव्यं च मातुलं मातरं तथा ॥ हितैर्षिणं च विद्वांसं स्वश्रुतं पतिमेव च । न ब्रूयात्कामतो विद्वान्मातुश्च भगिनीं तथा ॥ स्मृतिच० I. p. 45 and हरदत्त on गौ. II. 29.

811. त्वंकारं नामधेयं च ज्येष्ठानां परिवर्जयेत् । अवराणां समानानामुभयेकं न द्रव्यति ॥ शान्तिपर्व 193. 25; vide also Viṣṇu Dh. S. 32. 8; आत्मनामं गुरोर्नामं यक्षाम कृपणस्य च । श्रेयस्कामो न गृह्णीयाज्ज्येष्ठपत्यकलत्रयोः ॥ quoted by the मदनपारिजात p. 27 (but in अभिवादन one has to take one's name) and on p. 119 (1st stambha) it quotes from नारद 'गुरोर्ज्येष्ठकलत्रस्य भ्रातुर्ज्येष्ठस्य चात्मनः । आशुष्कामो न गृह्णीयात्कामातिकृपणस्य च ॥'

may or may not touch the feet of the person to be honoured. *Abhivādana* must always be preceded by *pratyutthāna*.⁸¹²

Very detailed rules were laid down about *pratyutthāna* (rising from one's seat to receive a person), *abhivādana* (saluting a man), *upasaṃgrahaṇa* (saluting by clasping the feet of the teacher or another with one's hands), *pratyabhivāda* (returning a salutation), and *namaskāra* (bowing with the word ' namaḥ '). According to Āp. Dh. S. I. 2. 5. 19 and I. 3. 10. 17 the student must, when he meets his teacher after sunrise, clasp his teacher's feet and also before beginning the day's lesson of Vedic study and also after finishing it. Manu II. 71 says the same. Gaut. (I. 52-54) prescribes the clasping of the feet every day in the morning and at the beginning and at the end of a lesson in the Veda. According to Āp. Dh. S. I. 2. 5. 20 on other occasions whenever the student meets the teacher only *abhivādana* is sufficient, though according to some teachers (Āp. I. 2. 5. 21) clasping the teacher's feet is necessary on each occasion. Āp. Dh. S. I. 2. 5. 22 states that in *upasaṃgrahaṇa* the teacher's right foot is to be stroked below and above with the student's right hand and the foot and ankle are both to be taken hold of, while according to some teachers, the student must press each foot of the teacher with both hands and clasp them. Manu II. 72, Viṣṇu Dh. S. 28. 15, and Baud. Dh. S. I. 2. 24 say that the student is to clasp the feet of the teacher with crossed hands, touching the right foot with the right hand and the left foot with the left hand. Kullūka on Manu II. 72 quotes Paithīnasi that the student should clasp the teacher's feet with his hands turned upwards. Baud. Dh. S. I. 2. 28 adds that clasping should not be done when either the teacher or the pupil is seated, or is lying down or impure. According to Gaut. VI. 1-3 one must clasp every day on the first meeting and particularly on his or their return from a journey, the feet of one's parents, of the blood relations of parents (e. g. paternal and maternal uncles), of the elder brother, of the guru (i. e. ācārya, upādhyāya) and of persons venerated by one's gurus. Āp. Dh. S. (I. 4. 14. 7-9) says that even after finishing

812. उपसंग्रहणं नाम असुकगोत्रो देवदत्तशर्माहं भो अभिवाद्ये इत्युक्त्वा कर्णौ स्पृष्ट्वा दक्षिणोत्तरपाणिभ्यां दक्षिणेन पाणिना शूरोर्दक्षिणं पादं सत्येन सत्यं गृहीत्वा क्षिरोवनमनम् । अभिवाद्ये पादसंग्रहणं नास्ति । पादस्पर्शनं कार्यं न वा । स्मृत्यर्थसार p. 7 ; बौ. ध. सू. (I. 2. 26 असावर्हं भो इति श्रोत्रे संस्पृश्य मनःसमाधानार्थम्) says that the ears are touched for concentrating one's mind ; विश्वरूप on या. I. 26 says that touching the ear is the usage in some countries only, सर्वत्र तु प्रत्युत्थाय अभिवादनम् । आप, ध. सू. I. 4. 14. 16.

one's studies and returning home a man must every day clasp the feet of gurus (father, mother, teacher and other venerable persons) and of elder brothers and sisters according to their seniority.

Abhivādana is of three kinds, viz. nitya (obligatory every day), naimittika (to be done only on certain occasions) and kāmya (to be done only if a person has certain rewards in view). As examples of nitya abhivādana one may instance the rules of Āp. Dh. S.⁸¹³ (I. 2. 5. 12-13) "every day a student should get up from bed in the last watch of the night and standing near his teacher salute him with the words 'I so and so, ho' (salute thee); and the student should also salute other very aged (and learned brāhmanas) who may reside in the same village before his morning meal." Yāj. I. 26 also speaks of the latter. The occasional abhivādana is done on certain occasions such as return from a journey (Āp. Dh. S. I. 2. 5. 14). A person may salute elderly persons whenever he chooses, if he is desirous of long life or (bliss in) heaven (Āp. Dh. S. I. 2. 5. 15 and Baud. Dh. S. I. 2. 26). Manu⁸¹⁴ (II. 120 and 121) says 'the prāṇas (vital breaths) of a young man mount upwards when an old man approaches; but by rising to meet him and salutation (to him), he (the young man) recovers them. He who habitually salutes and constantly pays reverence to the aged obtains an increase of four things viz. length of life, knowledge, fame and strength.' Āp. Dh. S. I. 4. 14. 11,⁸¹⁵ Baud. Dh. S. I. 2. 44, Manu II. 130 and Vas. Dh. S. 13. 41 prescribe that a person must honour by rising and mentioning one's name an officiating priest, one's father-in-law, paternal and maternal uncles, even though these may be younger than oneself in

813. सदा महान्तमपररात्रमुत्थाय गुरोस्तिष्ठन्मातरभिवादनमभिवाद्दीप्तासावहं भो हति । समानग्रामे च वसतामन्नेषामपि वृद्धतराणां प्राञ्ज्यमातराणात् । आप. ध. सू. I. 2. 5. 12-13; compare मनु II. 122, 124.

814. ऊर्ध्वं प्राणा ह्युक्तामन्ति यूनः स्थविर आयति । प्रत्युत्थानाभिवादाभ्यां पुनस्ता-
न्रतिपद्यते ॥ मनु II. 120. This verse occurs in उद्योगपर्व 38. 1 and अनुज्ञासनपर्व
104. 64-65 and also in the महाभाष्य vol. III. p. 58, where we have तथापूर्व-
वया ब्राह्मणः प्रत्युत्थेय इति पूर्ववयसोऽप्रत्युत्थाने दोष उक्तः प्रत्युत्थाने च गुणः । कथम् । ऊर्ध्वं
... पद्यते इति । Vide धम्मपद 109 (ed. by Fausbøll, 1900) for a verse closely
parallel to Manu II. 121.

815. ऋत्विक्स्वधुरापितृव्यमातुलानवरवयसः प्रत्युत्थायामिवादेत् । तृष्णीं वोपसंशुङ्की-
यात् । आप. ध. सू. I. 4. 14. 10-11; बौ. ध. सू. I. 2. 44 ऋत्विक्...मातुलानां तु यवीयसां
प्रत्युत्थायामिवावणम् । (but some mss. read 'मिवावनम्'); मनु II. 130 says
'असावहमिति ब्रूयात्, while गौतम VI. 9 is ऋत्विक्स्वधुरापितृव्यमातुलानां तु यवीयसां
प्रत्युत्थानमभिवधाः ।

years. Gaut. (VI. 9) however says that in the case of these one need only rise from his seat to receive them; but it is not necessary to salute them (*abhivādāna* is not necessary). Viṣṇu Dh. S. 32. 4 expressly says that in the case of officiating priests and others specified by Āp. and Gaut. and who are younger, rising from one's seat is tantamount to *abhivādāna*. Manu II. 117 says that one must perform *abhivādāna* to a person from whom one learns secular, Vedic or spiritual knowledge of any kind. There is some difference in the words used at the time of *abhivādāna*. Usually the words are '*abhivādāye devadatta-śarmā-ham*⁸¹⁶ *bhoḥ*' (vide Āp. I. 2. 5. 12, Gaut. VI. 5, Baud. Dh. S. I. 2. 27, Vas. XIII. 44, Manu II. 122 and 124). But this mode is appropriate only if the person addressed knows how to return the salutation. Manu II. 123 and 126 and Vas. Dh. S. 13. 45 declare that in the case of those who do not know how to return a salutation (*pratyabhivādāna*, and according to Manu in the case of women also) one should omit the word '*bhoḥ*' and simply say '*abhivādāye aham*' (omitting one's name). Āp. Dh. S. I. 4. 14. 20 similarly says that in saluting women, a *kṣatriya* or a *vaiśya* one should use a pronoun and omit one's name.⁸¹⁷

The manner of *abhivādāna* was as follows:⁸¹⁸ 'A *brāhmaṇa* shall salute stretching forward his right arm on a level with his ear, a *kṣatriya* holding it on a level with the chest, a *vaiśya* holding it on a level with the waist and a *śūdra* holding it low (up to his feet) and that the salutation shall be by joining one's hands' (Āp. Dh. S. I. 2. 5. 16-17). The *Madanapārijāta* adds that *abhivādāna* is with both hands when the person to be saluted is learned, but with one hand only if he is not learned (p. 27) and the *Sm. C.* (I. p. 36) quotes Viṣṇu and Atri to the

816. That is one has to take one's name in *abhivādāna*; but one does not take the name of the person who is saluted (Gautama VI. 12). The *सुवृत्त्यर्थसार* p. 7 says that in *उपसंग्रहण* (and in *अभिवादन* also) the person saluting says *अहकगोत्रो देवदत्तशर्माहं भो अभिवाद्ये*; मेधा. on मनु II. 122 says the words are *अभिवाद्ये देवदत्तनामाहं भोः*; हरदत्त on गौ. VI. 5 states that *अभिवादन* should be '*अभिवाद्ये हरदत्तशर्मा नामाहमस्मि भोः*'; while कुल्लुक on मनु II. 124 says it should be *अभिवाद्ये शुभशर्माहमस्मि भोः* (i. e. he omits the word *नाम*, which मनु II. 122 appears to require and which गौ. VI. 5 does not require)

817. सर्वनाम्ना स्त्रियो राजन्यवैश्यौ च । न नाम्ना । मातरमाचार्यद्वारं चैके । आप. घ. सू. I. 4. 14. 20-22.

818. दक्षिणं बाहुं ओत्तमसं प्रसार्य ब्राह्मणोऽभिवाद्यीतरेःसमं राजन्यो मध्यसमं वैश्यो नीचैः शूद्रः । प्राञ्जलि । आप. घ. I. 2. 5. 16-17; vide सं. प्र. p. 454.

same effect. The stretching of the hands up to the ear &c. indicates how far the head is to be bent in each case.

There were also other rules about honouring one's elders in the presence of one's teacher or honouring the teacher's teacher or about one's behaviour when a gentleman comes to see one's ācārya and leaves him, which are here passed over for want of space. Vide Āp. Dh. S. I. 2. 6. 29-32, Manu II. 205.

A brāhmaṇa who does not know the form of returning a salutation must not be saluted by a learned man; he is like a śūdra (Manu II. 126). Similarly a brāhmaṇa was not to perform abhivādana to a kṣatriya or a vaiśya however learned the latter may be, but one should simply say 'svasti'; those who are of the same caste should do abhivādana.⁸¹⁹ The Mit. on Yāj. III. 292 and Aparārka p. 1188 quote sūtras of Hārīta prescribing as prāyaścitta a fast of one, two or three days respectively for a brāhmaṇa saluting a kṣatriya, vaiśya or śūdra and also for saluting when the persons saluted or the man saluting are in such a condition as to make them unfit for abhivādana. One should not salute with the shoes on or when one's head is wrapped up or one's hands are full (Āp. Dh. S. I. 4. 14. 19); or if one carries a load of fuel-sticks or holds a pot of flowers or food in one's hands one shall not salute, nor shall one salute on occasions similar to the preceding (such as one being engaged in worship of manes, of fire or other gods or when one's teacher is so engaged), nor should one salute a teacher standing very close to him (Baud. Dh. S. I. 2. 31-32). When one is impure or the person he meets is impure (owing to āsauca or other causes) no salutation is to be made or returned (Āp. Dh. S. I. 4. 14. 17). Gaut. IX. 45 says that one should not occupy a seat or perform abhivādana and namaskāra with shoes on. One need not salute a person who is not a guru or who stands in a lower or higher place than oneself (Āp. Dh. S. I. 4. 14. 14). Āp. Dh. S. I. 4. 14. 23, Manu II. 135 and Viṣṇu Dh. S. 32. 17 say that a brāhmaṇa ten years old is like a father to a kṣatriya even 100 years old and so deserves salutation from the kṣatriya.

819. नाभिवाद्यास्तु विप्रेण क्षत्रियाद्याः कथंचन । ज्ञानकर्मशुणोपेता यद्यप्येते बहुश्रुताः ॥
 ब्राह्मणः सर्ववर्णानां स्वस्ति कुर्यादिति श्रुतिः । सर्वर्षेस्तु सर्ववर्णानां कार्यमेवाभिवादनम् ॥ शातातप
 quoted by अपरार्क p. 52; vide स्मृतिच० I. p. 37 quoting भविष्यपुराण and
 वम for the meaning of स्वस्ति; समित्पुष्पकुशाज्याम्बुदक्ष्णाक्षतपाणिकम् । जपं होमं च
 कुर्याणं नाभिवादेव वै द्विजम् ॥ आपस्तम्ब quoted by मिता. on या. III. 292;
 गोदुग्धमहस्तोभिवाद्येण भेषं चरन्न पुष्पाज्यादिहस्तो नाशुचिर्न जपन्न देवपितृकार्यं कुर्यान्न
 शयानः । शङ्ख quoted by मिता. on या. III. 292.

Āp. Dh. S. (I. 4. 14. 12) gives a special rule that a friendship kept for ten years as fellow citizens, a friendship contracted at school for five years, the fact of a śrotriya being three years older entitles the friend or śrotriya to a salutation. But Gaut. (VI. 14-17) and Manu II. 134 give somewhat different rules viz. contemporaries who are born in the same year are to be addressed with the word 'bhoḥ' or 'bhavat' and a fellow citizen who is ten years older than oneself and an artist who is five years older than oneself and a śrotriya studying the same Vedic school as oneself who is three years older are to be addressed similarly. Manu adds blood relations to the list when the difference in age is very small. The Smṛtyarthasāra p. 7 gives a long list of persons whom one should never salute viz. an heretic, a person guilty of grave sins, an atheist, gamblers, thieves, ungrateful persons, drunkards. Vide also Manu IV. 30 and Yāj. I. 130 (as to showing no respect even by words to heretics &c).

In the case of certain persons one was to show honour only by rising from his seat and not by *abhivādana*. Gaut. (VI. 9) mentions some such persons who are already referred to in note 815. He adds that (VI. 10-11) even a śūdra of eighty years or more must be honoured by rising by one (even though the latter be of a higher varṇa) young enough to be his son (but there will be no *abhivādana*) and that an ārya (i. e. one belonging to the three higher castes) must be honoured by rising by a śūdra even if the latter be older (and so a vaiśya must honour a kṣatriya though the latter be younger). Haradatta explains that the word śūdra in Gaut. VI. 10 is only illustrative and that an old vaiśya must be honoured by a young kṣatriya or brāhmaṇa by simply rising from his seat and an old kṣatriya by a young brāhmaṇa in the same way. Āp. Dh. S. (II. 2. 4. 16-18) lays down that if a brāhmaṇa who has not studied the Veda comes as a guest one may give him a seat, water and food but one should not rise to receive him, but should rise to receive him if he is entitled to *abhivādana* on account of age (as stated in Āp. I. 4. 14. 12, and Manu II. 134); similarly a brāhmaṇa need not rise to receive a kṣatriya or vaiśya (except on the same ground of age).

The rules about returning a salutation (about *pratyabhivāda*) are made somewhat intricate and obscure by the varying interpretations of commentators. *Pratyabhivāda* consists in pronouncing a benediction in the proper form given by a guru

or other person who has been saluted. Among the oldest⁸²⁰ is the rule in Āp. Dh. S. I. 2. 5. 18 'when returning the salute of one belonging to the first three castes, the (last syllable of the) name (of the person whose salutation is to be returned) shall be lengthened to three moras'. Vasiṣṭha's rule (XIII. 46) is 'when the salute is returned, the last vowel (of the noun standing) in the vocative is protracted to the length of three moras and if it is a diphthong (i. e. e or o but not of the dual number) it becomes 'āy' or 'āv' e. g. 'bho becomes bhāv'. Manu II. 125 prescribes "a brāhmaṇa should be thus saluted in return, 'mayst thou be long-lived, O gentle one!' and the vowel 'a' or any other vowel at the end of the name (of the person addressed) should be made *pluta* (i. e. lengthened to three moras) and if the name ends in a consonant, the preceding vowel is made *pluta*."

That these rules are very ancient follows from Pāṇini's sūtra (VIII. 2. 83) 'when the salutation of a person who is not a śūdra is returned by the person saluted, the final vowel in the name (that occurs at the end of the sentence of pratyabhivāda) becomes 'pluta.' The Mahābhāṣya comments on this and two vārtikas thereon say that this rule does not apply when it is a woman to whom the salutation is returned and it applies optionally when the person whose salutation is returned is a kṣatriya or vaiśya. All these rules are exemplified in the foot-note below.⁸²¹ Āp. Dh. S. agrees with this rule of the ancient grammarians. The verse of Manu (II. 125) also really means the same thing; but there the word 'akāra' is only

820. प्रत्यभिवादनं चाभिवादिता शर्वादिना विहितशब्देनाशीर्वचनम् । सं. प्र. प. 453; स्तुवनं च नाम्नोऽभिवादनप्रत्यभिवादान् च पूर्वेषां वर्णानाम् । आप. ध. सू. I. 2. 5. 18; प्रत्यभिवादमामन्त्रिते स्वरन्त्यः प्लवते संध्यक्षरमप्रयुह्यमायावभावं चापद्यते यथा भो भाविति । वसिष्ठ XIII. 46; आयुष्मान्भव सौम्येति वाच्यो विप्रोऽभिवादान् । अकारश्चास्य नाम्नोऽन्ते वाच्यः पूर्वोक्षरः प्लुतः ॥ मनु II. 125. Some MSS. read पूर्वोक्षरप्लुतः as one word.

821. प्रत्यभिवादेऽशब्दे । पाणिनि VIII. 2. 83; if it is a brāhmaṇa who performs अभिवादन (as in अभिवाद्ये देवदत्तो ह भोः) pratyabhivāda is आयुष्मानेधि देवदत्ता ३ (3 indicates that the vowel preceding it is pluta i. e. drawn out to the length of three moras). If the name ends in a consonant the प्रत्यभिवाद will be आयुष्मान्भव सौम्यमर्मा ३न्. If a woman salutes (as in अभिवाद्ये गार्ग्यहं भोः) the return is आयुष्मती भव गार्गि (i. e. there is no प्लुत). If a kṣatriya इन्द्रवर्मन् salutes the return is either आयुष्मानेधीन्द्रवर्मा ३ न् or आयुष्मानेधीन्द्रवर्मन्. If a वैश्य इन्द्रपालित salutes, the प्रत्यभिवाद is आयुष्मानेधीन्द्रपालिता ३ or-धीन्द्रपालित. If it is a शूद्र तुषजक who salutes, the प्रत्यभिवाद is आयुष्मानेधि तुषजक (i. e. there is no pluta).

illustrative⁸²² and stands for all vowels. The ancient commentator Medhātithi interprets Manu so as to agree with Pāṇini and says 'in the realm of the use of words and their senses Pāṇini has higher authority than Manu, that the *pratyabhivāda* words containing the benediction about long life are not stereotyped, that when a *kṣatriya* returns the salutation of a *kṣatriya* or a *vaiśya* of a *vaiśya*, the same rules hold good'. As a person of a higher *varṇa* was not to do *abhivādana* to one of lower *varṇa* (vide note 819 above) there would be no occasion for *pratyabhivāda* from the side of the latter. The verse of Manu is interpreted by Haradatta and a few others in a different manner. According to them the last vowel in the name of the person whose salutation is to be returned is *pluta* and then 'a' is added to it, and that if the vocative ends in *e* or *o*, it becomes *āya* or *āva* (with 'a' added).⁸²³ This view is opposed to Pāṇini, the *Mahābhāṣya*, the *Kāśikā*, *Āpastamba* and several writers of digests. *Aparārka* and the *Sm. C.* condemn the interpretation put upon Manu's verse by commentators like Haradatta.⁸²⁴

What great importance was attached to the correct utterance of the return salutation can be seen from the fact that one of the miscellaneous reasons assigned for the necessity of grammatical studies in the *Mahābhāṣya* is that (as stated in a verse) a person who returns from a journey will perform salutation to ignorant persons (who do not know how to utter *pratyabhivāda*) as if to women with the words '*abhivādaye*

822. अभिवाद्यिता एवं वाच्य आयुष्मान्भव सौम्येति । इतिशब्दः प्रकारे । आयुष्मानेति दीर्घायुर्भूयाश्चिरं जीवेत्येवमादिशब्दपरिग्रहः शिष्टाचारप्रसिद्धो भवति । शब्दार्थप्रयोगे च मन्वादिभ्योऽधिकतरः प्रामाण्ये भगवान्पाणिनिः । विप्रग्रहणमविवक्षितम् । सत्रियादीनामप्येष एव विधिः स्मृत्यन्तरसमाचारो ह्येवमेव स्थितो न चैषां विध्यन्तरमस्ति । मेघा० on मनु II. 125.

823. The *प्रत्यभिवाद्* according to *हरदत्त* will be 'आयुष्मान् भव सौम्य देवदत्ता 3 अ'. If the name is *चक्रपाणि* or *विष्णु* it will be *आयुष्मान् भव सौम्य चक्रपाणा 3 य* or *विष्णा 3 व*. If the name ends in a consonant, the *प्रत्यभिवाद्* will be like *आयुष्मान्भव सौम्य अग्निची 3 द* (the name is *अग्निचित्* and so *चि* is made *प्लुत* and *अ* is added to the consonant *त्*). Vide *संस्कारप्र.* pp. 451-454.

824. अतश्च पूर्वोक्त इति विशेषणोपादानाद् व्यञ्जनसहित एव स्वरः प्लवनीयः । न पुनरपूर्वोक्तारो नामान्ते विधीयत इति निश्चीयते । अपरार्क p. 53 ; स्मृतिच० I. p. 37 repeats the words न पुनर धीयते. अपरार्क reads वसिष्ठस सूत्र as 'आमन्त्रिते स्वरो प्रयुक्तमायाउभावं च' and gives as examples (आयुष्मान्भव) यज्ञप्लुता³इ (यज्ञप्लुते is vocative) or चित्रगा³उ (चित्रगो is vocative).

ayamaham' ⁸²⁵ (i. e. grammar is to be learnt by men for fear that they may be treated as women when a person salutes them).

Āp. Dh. S. (I. 2. 7. 27) prescribes that the student shall behave towards his teacher's wife as towards the teacher himself, but he shall not clasp her feet or eat the residue of her food. ⁸²⁶ Gaut. (II. 31-32) also says the same thing and adds that the student shall not assist the wives of the teacher at their toilet or bath nor wash their feet nor shampoo them. Manu II. 211, Baud. Dh. S. I. 2. 37, Viṣṇu Dh. S. 32. 6 have the same rule. But Gaut. II. 33 states an exception that on return from a journey the student shall clasp the feet of the wives of his teacher (also Manu II. 217 and Viṣṇu Dh. S. 32. 15). Manu (II. 210) gives special directions 'the wives of the teacher who belong to the same caste must be treated as respectfully as the teacher but in the case of those who belong to a different caste he need only rise from his seat and salute' (Viṣṇu Dh. S. 32. 5 also is similar), and 'a student who is full twenty years old shall not honour the young wife of a teacher by clasping her feet (Manu II. 212 and Viṣṇu Dh. S. 32. 13); but even a young student may prostrate himself on the ground for honouring the young wife of his teacher without clasping her feet (with the words 'abhivādaye amukasarmā-ham bhoḥ').

As regards women who are not wives of the teacher, the following rules deserve attention. The first rule is that married women, whatever their age may be, deserve honour (and so he must salute &c.) according to the ages of their husbands ⁸²⁷ (Āp. Dh. S. I. 4. 14. 18 and Vas. Dh. S. 13. 42). Viṣṇu Dh. S. 32. 2 gives the same rule, but restricts it to wives of the same caste. Āp. Dh. S. I. 4. 14. 6 prescribes that the same honour must be shown to the mother and father as to a teacher i. e. their feet must be clasped on those occasions on which a teacher's feet are to be clasped and Āp. Dh. S. I. 4. 14. 9 extends the rule to elder sisters. Gaut. (VI. 7-8) states that the feet of the wives of (elder) brothers or of one's mother-in-law

825. अविद्वांसः । अविद्वांसः प्रत्यभिवादे नाम्नो ये न कृतिं विदुः । कामं तेषु तु विप्रोष्य स्त्रीष्विवायमहं वदेत् ॥ महाभाष्य vol. I. p. 3. This passage is quoted by मेघा- on मनु II. 123.

826. अन्यत्रोपसंग्रहणादुच्छिष्टाशनाच्चाचार्यवदाचार्यद्वारे वृत्तिः । आप. ध. सू. I. 2. 7. 27.

827. पतिवयसः स्त्रियः । आप. ध. सू. I. 4. 14. 18; ये चैव पादग्रहास्तेषां भार्या युराश्च । मातापितरौ च । वसिष्ठ 13. 42-43.

need not be clasped on any occasion; and the feet of a paternal uncle's wife or of elder sisters need not be clasped except when one returns from a journey. But Manu (II. 131-132) gives different rules. A maternal or poternal aunt, a maternal uncle's wife, a mother-in-law are equal to one's teacher's wife and must be honoured like her; one's elder brother's wife's feet must be clasped every day if she is of the same caste, but the feet of the wives of one's other paternal and maternal relatives need only be clasped on one's return from a journey. Viṣṇu Dh. S. 32. 3 places a maternal or paternal aunt and the eldest sister on an equality with the teacher's wife. As already stated above in the case of all women the salutation is simply 'I salute' (*abhivādaye aham*) without mentioning one's name. Devala says 'the mother, mother's mother, teacher's wife and the full brothers and sisters of one's parents, paternal grand-mother, mother-in-law, elder sister and the foster mother are women who are (to be honoured like) *gurus*'.⁸²⁸

Āp. Dh. S. I. 2. 7. 30, Vas. Dh. S. XIII. 54, Viṣṇu Dh. S. 28. 31, Manu II. 207 require that the student will behave towards the teacher's son as towards his teacher. That this rule is very ancient follows from a passage⁸²⁹ in the *Mahābhāṣya*; where it is stated and a proviso is added that the student will not however clasp the son's feet nor eat the leavings of his food. Āp. Dh. S. I. 2. 7. 30 only mentions as prohibited the eating of the leavings of food, but Viṣṇu Dh. S. (28. 32-33) prohibits also the washing of the son's feet. Manu (II. 208) gives a restrictive rule that the son of the teacher deserves the same honour as a teacher, if he imparts instruction in place of the teacher (because the latter is otherwise engaged), whether the son be younger or of the same age as the student, but that the student in any case must not shampoo the limbs of the son nor assist him in his bath nor wash his feet nor eat the leavings of his food.

From Āp. Dh. S. I. 2. 7. 28 and I. 4. 13. 12⁸³⁰ it appears that the system of pupil teachers (who were called '*samādiṣṭa*')

828. माता मातामही शुर्वी पितृर्मातुश्च सोदराः । श्वश्रुः पितामही ज्येष्ठा धात्री च गुरुवः स्त्रियः ॥ देवल in सं प्र. p. 471; almost the same verse occurs in औशनस (Jiv. ed.) I. p. 503.

829. गुरुवदस्मिन्गुरुपुत्रे वर्तितव्यमन्यत्रोच्छिष्टभोजनात्पादोपसंग्रहणाच्चेति । यदि च गुरुपुत्रोपि गुरुर्भवति तदपि कर्तव्यं भवति । महाभाष्य vol. I. p. 135 (on पाणिनि I. 1. 56, वार्तिक 8)

830. तथा समादिष्टे अध्यापयति । आप. ध. सू. I. 2. 7. 28; समादिष्टमध्यापयन्तं यावदध्ययनमुपसंगृहीयात् । नित्यमर्हन्तमित्येके । आप. ध. सू. I. 4. 13. 12-13.

obtained in ancient times and Āp. prescribes that the student shall behave towards a pupil teacher who teaches him at the teacher's command as towards the teacher and shall honour him also by clasping his feet, as long as he is giving instruction.

Further rules are laid down about showing courtesy to a person who is not a relative or who is not a teacher &c. Āp. Dh. S. I. 4. 14, 26-29 and Manu II. 127 lay down that one should, on meeting a brāhmana, ask after his health with the word 'kuśala,' a kṣatriya about his health using the word 'anāmaya', a vaiśya by using the word kṣema (or anaṣṭa according to Āp.) and a śūdra by employing the word ārogya. Thus one who is older (according to the rule in Manu II. 134 cited above on p. 339) should be saluted, while one who is of the same age or younger should simply be asked 'kuśala' &c. Gāut. V. 37-38 gives similar directions.⁸³¹ Manu (II. 129) enjoins that one should address a woman who is the wife of another man and who is not a blood relation as 'lady' (bhavati) or ' beloved sister ' and (Āp. Dh. S. I. 4. 14. 30) that one should not pass a learned brāhmana without addressing him nor a woman whom he meets in a forest or other lonely place and Viṣṇu Dh. S. 32. 7 says that in such circumstances he must address her (in order to assure her) as 'sister' (if she is of the same age as himself) or ' daughter ' (if she is younger) and 'mother' (if she is older than himself).

It is stated in the Udvāhatattva⁸³² (p. 141) that the word 'śri' is to be prefixed when referring by name to a deity or a teacher, to the place of one's teacher, to a holy place or to the presiding deity of a holy place, to one who has secured Yogic *siddhis* or to those who have secured by sacrifices the worlds of bliss; and Raghunandana adds that according to the usage of respectable people 'śri' is prefixed to names of such persons while they are alive. The same work also tells us that women of the dvijātis were to have the honorific suffix 'devī' added to

831. According to हरदत्त the questions would be in the case of members of the four varṇas respectively, अपि कुशलं भवतः, अप्यनामयं भवतः, अप्यनष्टपुधनोसि, अप्यरोगो भवान्. 'कुशलानामयारोग्याणामनुप्रश्नः। अन्यं शूद्रस्य।'। ग. V. 37-38; हरदत्त on these says 'अपि कुशलमायुष्माक्षिति ब्राह्मणः प्रष्टव्यः, अप्यनामयं अन्नभवत इति क्षत्रियः, अप्यरोगो भवानिति वैश्यः; अप्यरोगोसिती शूद्रः'.

832. देवं शुभं शुभस्थानं क्षेत्रं क्षेत्राधिदेवताः। सिद्धं सिद्धाधिकारंश्च श्रीपूर्वं सद्ब्रह्म-रूपेत् ॥ इति राघवभट्टधृतप्रयोगसारदृशनिन स्वर्गकाम्यत्वादिना सिद्धोधिकारो येषां तानि-त्यनेन जीवतां श्रीशब्दादिवं नाग्नि मृतानां तु न तथेति शिष्टाः। उद्वाहतत्त्व p. 144.

their names and of the śūdra caste the word 'dāsi'. This is still the practice particularly in Bengal and Northern India.

The works on Dharmaśāstra give very interesting rules about the grounds on which respect was to be shown to a person. Honour⁸³³ consists in saluting a person, or rising to meet him or allowing him to walk in front of one or giving him a garland, sandal-wood paste on festive occasions and the like. Manu (II. 136) and Viṣṇu Dh. S. (32. 16) say that wealth kindred, age, (performance of) religious rites and sacred knowledge confer title to respect, but each succeeding one out of these five is superior to each preceding one. Gaut. (VI. 18-20) is slightly different; he says 'wealth, relations, occupation, birth, learning and age must be honoured; each later named is more important than each preceding one; but Vedic learning is more important than all (the rest)'. Vas. Dh. S. 13. 56-57 also says that learning, wealth, age, relationship and religious actions are titles to respect, but each preceding one is more important than each succeeding one. Yāj. I. 116 puts the order as vidyā, karma, age, relationship and wealth (i. e. wealth is the least ground for giving honour). Viśvarūpa on Yāj. I. 35 says that if respect is not paid to *guru* (parents), *ācārya*, *upādhyāya* and *ṛtvik* (they are arranged in descending order) one incurs sin, but if honour is not shown on the ground of [learning, wealth &c. there is no sin but one loses happiness and success. Manu II. 137 says that a śūdra who is beyond 90 years is still a child to a learned brāhmaṇa. In order to show that Vedic learning is superior to seniority of age Manu (II. 151-153) narrates the story of a young scion of the Aṅgīras gotra who taught his piṭṛs and addressed them as 'little sons' and whose action was supported by the gods with the remark that a man destitute of knowledge was a child and he who taught him the Veda was his father. This story is referred to expressly by Baud. Dh. S. I. 4. 47 and tacitly by Gaut. VI. 20. It is borrowed from the Tāṇḍya Mahābrāhmaṇa⁸³⁴

833. पूजा वर्णज्यायसां कार्या । वृद्धतराणां च । अप. ध. I. 4. 13. 2-3; हरदत्त says 'अध्वन्यनुगमनादिका उत्सवादिषु च गन्धलेपादिका ।; वित्तबन्धुर्कर्मजातिविद्यावयांसि मान्यानि परयतीयांसि । श्रुतं तु सर्वेभ्यो गरीयः । तन्मूलत्वाद्धर्मस्य श्रुतेश्च । गो. VI. 19-20.

834. शिशुर्वा आङ्गिरसो मन्त्रकृतां मन्त्रकृदासीत्स पितृन् पुत्रका इत्यामन्त्रयत् । तं पितरोऽब्रुवन्धर्मं करोषि यो नः पितृन्सतः पुत्रका इत्यामन्त्रयस इति सोऽब्रवीद्दहं वाव पितास्मि यो मन्त्रकृदस्मीति । ते देवेभ्यष्टुच्छन्त ते देवा अनुव्रजेय वाव पिता यो मन्त्रकृदिति । तद्वै स उद्वज्यद्वज्जयति शैशवेन तुष्टुवानः । ताण्ड्यमहाब्राह्मण 13. 3. 24. शिशु was the name of the sage.

(13. 3. 24). Manu II. 155 clinches the argument by saying 'the seniority of brāhmaṇas springs from (sacred) knowledge, of kṣatriyas from valour, of vaiśyas from (the possession) of corn and other wealth and only among śūdras is age a ground of seniority'.

Kauṭ. says that men deserve honour according to their learning, intelligence, valour, high birth and eminent deeds.⁸³⁵

One has to distinguish between abhivādana and namaskāra. In the former one not only bows but utters words like 'abhivādaye &c.', while in the latter one only bows and folds one's hands. The latter is done only to images of gods, brāhmaṇas, saṁnyāsins and the like. The Smṛtyarthasāra p. 8 prescribes a fast for one day as a penance for not bowing to images of gods, saṁnyāsins &c. Viṣṇu⁸³⁶ (quoted in the Sm. C.) says that one should not salute (abhivādana) a brāhmaṇa, but should only perform namaskāra in all public assemblies, in sacrifices or in palaces or royal courts. The posture of the hands in namaskāra is stated as follows: 'One should join the hands in the shape of a shegoat's ear in namaskāra to a learned man, one should fold the hands together in bowing to an ascetic, one should salute an ignorant man with one hand and should not perform abhivādana to one who is younger.'⁸³⁷

One had to show respect by circumambulating⁸³⁸ from left to right temples or images of gods, bulls, cowpens, cows, ghee, honey, sacred trees that had brick or stone platforms built round them (like aśvattha) and squares (where four roads meet), a teacher who is very learned, a learned and religious brāhmaṇa, clay from sacred places.

One was not to approach empty-handed one's parents, ācārya, sacred fires, houses and the king, if the latter has not heard of him before.⁸³⁹

835. पूज्या विद्याबुद्धिपौरुषाभिजन-कर्मातिशयतश्च पुरुषाः । अर्थज्ञाञ्च III. 20.

836. विष्णुः । सभासु चैव सर्वासु यज्ञे राजगृहेषु च । नमस्कारं प्रकुर्वीत ब्राह्मणं नाभिवादयेत् । स्मृतिच० I. p. 38.

837. विद्याकरवाजपेयिधृतं वचनम् । अजाकर्णेन विद्वांसं यतिं संपुटपाणिना । मूर्खे चैवैकहस्तेन कनिष्ठं नाभिवादयेत् । सं. प्र. p. 468.

838. देवालयं चैत्यतरुं तथैव च चतुष्पथम् । विद्याधिकं गुरुं देवं बुधः कुर्यात्पदाक्षिणम् ॥ मार्कण्डेयपुराण 34. 41-42 ; शुचिं देशमनङ्गाहं देवं गोष्ठं चतुष्पथम् । ब्राह्मणं धार्मिकं चैत्यं नित्यं कुर्यात्पदाक्षिणम् ॥ शान्तिपर्व 193. 8 ; vide also 163. 37 for a similar verse and ब्रह्मपुराण 113. 40, वामनपुराण 14. 52, गौतम IX. 66, मनु IV. 39, या. I. 133.

839. मातरं पितरमाचार्यमग्निंश्च गृहाणि च रिक्तपाणिर्नोपगच्छेद्वाजानं चेन्न श्रुतमिति । आप. ध. I. 2. 8. 23.

A matter closely connected with the showing of respect is that of the rules about the preference to be given on the road. This has already been dealt with in speaking of the privileges of brāhmaṇas above pp. 146-147.

One striking point about the imparting of knowledge (particularly Vedic) in the ancient educational system of India was the great prejudice against learning from books. The greatest importance was attached to handing down the Veda intact and various devices were discovered and employed for securing this end, such as the various modes of repeating the Veda only in padas, in the krama, jaṭā and other formations. Great care was taken to preserve the proper accentuation of the Vedic texts. There is a well known story how Tvaṣṭi repeating the words 'Indraśatrur-varḍhasva'⁸⁴⁰ in wrong accents caused the fire to be extinguished instead of inflaming it against Indra as he intended. This story is alluded to in the Pāṇiniyaśikṣā. The same work (in verse 32) condemns one who learns from a manuscript as among the worst of learners. The Veda was to be recited not only with proper modulation of the voice to convey the accents, but the accents were indicated also by the movements of the fingers (vide verses 43-45 of the Pāṇiniyaśikṣā). All these intricate matters could be learnt only by oral instruction.

Great controversies have raged round the question whether the art of writing was known in India in very ancient times, whether it was used for literary purposes in the times of Pāṇini and whether the Brāhmī alphabet was an indigenous product or whether it was imported into India from some foreign land. Max Muller in his 'History of ancient Sanskrit Literature' started the astounding and absurd theory that writing for literary purposes was unknown to Pāṇini (p. 507). Later on that position

840. मन्त्रो ह्रीनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह । स वाग्वज्रो यजमानं हिचस्ति यथेन्द्रशत्रुः स्वरतोपराधात् ॥ verse 52 of the पाणिनीयशिक्षा, गीती शीघ्री क्षिरः कम्पी तथा लिखितपाठकः । अनर्थज्ञोऽल्पकण्ठश्च षडेते पाठकाधमाः । पाणिनीयशिक्षा verse 32. The legend is narrated in the तै. सं. II. 4. 12. 1 and the ज्ञतपथ I. 6. 3. 8. त्वष्टु wanted to pronounce the word इन्द्रशत्रुः (meaning 'destroyer of Indra') as a Tatpuruṣa compound (in which the last syllable of the compound has the udātta accent), while he actually pronounced the word as a Bahuvrīhi (meaning ' whose killer would be Indra'), in which case the first word of the compound has the udātta accent (as in इन्द्रशत्रुः). Vide पाणिनि VI. 1. 223 and VI. 2. 1.

was given up. Then Bühler wrote his famous work 'on the origin of the Brāhmī alphabet' mainly relying on the resemblances of a few letters of the Aśokan script with an ancient Semitic alphabet and came to the conclusion that the Brāhmī alphabet was derived from a Semitic script sometimes about 800 B. C. It never occurred to that learned scholar to advance and carefully examine the other possible hypotheses which any unbiassed and cautious scholar should have ordinarily advanced viz. that the Semitic script might have been derived from the Brāhmī alphabet and was later on developed or both might have been derived from some unknown ancient script. All these theories are now in the melting pot on account of the seals bearing writing in some undeciphered script found at Mohenjodaro and Harappa, some of which are at least 5000 years old. So if the Brāhmī alphabet was at all borrowed, it is clear now that it was not necessary for Indians to travel so far as Westernmost Asia for that purpose.

Oral instruction was the cheapest and most accurate method of imparting learning. In ancient times writing materials were not easily available and written texts could not be handled easily and would have been extremely costly. Therefore the method of oral instruction was resorted to and having been hallowed by the lapse of thousands of years it has been persisted in to the present day. Even in the 20th century after writing has been known for not less than 3000 years according to scholars like Bühler there are hundreds of brāhmaṇas who learn not only the whole of the Rgveda (about 10580 verses) by heart, but also commit to memory the *pada*⁸⁴¹ text of the Rgveda, the Aitareya Brāhmaṇa and Āraṇyaka and the six Vedāṅgas (which include the 4000 aphorisms of Pāṇini and the extensive Nirukta of Yāska) without caring to understand a word of this enormous material.

Par. M. (I. 1, p. 154) quotes a verse of Nārada to the effect⁸⁴² 'what is learnt from reliance on books and is not learnt from

841. The *pada* text of the Rgveda is the work of Śākalya and the *padapāṭha* is supposed to be *pauruṣeya* (composed by a human author). The Nirukta (VI. 28) criticizes Śākalya's division of the *pada* text. Viśvarūpa on Yāj. III. 242 says that *pada* and *krama* are of human authorship.

842. पुस्तकप्रत्ययाधीतं नाधीतं शुद्धसंनिधौ । भ्राजते न सभामध्ये जारयन् इव क्षियाः ॥
नारद in परा. मा. I. part 1 p. 154; स्मृतिच. I. p. 51 also quotes this verse.

a teacher does not shine in an assembly'. Vṛddha-Gautama⁸⁴³ condemns to hell those who sell the Veda, who condemn the Veda and those who write it down. Aparārka (p. 1114 on Yāj. III. 267-268) quotes verses from the Caturvimsātimata which prescribe various prāyaścittas for selling the Vedas, the aṅgas (of the Veda), the smṛtis, itihāsa and purāṇa, the secret pañcarātra (system), gāthās, nṛtiśāstras &c. The prejudice against using books for learning was carried so far that among the six obstacles in the path of the acquirer of knowledge, reliance on books is mentioned as one.⁸⁴⁴ Aparārka (p. 390) quotes a long passage from the Bhaviṣyottarapurāṇa about the rewards of gifts of books of the epics and purāṇas to a brāhmaṇa or to a maṭha for the use of the public. A grant of the Valabhi king Guhasena I dated 559 A. D. refers to a collection of books on the true dharma.⁸⁴⁵ In the Kādambari (para 88) the queen Vilāsavati is described as surrounded by ascetic women who held books in their hands and read itihāsa.⁸⁴⁶ Vide under dāna and maṭha-pratiṣṭhā.

The teacher was expected to make the student understand by explanations in Sanskrit or in the prākṛits or even by employing the current languages of the various countries.⁸⁴⁷

The Duration of studenthood (brahmacarya).—It appears from certain passages of the Upaniṣads that the usual duration of brahmacarya was 12 years⁸⁴⁸. Śvetaketu Āruṇeya is said to have become a brahmacārī when he was twelve and to have mastered all the Vedas at the age of 24 (vide Chān. Up. VI. 1. 2

843. वेदविक्रयिणश्चैव वेदानां चैव दूषकाः । वेदानां लेखिनश्चैव ते वै निरयगामिनः ॥ वृद्धगौतम p. 582; the same verse occurs in अनुशासनपर्व 23. 72 (वेदानां लेखकाश्चैव).

844. द्यूतं पुस्तकशुश्रूषा नादकासक्तिरेव च । स्त्रियस्तन्त्री च निद्रा च विद्याविघ्नकराणि षड् । नारद quoted in the स्मृतिचं I. p. 52.

845. I. A. vol. VII. p. 67.

846. 'इतिहासान्वाचयन्तीभिः पुस्तकानि दधतीभिः...जरत्यव्रजिताभिर्विनोद्यमान...मातरं ननाम । कादम्बरी para 88.

847. संस्कृतैः प्राकृतैर्वाक्यैर्यः शिष्यमनुरूपतः । देशभाषाद्युपायैश्च बोधयेत्स गुरुः स्मृतः ॥ quoted from the विष्णुधर्म by वीरमित्रोदय (व्यवहार, ed. by Jivananda, p. 72).

848. उपकोसलो ह वै कामलायनो सत्यकामे जाषाले ब्रह्मचर्यमुवास तस्य ह द्वादश वर्षाण्यग्नीन् परिचचार स ह स्मान्यानन्तेवासिनः समावर्तयन्तं ह स्मेव न समावर्तयति । छा. उप. IV. 10. 1.

quoted in *f. n.* 634). Similarly Chān. IV. 10.1 appears to suggest that students left their teacher after twelve years of study. But a long period of brahmacarya was not unknown to the sages of the Upaniṣads. Chāndogya (VIII. 11. 3) declares that Indra remained as a student with Prajāpati for 101 years (three periods of 32 years plus five). The story of Bharadvāja narrated in the Tai. Br. quoted above (at p. 271) states that Bharadvāja studied the Vedas three parts of his life (at least till 75 years). The Gopatha Brāhmaṇa ⁸⁴⁹ (II. 5) states that the period of studenthood for learning all the Vedas is 48 years; that distributing that period in four portions among the vedas student-hood is for 12 years (for mastering one Veda), that period (12 years) is the shortest (for brahmacarya) and that one should learn of the Veda as much as one can before he is about to return from his teacher.

Some of the gṛhya and dharma sūtras contain these very words of the Gopatha Brāhmaṇa e. g. Pār. gr. II. 5 says ' one should observe brahmacarya forty-eight years for the (four) Vedas, or twelve years for each Veda or until one has learnt one or more Veda '. The Baud. gr. (I. 2. 1-5) has a very suggestive passage " the ancient period of studenthood was forty-eight years for (the four Vedas) or 24 years, or 12 years for each Veda or at least one year for each kāṇḍa (section of the Vedic saṃhitās like the Tai. S.) or until the student learnt (one Veda), as life is fleeting and as there is a Vedic text ' one should consecrate (the three) sacred fires, while his hair is still dark ". On Jaimini I. 3. 3 Śābara states the objection (among other similar matters) that the smṛtis speaking of brahmacarya for fortyeight years are opposed to the Vedic injunction that ' a man who has a son and whose hair is still dark should consecrate the (three śrauta) fires ' (i. e. he must do so in middle life, not when his hair is turning grey). Śābara gives his opinion that such smṛtis being opposed to śruti are to

849. तस्मा एतत्प्रोवाचाष्टाचत्वारिंशद्वर्षं वेदब्रह्मचर्यं तच्चतुर्धा वेदेषु ध्युह्य द्वादशवर्षं ब्रह्मचर्यं द्वादशवर्षाण्यवराध्यमपि स्नात्यंश्चरेद्यथाशक्तचेवम् । गोपथब्रा. II. 5 quoted in *f. n.* 628 above; आप. ध. सू. I. 1. 2. 16 has the सूत्र ' द्वादशावराध्यम् '.

850. अष्टाचत्वारिंशद्वर्षाणि वेदब्रह्मचर्यं चरेद् द्वादश द्वादश वा प्रतिवेदं यावद्ग्रहणं वा । पारस्कर II. 5; अष्टाचत्वारिंशद्वर्षाणि पुराणं वेदब्रह्मचर्यं संपदिशन्त्या वेदाध्ययनादित्येक आहुरा मोक्षानकर्मेण इत्येके । भारद्वाजयुह्य I. 9; vide also हिरण्यकेशियुह्य I. 8. 14; गौतम II. 51-53; शाङ्खायनयुह्य II. 10; मानवबृह्य I. 2. 6, आप. ध. सू. I. 1. 2. 12-15 अष्टाचत्वारिंशद्वर्षाणि । पाङ्गनम् । अर्धेन । त्रिभिर्धा ।

be disregarded⁸⁵¹ and makes fun of them by saying that some persons desirous of concealing their lack of manhood observed brahmacarya for forty-eight years and the prescriptions in these smṛtis to that effect are due to this fact.⁸⁵² The very orthodox Kumārilabhaṭṭa could not tolerate this light-hearted statement of Śābara and rebukes the latter by saying that there is really no contradiction between the *śruti* text and the smṛti passage, since the smṛtis themselves prescribe other lesser and alternative periods, since it is possible to hold that smṛtis speak of brahmacarya for 48 years only with reference to him who wants to become a sāmnyāsin immediately after brahmacarya or who desires to become a perpetual student.^{852a}

As the Vedic literature had grown to vast proportions and as it was thought necessary to preserve this ancient heritage, the ancient sages hit upon the plan of enlisting the whole population of the three varṇas in the task of preservation by making it as their duty to devote as much time as they could to the study and conservation of the Vedic literature. Therefore various alternatives were proposed viz. studying all the four Vedas for 48 years, three of them for 36 or if a man was very clever he may finish the study of three Vedas in 18 years or in 9 years or he should devote as much time as he would require for learning one Veda or more. Vide Manu III. 1-2 and Yāj. I. 36 and 52 for the various alternatives. Spending 12 years for Vedic

851. As upanayana was usually performed in the 8th year from conception or birth, the period of studenthood (if it was to be 48 years) would not end till a man became 56. Only a householder could consecrate the śrauta fires. So if the man was to marry after fifty-six his hair would be turning grey and by following the smṛti rule he would run counter to the Vedic injunction. Thus smṛtis would be opposed to druti and Jaimini's conclusion in I. 3. 3 is that when that is the case smṛti is to be disregarded.

852. अष्टाचत्वारिंशद्वर्षाणि वेदब्रह्मचर्यचरणं जातपुत्रः कृष्णकेशोऽग्नीनादधीत इत्यनेन विरुद्धम् । शबर on जै. I. 3. 3. p. 169; अपुंस्त्वं प्रच्छादयन्तश्चाष्टाचत्वारिंशद्वर्षाणि वेदब्रह्मचर्यं चरितवन्तः । तत एषा स्मृतिरित्यवगम्यते । शबर on जै. I. 3. 4. p. 186.

852a. अष्टाचत्वारिंशद्वर्षं वेदब्रह्मचर्याचरणस्यापि स्मृतत्वादेव पक्षान्तरविकल्पोपनिबन्धनादाश्रमान्तरविषयत्वसंभवाद्वा विरोधाभावः । तथाहि—वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् (मनु 3. 2) । सामर्थ्याश्रमयोग्यत्वमङ्गीकृत्यैतदुच्यते । ...तत्रैवं शक्यते वक्तुं येऽन्धपङ्कवाद्यो नराः । गृहस्थत्वं न शक्यन्ति कर्तुं तेषामयं विधिः ॥ नैष्ठिकब्रह्मचर्यं वा परिव्राजकतापि वा । तेरवश्यं ग्रहीतव्या तेनाद्वैतदुच्यते ॥ ...यो वा कश्चिन्मेधावितया शीघ्रमेव वेदचतुष्टयमध्यधीत्य यथोपपत्तिकालं तदर्थज्ञानाभियोगमपरित्यजन् ग्रहणान्तं वेत्येतत्पक्षाश्रयेण गृहस्थो भवेत्तं प्रति द्वादशाष्टाचत्वारिंशद्वर्षपक्षावनेनैव स्मरणेन पूर्वपक्षीकृताविति नातीव श्रुतिविरुद्धत्वेनोदाहृत्यौ । तन्त्रवार्तिक pp. 192-193.

study must have been found even in ancient times impossible for many among the brāhmaṇas and therefore the Bhāradvāja gr̥hya (quoted above in note 850) allowed the alternative that one should study the Veda till the Godāna ceremony (which as we shall see later on) took place in the 16th year. Āśv. gr̥. sūtra I. 22. 3-4 also prescribes only two alternatives for brahmacarya viz. for 12 years or as long as one could learn the Veda (so Āśv. contemplated brahmacarya for less than 12 years). Haradatta remarks on Āp. Dh. S. I. 1. 2. 16⁸⁵³ that reading Āp. I. 1. 2. 12-16, I. 11. 3. 1 and Manu III. 1 together it follows that every one must observe brahmacarya for three years at least for each Veda and when it is said that one may observe brahmacarya till one learns the Veda, that means beyond three years for each Veda. This appears somewhat opposed to the words of Āśv. and Bhāradvāja.

Not only was the study of the Veda made an absolute duty for all persons belonging to the three higher varṇas, but the study of Veda was essential for the performance of the solemn Vedic sacrifices. Jaimini⁸⁵⁴ lays down that it is only he who knows the Vedic portion necessary for a Vedic sacrifice, that is entitled to perform that sacrifice.

Subjects of Study:—The study of the Veda means the study of the Mantras and the Brāhmaṇa portion of the particular śākhā or śākhās.⁸⁵⁵ The Veda was deemed to be eternal and not composed by any human author (i.e. it is apauruṣeya). Jaimini in I. 1. 6-23 establishes that the relation of word and sense is eternal and that (in I. 1. 27-32) the Vedas are apauruṣeya. This is not the place to set out or examine the arguments. All dharmaśāstra writers proceed on this axiom of the eternity of the Veda. The Vedāntasūtra (I. 3. 28-29) says that the Vedas are eternal and the whole universe (including the gods) emanates from the Veda

853. विद्यया स्नातीत्येतस्मिन् पक्षे नातित्वस्ति न स्नातव्यमित्येवमर्थमिदमारभ्यते । एतेन एकस्य वेदस्य त्रीणि वर्षाणि ब्रह्मचर्यमवश्यं भावीत्यर्थात् सिद्धम् । ग्रहणान्तिकमेव वा (मनु 3. 1) इति एकैकस्य त्रिभ्य ऊर्ध्वमनियमो न प्रागित्यर्थो द्रष्टव्यः । हरदत्त on आप. ध. सू. I. 1. 2. 16.

854. ज्ञाते च वाचनं न ह्यविद्वान् विहितोऽस्ति । जै. III. 8. 18 on which शबर says ' अनारभ्य कर्माणि वेदाध्ययनं श्रूयते तस्मात् स्वाध्यायोऽध्येतव्य इति । कियता पुनर्विदितेन विद्वानधिक्रियते । यावत् विदितेन शक्तो भवति यथोक्तं ऋतुमभिनिर्वर्तयितुं तावद्यो वेद स तेन ऋतुनाधिक्रियते । '

855. Vide आप. श्रौ. सू. 24. 1. 31 and चो गृ. सू. II. 6. 3 ' मन्त्रब्राह्मणयोर्वेदनामधेयम् ' ; शबर on जै. II. 1. 33 ' मन्त्राश्च ब्राह्मणं च वेदः '.

and reliance is placed on certain Upaniṣad passages and on Manu I. 21, Śānti-parva 233. 24 and other smṛtis. The Br. Up. IV. 5. 11 says that the Vedas are the breath of the great Being (i. e. the Supreme Spirit, God); in Br. Up. I. 2. 5 the Creator (Prajāpati) is said to have evolved all this viz. Ṛgveda, Yajurveda, Sāmaveda, yajñas and so forth. The Śvetāśvatara Up. VI. 18 says that the Supreme Being evolved Brahmā and imparted the Vedas to him.⁸⁵⁶ The Śāntiparva⁸⁵⁷ says that speech in the form of Veda is without beginning and without end, from which all activities and creation proceed, and that the Vedas become latent at the periodical dissolution of the world and become manifest to the great sages again when the world is recreated. But the eternity of the Veda and apauruṣeyatva of the Veda were interpreted in various ways e. g. the Mahābhāṣya says that, though the purport of the Veda is eternal, yet the arrangement of words is non-eternal and therefore there are various śākhās (branches or recensions) of the Veda, named Kāthaka, Kālāpaka &c.⁸⁵⁸

From very ancient times the literature to be studied appears to have been vast. Vide Tai. Br. quoted above (at p. 271) where the Vedas have been declared to be endless. In the Ṛgveda itself (X. 71. 11) reference is made to the verses learnt by the four principal priests (hotā, adhvaryu, udgātā and brahmā), it is also said that persons who studied together showed great disparity in their mental advancement (Ṛg. X. 71. 7) and that co-students feel elation when their friend wins in a debate in an assembly. The Śat. Br. (XI. 5. 7. 4-8, S. B. E. vol. 44, pp. 97-98) enumerates under 'svādhyāya' ṛks, yajus formulae, sāmans, Atharvāṅgirasah (Atharvaveda), itihāsa-purāṇa, gāthās in praise of heroes (called Nārāsaṁsis). The Gopatha Brāhmaṇa II. 10 also says 'in this way all these Vedas were created together with kalpa, rahasya (secret doctrines),

856. यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च ग्रहिणोति तस्मै । तं ह देवमात्मबुद्धि-प्रकाशं सुमुखं शरणमहं प्रपद्ये ॥ श्वेताश्व. उप. VI. 18 quoted by शंकराचार्य on वेदान्तसूत्र I. 3. 30.

857. अनादिनिधना नित्या वायुस्तुष्टा स्वयंभुवा । आदौ वेदमयी दिव्या यतः सर्वाः प्रवृत्तयः ॥ शान्तिपर्व 233. 24; युगान्तेन्तर्हिताय वेदान्तेतिहासाय महर्षयः । लेभिरे तपसा पूर्वं मनुजानाः स्वयंभुवा ॥ शान्तिपर्व 210. 19. Both these verses are quoted by शंकराचार्य on वेदान्तसूत्र I. 3. 28 and 29 respectively.

858. ननु चोक्तं न हि छन्दांसि क्रियन्ते नित्यानि छन्दांसि । यद्यप्यर्थो नित्यो या त्वसौ वर्णानुपूर्वी साऽनित्या । तज्ज्ञेदाच्चेतद्भवति काठकं कालापकं मौदकं पैप्पलादकमिति । महाभाष्य on पाणिनि IV. 3. 101, vol. II. p. 315.

Brāhmaṇas, Upaniṣads, itihāsa, anvākhyāna, purāṇa, anuśāsanas, vākovākya &c'. In the Upaniṣads frequent mention is made of the literature studied by persons before they became seekers for the knowledge of *brahma*. For example, in Chān. Up. VII. 1. 2 Nārada tells Sanatkumāra that he had studied the four Vedas, Itihāsa-purāṇa as the fifth Veda, the Veda of Vedas (grammar), pīṭya (treatise on śrāddhas), rāsi (arithmetic), daiva (portents), nidhi (finding out hidden treasures), vākovākya (dialogue or dialectic), ekāyana (politics), devavidyā (Nirukta), brahmavidyā (metres and phonetics), bhūtavidyā (exorcising ghosts), kṣatравид्या (dhanurveda), nakṣatравид्या (astronomy), sarpavidyā (snake charms), devajanavidyā (arts like dancing, singing, preparing unguents &c.). The same list is repeated in Chān. Up. VII. 1. 4 and VII. 7. 1. In the Br. Up.⁸⁵⁹ II. 4. 10 and IV. 5. 11 there is a similar smaller list. In the Muṇḍaka Up. I. 1. 5 it is said that the ācārya Aṅgiras told Śaunaka who was a great householder that the four Vedas and the six āngas (mentioned in note 775 above) are inferior knowledge and that the highest knowledge is that by which the Imperishable One is apprehended. Gaut. XI. 19 exhorts the king to rely upon the Veda, dharmaśāstras, the āngas, Upavedas and Purāṇa for regulating the conduct of his subjects. Āp. Dh. S. (quoted above in note 775), Viṣṇu Dh. S. 30. 34-38, Vas. III. 19 and 23, VI. 3-4 mention the āngas of Veda. Pāṇini shows acquaintance not only with the Veda and Brāhmaṇas but he knew ancient Kalpasūtras, Bhikṣusūtras and Nāṭasūtras, secular works on various subjects (IV. 3. 87-88, 105, 110, 111, 116). Patañjali⁸⁶⁰ (2nd century B. C.) mentions how vast the field of Sanskrit literature had become. Yāj. I. 44-45 calls upon the student to study every day according to his ability also Vākovākya, Purāṇa, Nārāsaṃsī,⁸⁶¹ gāthās, itihāsa, vidyās if he desired to

859. एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदो यजुर्वेदः सामवेदोऽथवाङ्मिरस इतिहासः पुराणं विद्या उपनिषद्ः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवेतानि सर्वाणि निःश्वसितानि। बृह. उ. II. 4. 10. This is the basis of वेदान्तसूत्र I. 1. 3 (ज्ञानयोनित्वात्). Śaṅkara explains these in such a way as to show that they are parts of मन्त्र and ब्राह्मण. बृह. उप. IV. 1. 2 also contains a similar enumeration of literary works.

860. चत्वारो वेदाः साङ्गाः सरहस्या बहुधा विभिन्ना एकशतमध्वर्युशाखाः..... यर्वणो वेदो वाकोवाक्यमितिहासः पुराणं वैद्यकमित्येतावाञ्च शब्दस्य प्रयोगविषयः। महाभाष्य vol. I. p. 9. सहस्रवर्त्मा सामवेदः means 'Sāmaveda that is sung in a thousand (numerous) ways and modifications'.

861. Mit. on Yāj. I. 45 takes गार्थिकाः as distinct from नाराज्ञंसीः 'नाराज्ञंसीश्च ऋद्धैषत्यान्मन्त्रात् गार्था यज्ञमाधेन्द्रगाथाद्याः'.

please the gods and manes. Fourteen vidyās are generally enumerated as in Yāj. I. 3 (= Matsya 53. 5-6), Vāyupurāṇa vol. I. 61. 78, Vṛddha-Gautama (p. 632) and other works, viz. four vedas, 6 āngas, purāṇas, nyāya (logic), mīmāṃsā and dharmaśāstra. Some added four more to these, viz. the Upavedas of Āyurveda, Dhanurveda, Gāndhārvaveda and Arthaśāstra (which were affiliated respectively to the four Vedas) and thus the *vidyās* are also spoken of as 18.⁸⁶² Kālidāsa in the Raghuvamśa (V. 21) expressly says that Varatantu taught his pupil 14 vidyās. In E.I. vol. VIII p. 237 (in an inscription of 199 Guptasamvat i.e. 517-18 A. D.) it is said about Suśarman, an ancestor of Mahārāja Saṁkṣobha, that 'he knew the highest truth because of his proficiency in the 14 vidyā-sthānas'. Kumārila⁸⁶³ in his Tantravārtika (p. 201) says that vidyā-sthānas that are looked upon as authoritative in knowing dharma are 14 or 18. The Vārāhagṛhya (6) refers to different preparations for different people, viz. a yājñika had to study mantra and Brāhmaṇa, kalpa (vedic ritual) and mīmāṃsā and one could study at his option grammar, the smṛtis and vaktra (?) and the śrotriya only committed to memory the Veda; the first two were called snātakas. Numerous grants and inscriptions testify to the provision made by kings and well-to-do donors for all branches of study. In E. C. vol. III. T N. 27 there is a grant made by the minister Perumal under the Hoysala king Viranarasimhadeva in 1290 A. D. which provided that each teacher of the Rgveda and the other Vedas was to receive a salary of six gadyāṇakas of gold a year and the teacher who taught the boys to read Nāgara, Kannada, Tigula (Tamil) and Ārya (Marathi) was to receive the same salary. The Gadag inscription of the time of Vikramāditya VI. (1098 A. D.) refers to the founding of a school for teaching Prabhākara's system of Mīmāṃsā at Lakkigundi (E. I. vol. 15 p. 348). Vide E. I. vol. I. p. 338 (for endowment for teaching an astronomical work of Bhāskara).

Even in early times a very extensive literature on Dharma-śāstra had come into existence. The literature of the epics, of kāvyas, drama, fables and romances, astrology, medicine and several branches of speculation had grown to an

862. वायुपुराण vol. I. 61. 79, गरुडपुराण 223. 21, विष्णुपुराण (quoted by अपरार्क p. 6) name the 18 विद्याs.

863. परिमितान्येव हि चतुर्दशाष्टादश वा विद्यास्थानानि धर्मप्रमाणत्वेन शिष्टैः परिभूहीतानि वेदोपवेदाङ्गाष्टादशधर्मसंहितापुराणशास्त्रशिक्षादण्डनीतिसंज्ञकानि । तन्त्रवार्तिक p. 201 on जे. I. 3. 6; vide also p. 195.

enormous extent. On account of this vast literature many portions of which appealed more to the emotions and intellect than the Vedas could, the study of the Veda receded in the background and the study of subsidiary works became more popular. Therefore the *smṛtis* again and again raise their voice and try to impress it upon all that the first duty of a *dvijāti* is to study the Veda. The *Maitrī Up.* VII. 10, though comparatively a late work, inveighs against *brāhmaṇas* studying non-vedic texts.⁸⁶⁴ *Manu* (II. 168) says that the *dvija* who, without studying the Veda, bestows labour upon another lore, is quickly reduced to the status of a *sūdra* in this very life together with his descendants. *Kullūka* on this verse cites the aphorism of *Śaṅkha-Likhita*⁸⁶⁵ 'one should not, without studying the Veda first, study another lore, except the *Vedāṅgas* and *smṛtis*'. *Vas. Dh.S.* III. 2 expressly quotes the verse of *Manu* II. 168 as *Mānava śloka*. The *Tai. Up.* I. 9 speaks of *svādhyāya* (study of the Veda) and *pravacana* (teaching it or daily repeating it) as *tapas* and joins these two with *ṛta*, *satya*, *tapas*,⁸⁶⁶ *dama*, *śama*, fires, *agnihotra* and progeny in order to emphasize that these two are the most important and it also exhorts the student on the eve of his return home not to neglect his study of the Veda.

The study of the Veda did not merely consist in learning the mantras by heart. *Śaṅkara* in his *bhāṣya* on *Vedāntasūtra* I. 3. 30 quotes a *Brāhmaṇa* text to the effect that he who teaches a mantra or officiates at a sacrifice with mantras of which he does not know the seer, the deity or the *Brāhmaṇa* (i. e. *vinīyoga*, employment or use) falls on a stump or in a pit.⁸⁶⁷ The *Mit.* on *Yāj.* III. 300 quotes a verse of *Vyāsa* to the same effect. Not only was the Veda to be committed to memory (i. e. not only was there to be *pāṭha*) but one had also to understand

864. यदेवमभिहितं तत्तत्त्वं यद्वेदेष्टुं तद्विद्वांस उपजीवन्ति । तस्माद्ब्राह्मणो ना-
वेदिकमधीयतायमर्थः स्यादिति । मैत्री उप. VII. 10.

865. अत एव शङ्खलिखितौ न वेदमनधीत्यान्यां विद्यामधीयतामन्यत्र वेदाङ्गस्मृतिभ्यः ।
quoted by *कुल्लुका* on *मनु* II. 168; 'योन्यत्र कुरुते यत्नमनधीत्य श्रुतिं द्विजः । स वै मूढो
न संभाष्यो वेदवाह्यो द्विजातिभिः ॥ औशनस (*Jiv. ed.* part 1 p. 517).

866. ऋतं च स्वाध्यायप्रवचने च । स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः ।
तद्वि तपः । तै. उप. I. 9.

867. श्रुतिरपि ऋषिज्ञानपूर्वकमेव मन्त्रेणानुष्ठानं दर्शयति । यो ह वा आवेदितार्थे-
च्छन्दोदैवतब्राह्मणेन मन्त्रेण याजयति वाध्यापयति वा स्थापुं वर्धयति मर्त्यं वा प्रतिपद्यते इत्यु-
पक्रम्य 'तस्मादेतानि मन्त्रे मन्त्रे विद्यात्' इति । शंकर on *वेदान्तसूत्र* I. 3. 30.

the meaning. The Nirukta (I. 18) quotes two verses⁸⁶⁸ which condemn in very strong language one who only commits to memory the Veda and does not know the meaning 'that man, who having studied the Veda, does not know its meaning, is indeed a tree, a stump, a mere carrier of a load; he alone who knows the meaning secures all happiness; his sins being shaken off by knowledge, he reaches heaven'. Dakṣa⁸⁶⁹ II. 34 says that the study of Veda involves five things viz. first committing to memory the Veda, then reflection over its meaning, keeping it fresh by repeating it again and again, japa (inaudibly muttering by way of prayer) and imparting it to pupils. Manu XII. 103 says 'those who have committed to memory the Veda are superior to those who are ignorant of it, those who retain their Veda (i. e. who do not allow it to be forgotten) are superior to those who only studied it (and then forgot it), those who know its meaning are superior to those who simply retain it in memory, those who perform what the meaning of the Veda dictates are superior to those who know its meaning'. Śābara⁸⁷⁰ says that the real purpose of the study of the Veda is the knowledge about religious actions that it conveys and that from the mere memorizing of the Veda, no rewards are promised by those who know the lore of the sacrifices. Viśvarūpa⁸⁷¹ on Yāj. I. 51 says that he alone is really vedapāraṅga who has made the Veda his own as to the spirit (the meaning). Aparārka (p. 74) quotes a long passage from Vyāsa condemning the mere memorizing of the Veda.⁸⁷² Vide also Medhātithi on Manu III. 19.

868. स्थाणुरयं भारद्वाजः किलायुद्धीत्य वेदं न विजानाति योर्थम् । यो अर्थज्ञ इत् सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा ॥ यद्वृद्धीतमविज्ञातं निगदेनैव शक्यते । अन-
शाविष शुष्कैषो न तज्ज्वलति कर्हिचित् ॥ निरुक्त I. 18.

869. वेदस्वीकरणं पूर्वं विचारोऽग्यसनं जपः । तद्दानं चैव शिष्येभ्यो वेदाभ्यासो हि पञ्चधा ॥ दक्ष II. 34 quoted by the मिता० on या III. 310 and अपरार्क p. 126.

870. दृष्टो हि तस्यार्थः कर्मावबोधनम् । न च तस्याध्ययनमात्रात्तत्रभवन्तो याज्ञिकाः फलं समामनन्ति । शबर p. 6. This passage is quoted by मेघा० on मनु III. 1.

871. वेदस्य पारनयनमर्थतो ग्रन्थतश्च स्वीकरणं न ग्रन्थत एव । तथा च वक्तारो भवन्ति वेदाभ्यास्यर्यं न वेदपारम् इति । विश्वरूप on या. I. 51.

872. Two or three verses may be quoted: न वेदपाठमात्रेण संतोषं कारयेद् द्विजः । पाठमात्रावसानो हि पङ्के गौरिव सीदति ॥ ...योधीत्य विधिवद्वेदं वेदार्थं न विचारयेत् । स सान्वयः श्रुतसमः पात्रतां न प्रपद्यते ॥ पाठमात्रादित्यास्त्रित्यं द्विजार्तीश्चार्थवर्जितात् । पशूनि-
व च ताम्राज्ञो वाङ्मात्रेणापि नाचरेत् । अपरार्क pp. 74-75 quoting व्यास; printed कूर्मपुराण (उत्तरार्ध 14. 86-87) has the पाद 'यो...चारयेत्'. औशनसस्मृति (Jiv. I. p. 517) has the first two verses quoted here.

In spite of these excellent precepts it appears that from very ancient times the Veda was only committed to memory and most men learned in the Veda never cared to know its meaning. The *Mahābhārata*⁸⁷³ speaks disparagingly of the *śrotriya* as having an intellect dulled by the constant repetition of the *anuvākas* of the Veda. Further there was always an under-current of the belief that the mere memorizing of the Vedic texts conferred great sanctity on the memorizer and removed all sins. As time went on these ideas became supreme and the neglect of the meaning of the Veda has gone so far that among many modern orthodox *brāhmaṇas* there is a belief that the meaning of the Veda cannot be known and it is futile to try to find its meaning. The *Tai. Br.* says that a man's sins are destroyed by the Veda and by *svādhyāya*. In *Vas. Dh. S.* 27. 1, *Manu XI.* 245, *Yāj. III.* 310 and in numerous other places it is said that sins do not affect a man who studies the Veda and that the study of Veda destroys sin. *Vas. Dh. S.* 28. 10-15 speaks of about 35 groups of Vedic hymns (like the *Aghamarsaṇa*, *Rg. X.* 190) by silently muttering which a man is purified of his sins; but *Vas. Dh. S.* 27. 4 is careful to add that Veda study only removes such sins as are committed through ignorance or carelessness.⁸⁷⁴ Similar provision for removal of sins by the muttering of the Vedic mantras is made in *Viṣṇu Dh. S.* 56. 1-27, *Yāj. III.* 307-309, *Manu XI.* 248-260 &c.

Not only was the Veda to be committed to memory, but when learnt it was not allowed to slip from one's mind. *Āp. Dh. S. I.* 7. 21. 8 makes '*brahmojjha*' (i. e. abandoning what is learnt) a grave sin along with drinking wine and others. Similarly *Manu XI.* 56 and *Yāj. III.* 228 also treat it as equal to drinking wine or the murder of a *brāhmaṇa*.

Similarly *Manu IV.* 163 forbids *nāstikya*⁸⁷⁵ (holding that there is no soul or no Hereafter) and the reviling of the Veda and in

873. ओत्रियस्त्वेव ते राजन्मन्दकस्याविपश्चितः । अनुवाकहता बुद्धिर्धर्ममेवैकमीक्षिते ।
उद्योगपर्व 132. 6 and शान्तिपर्व 10. 1.

874. न वेदबलमाश्रित्य पापकर्मरतिर्भवेत् । अज्ञानाच्च प्रमादाच्च दह्यते कर्म नेतरत् ॥
वसिष्ठ 27. 4; this verse is also अङ्गिरस (Anan. ed.) v. 102.

875. Even in the *Rgveda* reference is made to people who did not look upon Indra as a god 'नेन्द्रं देवममंसत्' ऋ. X. 86. 1. We saw above (p. 26) that the dasyus are often spoken of as 'avrata, ayajña and asraddha' (vide *Rg. I.* 51. 8, *I.* 75. 3, *VII.* 6. 3). In the *Kāthopaniṣad* (*I.* 20) *Naciketas* says that people existed who thought that there was no

XI. 56 regards the latter as a grave sin equal to drinking wine, while Yāj. III. 288 treats it as grave as brahmahatyā. Gaut. 21. 1 mentions the nāstika among *patitas* along with brāhmaṇa murderer and drinker of wine. Viṣṇu Dh. S. 37. 4 includes the reviling of Veda among upapātakas (lesser sins). Manu II. 11 says that he who disrespects veda and smṛti by relying on syllogistic reasoning is a reviler of Veda and a nāstika (atheist) and should be excluded from social intercourse by good men. Vas. Dh. S. XII. 41 says 'to hold the vedas as unauthoritative, to carp at the words of the sages, and to be wavering on all points lead to one's destruction'. Vide Viṣṇu Dh. S. 71. 83 and Anuśāsanaparva 37. 11 for the same (in the latter the 2nd pāda is śāstrāṇām cābhilaṅghanam).

Another striking feature of the ancient educational system was the total absence of any prior agreement about fees for teaching students. So early as Br. Up. IV. 1. 2 we find Yājñavalkya

(Continued from last page)

survival of the soul after death and Yama declares that he who does not believe in the world hereafter again and again comes within his grasp (2.6). The word नास्तिक is derived by पाणिनि in 'अस्तिनास्तिदिष्टं मतिः' IV. 4. 60 (the meaning being नास्ति परलोक इति मतिर्यस्य). The बृहती (of प्रभाकर) on the पूर्वमीमांसासूत्र p. 284 (Madras ed.) regards बृहस्पति as the founder of materialism and the com. ऋजुविमला on the same quotes a verse (p. 285) 'अग्निदोत्रं त्रयो वेदास्त्रिदण्डं भस्मयुष्ठनम् । बुद्धिपौरुषहीनानां जीविकेति बृहस्पतिः' . This verse is quoted in the सर्वदर्शनसंग्रह (चार्वाकदर्शन) also. मेघा on मनु IV. 163 says 'वेद्यमपानकानामर्थानां मिथ्यात्वाध्यवसायो नास्तिक्यम् । शब्देन प्रतिपादनं निन्दा पुनरुक्तो वेदन्योन्यव्याहतो नात्र सत्यमस्तीति', while स्मृतिच० (II. p. 395) explaining Manu III. 150 says 'नास्ति कालान्तरे फलदं कर्म नास्ति देवतेत्यादि-मन्तो नास्तिकाः'. Manu IX. 225 prescribes banishment from the capital for heretics (pāṣaṇḍastha). विष्णुपुराण III. 18. 27-28 speaks of the teaching of मायामोह as यज्ञैरेकैर्देवत्वमवाप्तेन्द्रेण श्रुयते । शम्पादि यदि चेत्काष्ठं तद्वरं पत्रमुक्थञ्च ॥ निहतस्य पशोर्यज्ञे स्वर्गप्राप्तिर्यदीक्ष्यते । स्वपिता यजमानेन किं तु तस्माच्च हन्यते'. नारद (ऋणादान verse 180) regards a नास्तिक as an unfit witness in general. The Sarvadarśanasamgraha gives a synopsis of the views of Cārvāka and the बहुदर्शनसमुच्चय of हरिभट्ट composed about 528 (A. D.) also summarises the views of लोकायत (ed. in B. I. series by L. Suali). The Mahābhāṣya (vol. III. pp. 325-326) refers to Lokāyata. The well-known verse 'यावज्जीवं सुखं जीवेदृणं कृत्वा घृतं पिबेत् । भस्मीभूतस्य देहस्य पुनरागमनं कुतः' occurs in the सर्वदर्शनसंग्रह in its summary at the end of the section on चार्वाकदर्शन. The बहुदर्शनसमुच्चय verse 80 succinctly expresses the लोकायत view 'लोकायता वदन्त्येवं नास्ति जीवो न निर्वृतिः । धर्मा-धर्मो न विद्यते न फलं पुण्यपापयोः ॥'. निर्वृतिः means मोक्ष. A comprehensive history of Indian Materialism would be a very interesting work but it has yet to be written.

saying to king Janaka who offered to give him a thousand cows, an elephant and a bull (or as Śaṅkara explains an elephant-like bull), ' my father was of opinion that without fully teaching a pupil one should not receive any reward from him '.⁸⁷⁶ Gaut.⁸⁷⁷ (II. 54-55) says that at the end of his studies the student should request the teacher to accept the wealth that he could offer or ask the teacher what should be given and after paying or doing what the teacher wants or if the teacher allowed him to go without demanding anything, the student should take the ceremonial bath (i. e. return home). The Āśv. gr. (III. 9. 4) has almost the same words. The Āp. Dh. S.⁸⁷⁸ (1. 2. 7. 19-23) requires the student to offer at the end of his studies, whatever their extent may be, a dakṣiṇā obtained from proper sources to his teacher according to his abilities and that if the teacher is in straightened circumstances, to offer him a fee even by begging from a person who is of the *ugra* caste or from a *śūdra* and that after offering a fee or doing even a very strikingly good turn to his teacher he should not boast of it to others nor should he ever dwell in his mind over it. The ideal was that the dakṣiṇā (fee) offered to the teacher at the end of study was simply for pleasing or propitiating the teacher and was not a complete equivalent of or compensation for the knowledge imparted. Manu (II. 245-246) says that the student need not give anything to the teacher till his *snāna* ; when he is about to return home, he may offer to his guru some wealth ; that the gift of a field, gold, a cow, or a horse, of even shoes or an umbrella, of a seat, corn, vegetables and clothes (either singly or together) may engender pleasure in the teacher. The Chāṇ. Up.⁸⁷⁹ III. 11. 6 eulogises brahmavidyā by declaring it to be more valuable than the gift of the whole earth together with all its wealth. The *smṛtis*⁸⁸⁰ declare that even if the guru teaches a single

876. सहोवाच याज्ञवल्क्यः पिता मेऽन्यत नानुशिष्य हरेतेति । बृह. उप. IV. 1. 2.

877. विद्यान्ते गुरुरर्थेन निमन्त्र्यः । कृत्वाऽनुज्ञातस्य वा स्नानम् । गौ. II. 54-55; विद्यान्ते गुरुरर्थेन निमन्त्रं कृत्वाऽनुज्ञातस्य वा स्नानम् । आश्व. गृ. III. 9. 4.

878. कृत्वा विद्यां यावतीं वेददक्षिणामाहरेद्भर्तुः यथाशक्ति । विषमगते त्वाचार्य उग्रतः शूद्रतो वा हरेत् । सर्वदा शूद्रत उग्रतो वाचार्यार्थस्याहरणं धर्ममित्येके । द्वा च नाशुकय-
येत् । कृत्वा च नाशुस्मरेत् । आप. ध. I. 2. 7. 19-23.

879. यद्यप्यस्मा इमामग्निः परिशृङ्गीतां धनस्य पूर्णां दद्यादेतदेव ततो भूयः । छान्दोग्य
III. 11. 6.

880. एकमप्यक्षरं यस्तु गुरुः शिष्ये निवेदयेत् । पृथिव्यां नास्ति तद् द्रव्यं यद्दत्त्वा
त्वह्णीभवेत् । लघुहारीत according to स्मृतिच. I. p. 66 and हारीत according to
परा. मा. I. 2. p. 53.

letter to the pupil, there is nothing in this world by giving which the pupil can get rid of the debt he owes. The *Mahābhārata* says (*Āśvamedhika* 56. 21) that the teacher's satisfaction with the student's work and conduct is indeed the proper *dakṣiṇā*.⁸⁸¹ *Yāj. I. 51* says that one should give to his teacher what he chooses to ask as *dakṣiṇā* and *Kātyāyana*⁸⁸² quoted by *Aparārka* (p. 76) prescribes that a *brāhmaṇa* pupil may give a cow, a princely one a village, a *vaiśya* a horse (if able to do so). It has been shown above (p. 355) how kings and others made gifts of lands or provided for salaries to teachers. One of the earliest record about university scholarships is contained in the *Bahur* (near *Pondichery*) plates of *Nṛpatuṅgavarman* in which we find a grant to a *Vidyāsthāna* (a seat of learning) for promotion of learning (*E. I. vol. 18 p. 5*). In *E. I. vol. 15 p. 83* there is provision of 30 *mattars* of land for professors lecturing to ascetics and of eight *mattars* to teachers giving lessons to the youths in a monastery (in the times of *Calukya Someśvara I* at *Sūdi* in *Dharwar District* in *śaka* 981). The *Peshwa* distributed to learned *brāhmaṇas* every year *dakṣiṇā* which rose to 4 lakhs of rupees a short time before 1818 A. D. It may be stated that even in the 20th century there are numerous *brāhmaṇa* teachers of the *veda* and the *śāstras* who teach pupils for years without stipulating for any fee or even receiving anything from them.

According to *Manu II. 141*, *Śaṅkhasmṛti III. 2* and *Viṣṇu Dh. S. 29. 2* a teacher who teaches the *Veda* or the *Vedāṅgas* for money or for his livelihood is called an *Upādhyāya*. *Yāj. III. 235* and *Viṣṇu Dh. S. 37. 20* and others include teaching for money (and also learning from a paid teacher) among *upapātakas* (lesser sins). *Manu III. 156*, *Anusāsana 23. 17* and *Yāj. I. 223* say that he who is a hired teacher (*bhṛtakādhyāpaka*) and he who learns from such a teacher are not fit to be invited at a *śrāddha*. But *Medhātithi* (on *Manu II. 112* and *III. 146*), the *Mit.* (on *Yāj. III. 235*), the *Sm. C.* and others say that a person does not become a hired teacher by accepting something from a pupil, but that what is condemned is making a stipulation beforehand that one would teach only if a certain sum or if so much

881. दक्षिणा परितोषो वै गुरुणां सद्भिर्बुध्यते । आश्वमेधिकपर्व 56. 21.

882. गौर्वाङ्गणस्य वरो ग्रामो राजन्यस्याश्वो वैद्यस्य । कात्यायन quoted by अपरार्क p. 76. The same is quoted as पारस्कर's by विश्वरूप on *या. I. 51*.

were paid or delivered.⁸⁸³ In distress, Manu X. 116 and Yāj. III. 42 allow even such stipulations for the purpose of securing one's livelihood.

The Mahābhārata (Ādi. 133. 2-3) shows that when Bhīṣma appointed Droṇa as the teacher of the Pāṇḍava and Kaurava princes he bestowed on him wealth and a well-furnished house full of corn; but there was no stipulation.

It has been shown above (p. 113) that it was the king's duty to support learned men and students and to see that no brāhmaṇa died of hunger in his kingdom (vide Gaut. X. 9-12, Viṣṇu Dh. S. III. 79-80, Manu VII. 82-85, Yāj. I. 315, 333). So a student, when the teacher demanded a heavy fee at the end of studies, could theoretically at least approach a king for the fee. Kālidāsa draws in Raghuvamśa V a graphic picture how Varatantu demanded a dakṣiṇā of 14 crores from his pupil Kautsa who approached Raghu for the same and would not take more than his requirements. Sometimes the teacher or his wife, according to legends, demanded fanciful dakṣiṇās. For example, Uttāṅka was asked by his teacher's wife, when he urged her to take something, to bring the ear-rings of the queen of the reigning king (vide Ādiparva chap. 3 and Āśvamedhika-parva 56).

It would be interesting to see how far corporal punishment of pupils was allowed in ancient India. Gaut.⁸⁸⁴ (II. 48-50) lays down that pupils are to be regulated (ordinarily) without beating; but if it is not possible to control the pupil (by words &c.) then he may be struck with a slender rope or with a split bamboo; that if the teacher struck (the pupil) in any other way (e. g. with the hand &c.) the teacher should be punished by the king. The Āp. Dh. S. I. 2. 8. 29-30 calls upon the teacher to censure (by words) a pupil when he commits a fault and to employ according to the gravity of the offence any one or more of the following punishments till the pupil desists, viz. threatening (the pupil), refusing to give him food, drenching him in cold water and not allowing him to come in his presence.⁸⁸⁵ The

883. न चैतन्मन्तव्यम् । अर्थमादाय यद्वक्ष्यापनं सा भूतिः । न हि पणपरिमाणसंभाषण-
पूर्विका तत्र प्रवृत्तिर्यदेवदासि तदैवदक्ष्यापयामीति । एतद् भूते रूपं न पुनरर्थोपकारवन्धमात्रेण ।
मेधा० मनु II. 112.

884. शिष्यशिष्टिरवधेन । अशक्तौ रज्जुवेणुविदलाभ्यां तदुभयम् । अन्येन ह्यन्यं राज्ञा
शास्यः । बौतम II. 48-50.

885. अपराधेषु चैनं सततमुपालभेत् । अभिप्रास उपवास उदकोपस्पर्शनमदर्शनमिति
दण्डा यथामात्रमा निवृत्तेः । आप. ध. सू. I. 2. 8. 29-30.

Mahābhāṣya⁸⁸⁶ (vol. I. p. 41) refers to the fact that when a pupil pronounced a wrong accent (e. g. anudātta in place of udātta) the upādhyāya slapped him (on the back probably). Manu VIII. 299-300, Viṣṇu Dh. S. 71. 81-82, Nārada (abhyupetyā-śuśrūṣā, verses 13-14) follow Gautama as to corporal punishment, but add that beating should be on the back only and never on the head nor on the chest, while Nārada further rules that the beating should not be excessive. Manu (VIII. 300) says that the punishment in case of violation of these rules by the teacher is that for a thief and (VIII. 299) extends the same rules to the son and the wife. Manu II. 159 recommends that in imparting instruction about the right path of conduct, one should use sweet persuasive (not high-toned) words.

A few words must now be said about the education of kṣatriyas, vaiśyas and śūdras. According to Gaut. XI. 3 a king should be well-grounded in the three Vedas and in Ānvikṣikī (i. e. metaphysics) and in XI. 19 Gaut. says that the king has to rely for carrying out his duties on the veda, the dharmaśāstras, the subsidiary lores of the veda, the upavedas and purāṇas. Manu VII. 43 and Yāj. I. 311 say that a king should be proficient in the three Vedas, in metaphysics, in daṇḍanīti (the art of government and statecraft) and in vārtā (economic life and production of wealth). These directions were probably meant to be an ideal and very few kings ever went through all this. If any conclusions are to be drawn from the stories in the Mahābhārata, we may say that princes at least hardly ever went to a guru's home, but teachers were engaged to teach them (as Droṇa was engaged by Bhīṣma) and they became proficient in military skill. Alberuni (tr. by Sachau 1888, vol. I p. 125) says that brāhmaṇas taught the veda to kṣatriyas, but he is probably drawing only on the rules given in the smṛtis. Kings left ecclesiastical matters to their purohita and were always to rely on him for advice. Gaut.⁸⁸⁷ XI. 12-13 and Āp. Dh. S. II. 5. 10. 16 require that the purohita was to be a learned man of good birth, endowed with polished speech, a fine form, middle age and high character and that he was to be well-versed in dharma and artha. Āśv. gr. III. 12 describes how the purohita is to prepare the king for battle. Kaut. in his Arthaśāstra after

886. य उदात्ते कर्तव्येऽनुदात्तं करोति खण्डिकोपाध्यायस्तस्मै चपेटां ददात्यन्यत्र करोषीति । महाभाष्य vol. I. p. 41.

887. ब्राह्मणं च पुरोदधीत विद्याभिजनवायूपवयःशीलसंपन्नं न्यायवृत्तं तपस्विनम् । तत्प्रसृतः कर्माणि कुर्वीत । गौ. XI. 12-13.

stating several views gives his own opinion that the vidyās for a prince are four (the same as those of Manu and Yāj. above), that after the *caula* is performed the prince should learn the alphabet and arithmetic and when upanayana is performed he should learn the four vidyās till he is 16 years old and may then marry (I. 5), that in the first part of the day he should have instruction in elephant riding and horse riding, riding in chariots and in arms and the latter part of the day he should devote to hearing purāṇas, stories, dharmaśāstra and arthaśāstra (politics). In the Hathigumpha Inscription (2nd century B. C.) there is a reference to *rūpa* (currency), *gaṇanā* (finance and treasury accounts), *lekha* (official correspondence) and *vyavahāra* (law and judicial administration)-as the subjects which Khāravela mastered as heir-apparent from his 15th year to his 24th (vide E. I. vol. 20 p. 71 at p. 81, J. R. A. S. 1918 p. 545, I. H. Q. vol. 14 for 1938 p. 459 ff.). In the Kādambārī also Bāṇa shows that prince Candrāpīḍa did not go to a teacher's house but that a school was built for him outside the capital where he learnt from his 7th to the 16th year.

As to the education of kṣatriyas in general we have hardly any directions in the dharmaśāstra works. But that there were several learned kṣatriyas and vaiśyas who sometimes became teachers cannot be denied. Kumārilabhaṭṭa says (on Jaimini I. 2. 2) that adhyāpana⁸⁸⁸ is not a special characteristic for recognising that a man is a brāhmaṇa, since certain kṣatriyas and vaiśyas who have given up the observation of the caste rules also do so.

About the education of vaiśyas there is still less material. Manu X. 1 lays down generally that the three varṇas (including vaiśyas) are to learn the Veda, (X. 79) that trade, cattle-rearing and agriculture are the means of the vaiśya's livelihood and that (IX. 328-332) the vaiśya should never think of giving up cattle rearing, that he should know the prices of jewels, coral and pearls, of metals and clothes, of perfumes and salt, the sowing of seed, the qualities and defects of soils, measures and weights, the different grades of qualities of goods, the profit and loss in trade, the rates of pay for servants, various alphabets and the places where saleable articles are produced or manufactured.

888. अध्यापनाद्यपि भिक्षाचारक्षत्रियवैश्यप्रतियोगित्वात्संदिग्धम् । सर्वे च दुष्ट-
शूद्रेषु संमाप्यमानत्वादनिरिच्छितम् । तन्त्रवार्तिक p. 108.

Yāj. II. 184, Nārada (abhyupetyāśuśrūṣā 16-20) indicate that boys were apprenticed with master artisans to learn several *śilpas* (crafts) like preparing ornaments⁸⁸⁹ of gold or for learning dancing, singing &c. An apprentice was to stipulate how long he would stay with the master craftsman, that even if he learnt the craft earlier than the stipulated time he was still to stay with the teacher and work for him till the period was over, that the teacher was to give food and lodging to the apprentice and to appropriate the proceeds from his work, that if the apprentice left the teacher before the time fixed even though the teacher was ready to teach him, he was to be compelled to stay with the teacher and to be imprisoned or sentenced to whipping by the king if he would not stay.

As for the education of the śūdra, there are hardly any rules in the dharmaśāstras. He gradually, as stated above (at pp. 120-121), rose in status and was allowed to engage in crafts and agriculture and so the same rules might have been applied to him as to vaiśya apprentices. The śūdra could listen to the recitation of the Mahābhārata and the purāṇas as shown above (at pp. 155-156).

It appears that in very ancient times the status of Indian women as to education was much higher than in medieval and modern times in India. Several women are stated to have been the composers of Vedic hymns; e. g. Rg. V. 28 is ascribed to Viśvavārā of the Atri family; Rg. VIII. 91 to Apālā of the same family and Rg. X. 39 to Ghoṣā Kākṣivati. The Br. Up. II. 4. 1. shows that Maitreyī, one of the two wives of Yājñavalkya, the great philosopher of ancient India, was herself a very earnest seeker after true knowledge and she prayed to Yājñavalkya that he should impart to her such knowledge as would make her immortal.⁸⁹⁰ In the same Upaniṣad (III. 6 and 8) we find that among the several interlocutors in the court of Janaka, king of Videha, who propounded several questions for solution before Yājñavalkya, Gārgī Vācaknavī occupies a very prominent position. She pursued Yājñavalkya with subtle and searching questions till ultimately he was forced to warn her

889. विज्ञानमुच्यते शिल्पं हेमकुप्यादिसंस्कृतिः । वृत्तादिकं च यत्प्राप्तं कर्म कुर्याद्द्वारोर्गृहे ॥ बृहस्पति quoted in स्मृतिच० II. p. 195. It is interesting that the *mita* on yr. II. 184 regards आयुर्वेद as a *śilpa* to be learnt under the apprentice system.

890. सा होवाच मैत्रेयी येनाहं नाश्रुता स्यां किमहं तेन कुर्यां यदेव भगवान्वेदं तदेव मे ब्रूहीति । बृह. उप. II. 4. 3 and IV. 5. 4.

not to probe too much into the nature of the First Principle which was beyond mere human reason and logical questioning or otherwise she might die by the fall of her head. Then she desisted, but her unquenchable thirst for philosophical knowledge again swelled up and she put two questions to Yājñavalkya hoping to confound him. In the same Up. (Br. Up. VI. 4. 17) there is a rite prescribed⁸⁹¹ for one who desires to have a learned daughter. As in the very preceding sentence a prescription is given for one desirous of having a son who would master the three Vedas, it naturally follows that the learning of the daughter must refer to the same topic. But Śaṅkara, in whose day women were debarred from learning the Vedas, could not but explain the word 'paṇḍitā' as referring to proficiency in domestic work. It has been shown above (p. 294) that upanayana and veda study were allowed to women by Hārta. In the daily ṛṣitarpana (Āśv. gr. III. 4) among a host of sages water is offered to three women as teachers viz. Gārgī Vācakaṇvī, Vāḍavā Prātithēyī and Sulabhā Maitreyī. The very fact that the Kāśikā on Pāṇini IV. 1. 59 and III. 3. 21 teaches the formation of ācāryā and upādhyāyā as meaning a woman who is herself a teacher (and not merely the wife of a teacher) establishes that the ancient grammarians were familiar with women teachers. Patañjali teaches⁸⁹² how and why a brāhmaṇa woman is called Āpiśalā (one who studies the grammar of Āpiśali) and Kāśakṛtsnā (one who studies the mīmāṃsā work of Kāśakṛtsna). He also states the formation of the appellation 'Audameghāḥ' (meaning the pupils of a woman teacher called Audameghyā). Gobhila⁸⁹³ gr. II. 1. 19-20 prescribes that when the bride pushes forward with her foot a mat the bridegroom should make her repeat the mantra 'may the way which my husband goes by be also assigned to me' and that if she does not repeat this mantra (through bashfulness &c.) he

891. अथ य इच्छेद्दुहिता मे पण्डिता जायेत &c. । बृह. उ. VI. 4. 17; दुहितः पाण्डित्यं गृह्यतन्त्रविषयमेव वेदेऽनधिकारात् । शांकरभाष्य.

892. आपिशलमधीते ब्राह्मणी आपिशला ब्राह्मणी । महाभाष्य vol. II. p. 205 (on वार्तिक 3 on पाणिनि IV. 1. 14); काशकृत्स्निना योक्ता सीमांता काशकृत्स्नी काशकृत्स्नीमधीते काशकृत्स्ना ब्राह्मणी । अत्र यामोति । महाभाष्य vol. II. p. 206 on वार्तिक 5 on पा. IV. 1. 14; vide also महाभाष्य vol. II. p. 249; औदमेघ्यायाम्हात्रा औदमेघाः । vol. II. p. 229 (on पा. IV. 1.78).

893. पञ्चादशैः संवेष्टितं कटमेवंजातीयं वान्यत्पदा प्रवर्तयन्तीं वाचयेत् प्र मे पतिवानः पन्थाः कल्पतामिति । स्वयं जपेदजपन्त्यां प्रास्या इति । मोमिलशृङ्गा II. 1. 19-20. The मन्त्र (मन्त्रब्राह्मण I. 1. 8) is 'प्र मे पतिवानः पन्थाः कल्पताम् । शिवा अरिष्टा पतिलोकं गमेयम् ।'.

should repeat it substituting the words 'to her' for 'to me'. In the *Kāṭhaka*⁸⁹⁴ gr. 25. 23 it is said that the *Anuvāka* beginning with 'sarasvati predam-ava' (of 21 verses) was to be recited both by the bride and the bridegroom according to some teachers. All this shows that women could recite Vedic mantras in the *sūtra* period. The *Kāmasūtra* of *Vātsyāyana*,⁸⁹⁵ a remarkable though in some places a filthy work, prescribes that women should study the *Kāmasūtra* and its subsidiary *aṅgas* (viz. the 64 *kalās* such as singing, dancing, painting &c.) before they attain youth (i. e. in their father's house) and after marriage with the husband's consent. In the 64 *kalās* enumerated in that work (I. 3. 16) are included *prahelikās* (riddles of words), *pustakavācana* (chanting from books), *kāvyaśamasyā-pūraṇa* (composing a suitable portion of a verse to fit in with a portion given), knowledge of lexicons and metres &c. We read in the epics and the dramas like the *Śākuntala* of women writing messages to their lovers. In the *Mālatīmādhava* *Bhavabhūti* tells his readers that the fathers of the hero and the heroine studied in their youth together with *Kāmandakī* at the feet of the same master. From anthologies like *Rājasekhara's Sūktimuktāvalī* we learn that there were poetesses like *Vijjā*, *Sitā* &c. All these facts tend to indicate that literary attainments among women were not totally unheard of in ancient India.

But gradually the position of women became worse and worse. In the *Dharmasūtras* and *Manu* woman is assigned a position of dependence and even women of higher classes came to be looked upon as equal to *śūdras* so far as Vedic study and several other matters were concerned. *Gaut.* 18. 1, *Vas. Dh. S.* VI. 1, *Baud. Dh. S.* II. 2. 45 and *Manu IX. 3* say that women have no independence and in all stages depend upon men. We have seen (at p. 265) also that all the *samskāras* (except marriage) were performed in the case of girls without Vedic mantras. Though according to the *Pūrvamīmāṃsā* the husband and wife were to perform Vedic sacrifices together (*Jaimini VI. 1. 17-21*) still women⁸⁹⁶ were only associated with their husbands and all the

894. 'ततो वाचा वाचयति सरस्वति मेदमवेत्यनुवाकम्' । उभाचित्येके । काठकयुद्ध 25. 23.

895. धर्मार्थाङ्गविद्याकालानन्दपरोक्षेन कामसूत्रं तदङ्गविद्याश्च पुरुषोक्षीयत । प्राग्यौ वनात्की । प्रचा च पत्युरभिप्रायात् । कामसूत्र I. 2. 1-3.

896. तस्या यावदुक्तमाशीर्नङ्गार्चयन्तुल्यत्वात् । जै. VI. 1. 24; अतुल्या हि स्त्री पुंसा । वज्रमानः पुमान् विद्वांश्च पत्नी स्त्री चाविद्या च । ...यास्त्वाशिषो यच्च नङ्गार्चयन्तुल्यत्वं तत्पुरुषं प्रति ह्यनुवृत्त्यन्त...अत आशीर्नङ्गार्चयन् चोभयोरपि स्यात् । यच्चाहुर्योच्यते यथा पत्याज्यमेवेक्षते इति । सचर.

actions to be done by the sacrificer (yajamāna) were to be done only by the husband except where the texts expressly requested the wife to do certain things such as examining the ājya or repeating certain mantras (VI.1.24). Jaimini says that the husband and wife were not equal and Śabara explains that the yajamāna is a male and is learned, while the patnī is a woman and has no vidyā. Medhātithi⁸⁹⁷ on Manu II. 49 raises the interesting question why brahmacārins when begging for alms used a Sanskrit formula (bhavati bhikṣām dehi) which language ladies do not know. He replies that women can understand that vernacular words which they use being similar to Sanskrit words must be derived from them and that these few well-known Sanskrit words they can easily grasp. Besides even in Vedic times there was a tendency as in many other countries to make sarcastic references to women. The Rgveda⁸⁹⁸ VIII. 33. 17 says "Even Indra said 'the mind of woman cannot be controlled; and also her intellect (or power) is slight'"; in Rg. X. 95. 15⁸⁹⁹ 'there is no truth in the friendship of women; they have the hearts of hyaenas'. The Śat. Br. XIV. 1. 1. 3 exhorts a person studying the Madhu-vidyā not to look at 'woman, sūdra, the dog and the black bird that are all untruth'. In Manu II. 213-214, Anuśāsanaparyā chap. 19. 91-94, chap. 38 and 39 there is severe condemnation of woman. Such ideas, and ideas about pollution and the early marriage of girls are probably responsible for the great lack of literacy among women in medieval and modern times.

As literary education among women was in a languishing state or almost nil, the question of co-education hardly arises. There are no doubt faint indications that when women could at all devote themselves to learning, they must have been taught with male pupils. Poets like Bhavabhūti (in the Mālati-mādhava) envisage a state of society in which a woman (like Kāmandakī) learnt at the feet of the same master along with male students (like Bhūrivasu and Devarāta, who later on became ministers of states).

897. कुतः पुनः संस्कृतशब्दार्थलाभो यावता स्त्रियः संबोध्यन्ते ताश्च संस्कृतं नावबुध्यन्ते । ...एवं स्त्रियः सादृश्यात्साधुग्योऽसाधुवृत्त्यसंबन्धान् स्मृत्वा तेभ्योऽर्थे प्रत्येक्यन्ति स्वल्पाक्षरं चैतत्पदत्रयं सर्वप्रसिद्धं स्त्रीभिरपि सुज्ञानम् । मेधा० on मनु. II. 49.

898. इन्द्रश्चिद्धा तद्वशीत् स्त्रिया अशारयं मनः । उतो अहं कर्तुं रघुम् ॥ ऋ. VIII. 33. 17.

899. न वै स्त्रैणानि सरूयानि सन्ति सालावृकाणां हृदयान्येता । ऋ. X. 95. 15.

The house of the ācārya where the student learnt was called ācāryakula (vide Chān. Up. II. 23. 2, IV. 5. 1., IV. 9. 1, VIII. 15. 1). The teacher who presided over a large establishment of pupils was called kulapati (e. g. Kaṇva is so referred to in the Śākuntala, vide note 134 above).

It is outside the scope of this work to show from the numerous inscriptions and copper-plate grants that have been published so far, how ancient kings and rich private persons made substantial grants to famous schools, colleges and universities. There were famous universities at Takṣasīlā (modern Taxila), Valabhi, Benares, Nālandā, Vikramaśīlā &c. For an account of the university of Nālandā in the 7th century reference may be made to the accounts given by the two Chinese travellers Yuan Chwang (vide Watters vol. II. pp. 109, 246) and Itsing ('Records of the Buddhist Religion' by Dr. Takakusu pp. 154, 177 &c.). Most of those seats of learning were endowed. One of the earliest of such grants is that of the Pallava Nṛpatuṅga-varman (Bahur Plates, E. I. 18 p. 5) whereby three villages were bestowed as a source of revenue (vidyābhoga) for the promotion of learning to the residents of a seat of learning (vidyāsthāna, a college) at Vāgūr. The Kāvya-mīmāṃsā of Rājaśekhara (in chap. 10) calls upon the king to hold assemblies of poets and learned men, to arrange for their examination and to distribute rewards to them in the manner of such ancient kings as Vāsudeva, Śātavāhana, Śūdraka, Sāhasāṅka. It also says that in Ujjayīni such poets as Kālidāsa, Meṇṭha, Bhāravi, Haricandra were examined and in Pāṭaliputra (modern Patna) such famous śāstrakāras as Pāṇini, Vyādi, Vararuci, Patañjali, Varṣa, Upavarṣa, and Piṅgala were examined.

The salient features of the educational system outlined in the Dharmasāstra works are the high and honourable position assigned to the teacher, the close personal contact of the pupil with the teacher and individual attention, the pupil's stay with the teacher as a member of his family, oral instruction and the absence of books, stern discipline and control of emotions and the will, cheapness (as no fees were stipulated for). The Indian system compares most favourably with any system of education of the West, whether in Greece or Rome or any other country. It gave to the students a more or less literary education, particularly of the Vedic literature and of philosophy, grammar and other subjects ancillary thereto. The principal

effort was directed towards the conservation of the ancient literature rather than to the creation of fresh literature. In these respects it was similar to the Grammar Schools of England and to the Universities of Oxford and Cambridge as they were till about the middle of the 19th century. The defects of the Indian system were that it was too literary, there was too much memorizing, boys under it had hardly any instruction in useful manual arts and crafts, the studies were not brought in contact with practical life. The discipline was rigorous and joyless. Many of these defects were due to the exigencies of the caste system which assigned particular avocations to particular castes. We cannot and should not compare the system with the systems of education prevalent in the 20th century, when several subjects such as literature, music and the fine arts, handicrafts, mathematics, science, history and geography are taught in the schools to all boys and when it has been recognised that education is a prime concern of the State.

The four Veda-vratas :—Among the saṁskāras enumerated by Gautama there are four Veda-vratas (Gaut. VIII. 15). These four are also included in the 16 saṁskāras by several smṛtis. Their names and procedure differ considerably in the several gṛhyasūtras. Some gṛhyasūtras like Pār. do not describe them. A brief reference will be made to them here. The Āśv. gr. I. 22. 20⁹⁰⁰ says in general words that in the vratas all the ceremonies beginning from shaving the head up to paridāna (i. e. Āśv. gr. I. 19. 8 to I. 20. 7) that are performed at the upanayana are repeated each time with each vrata. And the four vratas according to the Āśvalāyana smṛti (in verse) were Mahānāmni vrata, Mahāvratā (Ait. Ār. I. and V), Upaniṣad vrata and Godāna. Each vrata is to be performed for a year. Vide Laghu Āśvalāyana 11th section (Ānan. Ed). The Śān. gr. (II. 11-12) describes, after the student is instructed in the sacred Gāyatrī, four vratas (observances) called Śukriya (which precedes the study of the main part of the R̥gveda), the Śākvara, Vratika and Aupaniṣada vratas (which three precede the study of the different sections of the Aitareya Āraṇyaka). The observance of the first of these (viz. Śukriya) lasted for three days or twelve days or one year or as long as the teacher liked and the observances of the other three were to be kept for one year each (Śān. gr. II. 11. 10-12, S. B. E. vol. 29

900. एतेन वापनादि परिदानान्तं व्रतादेशनं व्याख्यातम्। आश्व. गृ. I. 22. 20.

p. 77). At the beginning of each of these three vratas there is a separate upanayana, followed by a ceremony called Uddik-
ṣaṇikā (giving up the preparatory observances) and then the
vrata is to be performed for one year. The Āraṇyaka is to be
studied in the forest out of the village. Manu II. 174 prescribes
that at the time of the beginning of each of these vratas the
student had to put on a new deer skin, a new yajñopavīta and
a new girdle. The Gobhila gṛhya III. 1. 26-31 (which is
connected with the Sāmaveda) mentions the vratas as
Godānika, Vrātika, Āditya, Aupaniṣada, Jyeṣṭha-sāmika, each
lasting for one year. It adds that some do not observe the
Āditya-vrata. The godāna vrata is connected by the Gobhiliya
with the saṃskāra of godāna (to be described below) and it
prescribes certain observances for it such as removing all hair
on the head, chin and lips ; avoiding false-hood, anger, sexual
intercourse, perfumes, dancing and singing, collyrium, honey
and meat ; not wearing shoes in the village. It also prescribes
that wearing the girdle, begging for food, carrying a staff,
daily bath, offering a fuel-stick, and clasping the teacher's feet
in the morning are common to all vratas. The Godānika
enabled the student to study the Pūrvārcika of the Sāmaveda
(i. e. the collection of verses sacred to Agni, Indra and Soma
Pavamāna). The Vrātika was introductory to the study of the
Āraṇyaka (excluding Śukriya sections) ; the Āditya vrata to
the study of the Śukriya sections ; the Aupaniṣada-vrata to the
study of the Upaniṣad-brāhmaṇa ; the Jyeṣṭha-sāmika to the
study of the Ājya-dohas. The Kh. gr. II. 5. 17 ff. speaks of the
same vratas as Gobhila. Those who observe the Ādityavrata
wore one garment, did not allow anything to come between
them and the sun (except trees and the roofs of houses) and did
not descend into water more than knee-deep. The Śākvara
vrata was kept for one year, or for three or six or nine. Those
who observe this vrata study the Śākvari or Mahānāmni verses.
Vārtika⁹⁰¹ on Pāṇini V. 1. 94. (tadasya brahmacarya) mentions
the Mahānāmni and teaches the derivation of Mahānāmnikam
(as the period of brahmacarya devoted to the vrata of the
Mahānāmni). There were certain peculiar observances for

901. The वार्तिक 1 and 2 on पा. V. 1. 94 are तदस्य ब्रह्मचर्यमिति महाना-
म्यादिभ्य उपसंख्यानम् । तत्ररतीति च ।; पतञ्जलि explains महानाम्नीनां ब्रह्मचर्यं
महानाम्निकम् । आदित्यव्रतिकम् । महानाम्नीश्चरति माहानाम्निकः । आदित्यव्रतिकः ।
.... महानाम्न्यो नामर्चो न च ताश्चर्यन्ते व्रतं तासां चर्यते तस्माद्वर्चसाच्छब्दं भविष्यति ।
महानाम्नीसहचरितं व्रतं महानाम्न्यो व्रतमिति । महाभाष्य II. p. 360.

this such as bathing thrice a day (Gobhila III. 2. 7-46, Kh. gr. II. 5. 23 ff.), wearing dark clothes, partaking of dark food, standing by day, sitting by night, not seeking shelter when it is raining, not crossing a river without bathing in it (the virtue of the Mahānāmnis is centred in water). After the student has kept his vow for one-third of the time prescribed, the teacher is to sing to the student the first *stotriya* of the Mahānāmnis⁹⁰² (viz. the three mantras, vidā maghavan, ābhiṣṭvam, evāhi śakro) and in the same way the two other stotriyas (each consisting of three mantras). They are to be sung to the student who has fasted, has closed his eyes, has dipped his hand in a brass vessel full of water in which all sorts of herbs are thrown and whose eyes are veiled with a new piece of cloth, the student is to keep silent and abstain from food for one day and night (or three), to stand in the forest till sunset (and return to the village in the night), should sacrifice with *mahāvyaḥrtis*; look at fire, clarified butter, the sun, a brāhmaṇa, a bull, food, water and curds; then salute the teacher, break his silence and give a fee to the teacher and offer a mess of cooked food to Indra and give a dinner to the teacher and all co-students. The same rules apply to the Jyeṣṭhasāmika vrata (introductory to the study of the three Āyadohas⁹⁰³ viz. 'mūrdhānam divaḥ, tvām viśve, nābhim yajñānām). The student who undergoes this has to observe certain rules throughout his life viz. he cannot marry or have sexual intercourse with a sūdra woman, cannot eat bird's flesh, he should not restrict himself to one kind of corn or one country and should always wear two garments, should bathe in water drawn with a vessel and should not eat in an earthen pot or drink water from it.

The Baud. gr. III. 2. 4 ff says that there are vratas of one year each which precede the study of certain brāhmaṇa texts (of the Kṛṣṇa Yajurveda); they are hotāraḥ⁹⁰⁴, śukriyas, upaniṣadaḥ,

902. महानामनीस are verses beginning with विदा मघवन् विदा which occur in ऐतरेय आरण्यक IV, in the जैमिनीयसंहिता of the सामवेद at II. 7 (ed. by Dr. Raghu Vira) and also in several other संहितास.

903. The mantra मूर्धानं दिवः is at सामवेद I. 67 (and Rg. VI. 7. 1), त्वां विश्वे is at सामवेद II. 491 (and Rg. VI. 7. 4), नाभिं यज्ञानाम् is सामवेद 2. 492 (Rg. VI. 7. 2).

904. The होतारः or चतुर्वीतारः are the mantras in Tai. Ār. III. 1-5 beginning with चित्तिः स्रक् चित्तमाज्यम्.

godānam and sammitam and it describes them in detail. For want of space all these are passed over. The Samskāra-kaustubha (pp. 571-580) gives in some detail the procedure of the Mahānāmni vrata, Mahāvrata, Upaniṣadvrata and Godānavrata. It states that the Mahānāmni vrata is performed in the 13th year from birth and Godānavrata in the 16th. It appears, however, that these vratas gradually fell into desuetude and medieval writers often pass them over altogether or barely mention them and emphasize only the general observances of brahmacārins viz. celibacy, begging for food, avoiding honey, wine and singing &c. For example, the Smṛtyarthasāra⁹⁰⁵ (p. 6) refers to Sāvitrīvrata, then the vrata for Vedic study and then the Āraṇyaka vratas. The Mit. on Yāj. I. 52 (vedam vratāni vā pāram nitvā) explains 'vratam' as simply the duties of the student already enumerated by Yāj. (among which the specific vratas of Mahānāmni &c. do not figure).

If the student failed in observing the specific vratas, he had to perform prāyaścitta by undergoing the prājāpatya penance thrice or six times or twelve times. If the brahmacārī is guilty of failing in his daily duties of observing śauca and ācamana, of the performance of saṁdhyā prayer, of using darbha, of begging for food, of offering fuel stick to fire, of avoiding the touch of śūdras and the like, of wearing the cloth (for covering his private parts), the loin thread, the yajñopavita, the girdle and the staff and deerskin, of not sleeping by day, of not holding an umbrella over his head or of not wearing shoes, or not putting on garlands, of avoiding luxurious bath, sandal paste, collyrium, of not sporting in water, of avoiding gambling, and addiction to dancing, singing and music, of not engaging in conversation with heretics, he had to undergo the penance of three kṛcchras (according to Baudhāyana) and to perform a *homa* with the vyāhṛtis separately and together (i. e. four oblations of clarified butter were to be offered).⁹⁰⁶ If he was guilty of other more serious lapses he

905. उपनयनादुपाकर्मान्तं सावित्रीव्रतं तत्संपूर्त्यर्थं विमसंबन्धिवान्धवभोजनं शक्या कार्यम् । ततो वेदाद्भद्रं ततश्चार्ण्यकव्रतानि प्रतिव्रतं वपनं च । व्रतान्ते भोजने भैक्ष्य-माहार्यम् । एतेषु व्रतेषु लोपे तारतम्येन त्रीन् षड् वा द्वादश वा प्राजापत्याश्चरित्वा पुनश्च व्रतं प्रारभेत । ततोऽनन्तरं बोधययने वा झुकूपक्षे झुभेऽहनि स्वाध्यायं प्रारभेत । स्मृत्यर्थस्तार p. 6.

906. बोधययनः । अत्र शौचाचमन-संध्याचन्दन-दर्भभिक्षाग्निकार्यराहित्य-शुद्धादि-स्पर्शनकौपीनकटिचूत्र-यज्ञोपवीतमेखलादण्डाजिनादित्याग-द्विवास्वापच्छत्रधारण-पादुकाध्या-रोहणवनमालाधारणोद्भर्तनामुलेपनाञ्जन-जलक्रीडाद्युत्तृप्त-गीतवाद्याद्यभिरतिपाषण्डादिसंभा-षणनङ्गचारिव्रतलोपादिसकलदोषपरिहारार्थं ब्रह्मचारी कुच्छत्रयं धरेत् । महाश्याह्नति-होमं च कुर्यात् । सं. प्र. p. 563.

had to undergo heavier penance. The most reprehensible act in a brahmācārīn was to have sexual intercourse with a woman. The Tai. Ār. II. 18 speaks of the *prāyaścitta* for such a brahmācārīn who is called *avakīrṇin*. Gaut. 25. 1-2 quotes the Tai. Ār. "they (the sages)⁹⁰⁷ say 'in how many (deities) the *avakīrṇin* enters; (the answer is) he enters the Maruts with his breath, Indra with his strength, Bṛhaspati with his spiritual eminence and fire with the rest (of his senses)'" and Gautama further provides that he should kindle fire at midnight on a new moon day and then offer two *ājya* oblations by way of penance with the two mantras '*kāmāva-*' and '*Kāmāvadrugdhosmi*' &c., place a fuel stick on fire, sprinkle water round the fire, offer the *yajñāvāstu* oblation (for which see Gobhila gr. I. 8. 26-29) and standing near the fire should worship fire thrice with the verse '*sam mā siñcantu*'. Baud. Dh. S. (IV. 2. 10-13) contains the same rules. Jaimini⁹⁰⁸ (VI. 8. 22) prescribes that ordinary (*laukika*) fire is to be used for the *paśu* to be sacrificed (viz. ass to *Nirṛti*, which is symbolic of the stupid lapse the student is guilty of) and Śābara quotes a Vedic passage that 'a brahmācārīn who has become *avakīrṇin* should sacrifice an ass to *Nirṛti*'. Āp. Dh. S. I. 9. 26. 8, Vas. 23. 1-3, Manu XI. 118-121, Yaj. III. 280 contain similar provisions (Vasiṣṭha allowing in the absence of an ass oblations of boiled rice with the mantras mentioned by Gautama). Manu XI. 122-123 and Viṣṇu Dh. S. 28. 49-50 prescribe that the brahmācārī so guilty should for one year wear the skin of the ass, should beg for food at seven houses announcing to them his lapse, should take food only once, should bathe thrice and then only he becomes pure. Manu II. 187 (=Viṣṇu Dh. S. 28. 52) prescribes similar penance for a brahmācārī who without being ill gives up begging for food and offering fuel to fire continuously for seven days. *Prāyaścitta* is prescribed for loss of *yajñopavita* or its being torn, or its being polluted by impure things

907. तै. आ. II. 18 is 'कतिधावकीर्णीं प्रविशति चतुर्थेत्याहुर्ब्रह्मवादिनो मरुतः प्राणैरिन्द्रं बलेन बृहस्पतिं ब्रह्मवर्चसेनाग्निमेवेतराण्य सर्वेण यो ब्रह्मचार्यवाकिरेदमावास्यायां रात्र्यामाग्निं प्रणीयोपसमाधाय द्विराज्यस्योपघातं जुहोति कामावकीर्णोऽस्यवकीर्णास्मि काम कामाय स्वाहा । कामाभिद्रुग्धोऽस्यवद्रुग्धोऽस्मि काम कामाय स्वाहेति । हुत्वा प्रयताञ्जलिः कवातिर्घङ्गिर्मभिमन्त्रयेत् सं मा सिञ्चन्तु मरुतः समिन्द्रः सं बृहस्पतिः । सं मायमग्निः सिञ्चतु प्रजया च धनेन चेति । त्रिरभिमन्त्रयेत् । वरो दक्षिणा ।

908. अवकीर्णपशुश्च तद्वधाधानस्याप्राप्तकालत्वात् । जै. VI. 8. 22 ; अस्त्यवकीर्णपशुः । ब्रह्मचार्यवकीर्णीं नेर्जतं गर्वभमालभेतेति । तत्र संदेहः । किं तद्वधमाधानं कर्तव्यमुत लौकिकेष्वग्निषु तद्वतेति । ...तस्माद्विदुमपि कर्म लौकिकेष्विति । शबर.

like blood &c. It consists in offering homa and wearing a new one. Vide Samskāra-ratnamālā pp. 365-367 for details.

Naiṣṭhika brahmacārin (perpetual student).—

Brahmacārins were of two kinds, upakurvāṇa (the student who offered some return to the teacher, vide Manu II. 245, for the word upakurvīta) and the *naiṣṭhika*⁹⁰⁹ (the student who remains so till his death). These two names occur in Hārīta Dh. S., Dakṣa I. 7 and in several smṛtis. The word 'naiṣṭhika' occurs in Viṣṇu Dh. S. 28. 46, Yāj. I. 49, Veda-Vyāsa I. 41. The idea of perpetual studenthood is very ancient. In the Chāndogya⁹¹⁰ Up. II. 23. 1 we read that the third branch of dharma is the (status of a) student who stays with his teacher's family and who wears out his body to the end in the family of the teacher. Gaut. III. 4-8, Āp. Dh. S. I. 1. 4. 29, Hārīta Dh.⁹¹¹ S., Vas. VII. 4-6, Manu II. 243, 244, 247-249, and Yāj. I. 49-50 say that if the student likes he may stay with his teacher till life lasts and should serve his *guru* and in the rest of the time repeat the Veda; that if the teacher be dead he may stay with and serve the teacher's son if he is worthy or the teacher's wife or he may worship the fire kindled by his deceased guru; he should thus wear out his body; he obtains the highest worlds of bliss and is not born again. He has to perform throughout his life the duties of offering fuel sticks, Veda study, begging for food, sleeping on the ground (not on a cot), and of self-restraint (Bṛhaspati quoted in Sm. C. I. p. 62).

According to Viṣṇu quoted in Aparārka (p. 72) and the Sm. C.⁹¹² (I. p. 63) quoting the Saṁgraha persons who are

909. निष्ठा means 'end or death' and नैष्ठिक is derived by the Mit. on Yāj. I. 49 as 'आत्मानं निष्ठां उत्क्रान्तिकालं नयतीति नैष्ठिकः'.

910. त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्य-कुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन् सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽ-मुतत्वमेति । छान्दोग्य उप. II. 23. 1. This is quoted by विश्वरूप on या. I. 49-50. This Up. passage is the basis of Vedānta-sūtra III. 4. 18-20; vide also *ibid* III. 4. 49.

911. द्विविधो ब्रह्मचारी उपकुर्वाणो नैष्ठिकश्च । तयोरुपकुर्वाणको व्याख्यातः । निष्ठां चैकच्छेदाशरीरनिपाताद्वरावासीत । हारीत quoted by अपरार्क p. 71. ब्रह्मचार्याचार्य परिचरेदाशरीरविमोक्षणात् । आचार्यं च प्रेते अग्निं परिचरेत् । विज्ञायते ह्यग्निराचार्यस्तवेति । बसिष्ठ VII. 4-6. The words 'अग्निराचार्यस्तव' occur in the उपनयन ritual; vide पारस्कर II. 2.

912. कुञ्जवामनजात्यन्धकृचिपङ्कतारोगिणाम् । व्रतचर्या भवेत्तेषां यावज्जीवमनंशतः ॥ विष्णु quoted in अपरार्क p. 72 and स्मृतिच० I. p. 63; पङ्कतादीनामनंशत्वादसाम-र्थ्याच्च ज्ञाततः । नियतं नैष्ठिकत्वं स्यात्कर्मस्वनधिकारतः ॥ संग्रह quoted by स्मृतिच. I. p. 63.

dwarfs, ill-formed, congenitally blind, impotent, cripples and those suffering from incurable diseases should become perpetual students, as they are not entitled to perform the Vedic rites and are not entitled to inherit. We saw above that Kumārīlabhaṭṭa accepted this view (vide note 852a). But this does not mean that the blind and other partially defective people could not marry at all. They could marry if they had sufficient wealth. For example, Dhṛtarāṣṭra, though congenitally blind, married and had sons. Aparārka (p. 72), the Sm. C., the Madanapārijāta (p. 111), the Par. M. (I. 2. p. 51 ff) and others say that perpetual student-hood is not restricted only to the blind and the cripple, but it may be resorted to by even able-bodied men at their choice (vide Manu II. 243-44).

Atri (VIII. 16) says ⁹¹³ that if a person undertakes to be a perpetual student, but falls from that ideal, there is no prāyaścitta for that lapse. Some interpret this as applying to one who becomes a samnyāsin and then gives up that mode of life ; while others like the Saṁskāra-prakāśa (p. 564) interpret it as meaning that the prāyaścitta is double of what the upakurvāṇa would have to undergo.

Patitasāvitrīka (those for whom there has been no upanayana and therefore no instruction in Gāyatrī and who are therefore sinful and outside the pale of Aryan society). The gr̥hya and dharma sūtras are agreed that the time for upanayana has not passed till the 16th, 22nd and the 24th year in the case of brāhmaṇas, kṣatriyas and vaiśyas respectively, but that after these years are past without upanayana taking place they become incompetent thereafter for learning the Sāvitrī (the sacred Gāyatrī verse). Vide Āśv. gr. I. 19, 5-7, Baud. gr. III. 13. 5-6, Āp. Dh. S. I. 1. 1. 22, Vas. XI. 71-75, Manu II. 38-39, Yāj. I. 37-38. Such persons are then called patitasāvitrīka or sāvitrīpatita and also vrātya (Manu II. 39 and Yāj. I. 38 call them so). These works ⁹¹⁴ also declare that the consequences of this are that no upanayana is to be thereafter performed for them, they are not to be taught the Veda, nor is any one to officiate at

913. आरूढो नैष्ठिकं धर्मं यस्तु प्रच्यवते द्विजः । प्रायश्चित्तं न पश्यामि येन शुध्यति कर्मणा ॥ अत्रि VIII. 16 ; the संस्कारप्रकाश p. 564 ascribes a very similar verse to Śaṅkara.

914. आ षोडशाह ब्राह्मणस्यानतीतः कालः । आ द्वाविंशत्कात्रियस्य आ चतुर्विंशद्वैश्यस्य । अत ऊर्ध्वं पतितसावित्रीका भवन्ति । नैनाहुपनयेन्नाध्यापयेन्न राजयेन्नैभिर्व्यवहरेयुः । आम्ब. गृ. I. 19. 5-7 ; बौ. गृ. (reads व्यवहरेयुः for व्यवहरेयुः), वसिष्ठ reads विवाहयेयुः for व्यवहरेयुः ; पार. गृ. II. 5 has almost the same words.

their sacrifices and there is to be no social intercourse with them (i. e. no marriage takes place with them). Āp. Dh. S. (I 1. 1. 24-27) prescribes that after the 16th or 24th year, the person should undergo the rules of student-hood two months just as those who meant to study the three Vedas and whose upanayana has been performed observe (viz. begging for food &c.), then his upanayana should be performed, then for one year he should bathe (thrice if possible) every day and then he should be taught the Veda. This is a somewhat easy penance. But others prescribe heavier penalties. Vas. Dh. S. XI. 76-79 and the Vaik. smārta II. 3 prescribe that one who is *patitasāvitrika* should either perform the Uddālaka vrata or should take a bath along with the performer of an Aśvamedha sacrifice or should perform the Vratyastoma sacrifice. Both Vasiṣṭha⁹¹⁵ and the Vaik. smārta explain that the Uddālaka vrata consists in subsisting on barley gruel for two months, for one month on milk, for half a month on-āmikṣā (the whey that arises by pouring curds in hot milk), for eight days on ghee, for six days on alms obtained without begging, for three days on water and in observing a total fast for one whole day. The Sm. C. (I p. 28) says that this vrata is so called because it was promulgated by Uddālaka. Manu XI 191 and Viṣṇu Dh. S. 54. 26 prescribe a mild prāyścitta for *patitasāvitrikas*, viz. three prājāpatya⁹¹⁶ penances; while Yāj. I. 38, Baud. gr. III. 13. 7, Veda-Vyāsa I. 21 and several others prescribe only the Vratyastoma for those who are *patitasāvitrikas*. Viśvarūpa⁹¹⁷ (on Yāj. III. 262) tries to reconcile these contradictions by saying that the easy penance prescribed by Manu applies to a brāhmaṇa whose upanayana is not performed before the 16th year, but whose upanayana is sought to be performed before the 22nd year, while the Vratyastoma is to be performed for him whose upanayana is not

915. पतितसावित्रीक उद्दालकव्रतं चरेत् । द्वौ मासौ यावकेन वर्तयेन्मासं पयसार्धमास-
मामिक्षयाद्वरात्रं घृतेन बद्धरात्रमयाचितेन त्रिरात्रमम्भक्षोद्दारात्रमुपवसेत् । अश्वमेधावधुष्य
यच्छेत् । ब्राह्म्यस्तोमेन वा यजेत् । वसिष्ठ XI. 76-79.

916. For the prājāpatya vide मनु XI. 211 and या. III. 320. It lasts for 12 days and consists in taking only one morning meal for 3 days, only one meal in the evening for three days, subsisting on alms obtained without begging for three days and total fast for three days.

917. परतस्तु षोडशाहर्षाभ्यामव येषां द्विजानां येदिति । एतदा ह्यर्षिशतेर्बर्षा-
द्भुपनीतस्य ब्राह्मणस्य यदि त्वाद्याहुपनयनकालादारभ्याष्टाक्षराभिः वर्षाणि नोपनी-
तस्ततोयं ब्राह्म्यस्तोमः । विश्वरूप on या. III. 262.

performed for forty-eight years from the first prescribed period (viz. 8th year, 11th year or 12th). The Mit. on Yāj. III. 262 also tries to introduce vyavasthā (order) in the contradictory dicta of the smṛtis. According to Gaut. 21. 11, Yāj. III. 234 and others *vṛātyatā* (being *patitasāvitrika*) is only an *upapātaka* and Manu XI. 117 prescribes an easy penance for all *upapātakas*.

Āp. Dh. S. ⁹¹⁸ says 'if a person's father and grandfather also had not the upanayana performed for them, then they (i. e. the three generations) are called slayers of *brahma* (holy prayers or lore); people should have no intercourse with them, should not take their food nor should enter into marriage alliances with them; but if they desire then penance should be administered to them'. It then prescribes that they have to perform the penance (observing rules of student-hood) one year for each generation (that had not the upanayana performed), then there is upanayana and then they have to bathe (thrice or once) every day for a year with certain mantras viz. the seven Pāvamānī verses beginning with 'yad anti yacca dūrake' (Rg. IX. 67. 21-27), with the Yajus pavitra (Tai. S. I. 2. 1. 1=Rg. X. 17. 10), with the *sāmapavitra* and with the *mantra* called Āngirasa (Rg. IV. 40. 5) or one may pour water only with the *vyāhṛtis* ⁹¹⁹. After all this is done, one may be taught the Veda. Āp. Dh. S. goes further (I. 1. 2. 5-10) and says 'if the generations ⁹²⁰ beginning with the great-grandfather had not the upanayana performed, on them, they are called the cemetery and that if there is desire they may observe the rules of student-hood for twelve years, then

918. अथ यस्य पिता पितामह इत्यनुपेतौ स्यातां ते ब्रह्महंसस्तुताः । तेषामग्न्यागमनं भोजनं विवाहमिति वर्जयेत् । तेषामिच्छतां प्रायश्चित्तम् । यथा प्रथमेऽतिक्रमे ऋतुरेवं संवत्सरः । अथोपनयनम् । तत् उदकोपस्पर्शनम् । प्रतिपुरुषं संख्याय संवत्सरान्यावन्तोऽनुपेताः स्युः । सप्तभिः पावमानीभिर्षदन्ति यच्च दूरक इत्येतभिर्षुष्पवित्रेण सामपवित्रेणाङ्गिरसेनेति । अपि वा स्याद्विभिरेव । अथाध्याप्यः । आप. ध. I. 1. 1. 28-I. 1. 2. 1-4. पावमानी verses are those that are addressed to Soma and according to some they are all the verses of the 9th maṇḍala of the Rgveda beginning with 'svādiṣṭhayā madiṣṭhayā' (vide Haradatta on Gaut. 19. 12 and Medhātithi on Manu V. 83). The यजुष्पवित्र is the मन्त्र 'आपोऽस्मान्मातरः शुन्धन्तु', सामपवित्र is the Sāman beginning with 'kayā nascitra bbbhuvat' which is Rg. IV. 31. 1 and occurs in all other Samhitās and the Āngirasa mantra is 'Hamsaḥ śuciṣad' (Rg. IV. 40. 5).

919. Haradatta explains that one is to pour water over one's head with the folded hands after repeating these mantras.

920. The generations will be four प्रपितामह, पितामह, पिता and the man himself.

upanayana may be performed and then the person so desirous of upanayana will have to bathe with the Pāvamāni and other verses (as stated above), then instruction in the duties of the householder may be imparted to him (i. e. to the 4th); he cannot, however, be taught the Veda; but his son may have the saṁskāra performed as in the case of one who is himself *patilasāvitrika* and then his son will be one like other āryas'. Haradatta⁹²¹ remarks that Āp. does not declare the prāyaścitta for him whose great-grandfather's father also was without upanayana, but that those who know the dharmasāstra should find out a proper prāyaścitta even in such cases. It is clear that Āp. contemplates cases where for three generations there had been no upanayana and the fourth generation also had not the upanayana performed at the right time and desired to have it performed for him. Pār. gives a brief rule 'when three generations are *patilasāvitrika*, their offspring (i. e. the fourth generation) is excluded from the sacrament of upanayana and he cannot be taught the Veda.'⁹²² So Pār. is more restrictive than Āpastamba.

There is a famous historical example of the application of these rules. Gāgābhaṭṭa, a profound scholar of Benares, officiated at the coronation of Shivaji, the founder of the Maratha Empire, in 1674 and performed the upanayana of Shivaji before the coronation, when Shivaji was about 45 years old and had even two sons. Some eminent scholars like the late Mr. Justice Telang⁹²³ have found fault with Gāgābhaṭṭa

921. यस्य प्रपितामहस्य पितुरारभ्य नाहुस्मर्यत उपनयनं तत्र प्रायश्चित्तं नोक्तम् । धर्मजैरहितम्यम् । एवं ततः पूर्वेष्वपि । हरदत्त on आप. घ. I. 1. 2. 10.

922. त्रिपुरुषं पतितसावित्रीकाणामपत्येऽसंस्कारो नास्यापनं च । पार. श्र. II. 5.

923. In 'Gleanings from Maratha Chronicles' appended to the late Mr. Justice Ranade's 'Rise of the Maratha Power', Mr. Justice Telang observes (p. 286) 'they had also to strain a point, when as a preliminary to the installation, the thread ceremony essential for a kṣatriya was performed on Shivaji at a time when he was forty-six or fifty years old and had already had two sons, an irregularity which also was, we are told, expressly assented to by all the brāhmaṇas and pandits. How the brāhmaṇas and pandits worked their way to this decision, none of our authorities state'; and further on (p. 288) he casts undeserved aspersions 'taking the whole evidence together it looks like a case of a more or less deliberate manipulation of facts and religious rites in aid of a foregone conclusion adopted for a purely political purpose'. Mr. Justice Telang writes rather like a judge than like a scholar or a

and the other brāhmaṇas of that time ; but these scholars are wrong and Gāgābhaṭṭa had behind him weighty and ancient authorities like Āp., Pāraskara, Viśvarūpa and Haradatta as shown above.

The Vaik. sūtra (II. 37) adds that in the case of the man who is himself *patitasāvitrika* the saṁskāras (from Garbhādhāna) have to be again performed (with Vedic mantras) and then the upanayana is performed.

One very important question that exercised the minds of some writers in medieval times was whether kṣatriyas and vaiśyas existed in the kali age. In some of the purāṇas it is said in a prophetic vein that Mahāpadma Nanda will destroy the kṣatriyas and thereafter rulers will be of the śūdra caste. For example, the Viṣṇupurāṇa IV. 23. 4-5 says ' Mahāpadma Nanda, the son of Mahānandi, born of a śūdra woman would be extremely greedy (of power) and will destroy the whole kṣatriya race as if he were another Paraśurāma ; thereafter śūdras will be kings ' . The Matsya 272. 18-19 and the Bhāgavata-purāṇa XII. 1. 6-9 declare the same prophecies. The Viṣṇupurāṇa IV. 24. 44 remarks that Devāpi, descendant of Pūru, and Manu, descendant of Ikṣvāku, stay in

(Continued from last page)

historian. The judge has to give a decision on the evidence adduced by the parties before him ; it is no part of his business to collect evidence for himself. But the role of a historian is entirely different. He must not only try to read all evidence available till the time he writes but he must himself ferret out all possible evidence and make searches in places where evidence is likely to be found. Above all he must be cautious in his condemnations of persons long dead on the strength of the meagre evidence read by him. Mr. Telang wrote the paper above referred to in 1892, but long before that Pāraskara (in 1886) and Āpastamba (in 1885) had been translated and published in ' the Sacred Books of the East series . ' But he, though a great judge and also a great Sanskrit scholar, nowhere shows that he cared to see whether *śāstric* rules allowed the upanayana of a man himself at any age whatever (after some penance). If he had seen those rules he would not have unjustly taken to task pandits that flourished two hundred years before him and attributed irregular motives to them. It does not appear that he made any search in the archives of the Udaipur Durbar to see how Shivaji traced his descent from the Sisodia clan, nor does it appear that he even went to Mudhol and other places in Mahārāṣṭra where ancient Maratha families have been holding sway for centuries. The papers recently published from the records of the Mudhol State amply establish Shivaji's claim to a Rajput lineage.

Kalāpagrāma, are endowed with great yogic powers, will revive the kṣatriya race when the kṛta age will start again after the present kali age comes to an end and that some kṣatriyas exist on the earth like seed even in the kali age. Vāyu (vol. I. 32. 39-40), Matsya (273. 56-58) have similar verses. Relying on such passages some medieval writers stated that there were no kṣatriyas in their times. The Śuddhitattva^{923a} of Raghunandana (p. 268) after quoting the Viṣṇupurāṇa IV. 23. 4 and Manu X. 43 declares that kṣatriyas existed till Mahānandi, that the so-called kṣatriyas of his day were śūdras and that similarly there were no vaiśyas also. In the Śūdra-Kamalākara occurs this verse 'The varṇas are brāhmaṇas, kṣatriyas, vaiśyas and śūdras, the first three being twice-born; all these exist in the several yugas; but in the kali age only the first and the last remain'. Nāgeśabhaṭṭa (first half of 18th century^{923b}) in his Vratyatāprāyaścittanirṇaya (Chaukhamba Series) examines all the relevant Purāṇa passages and states as his conclusion that real kṣatriyas do not exist and so those, in whose families no upanayana had been performed for ten or twenty generations, are not kṣatriyas even though they rule over kingdoms and no upanayana can be performed for such kings. It must be stated that such views, though held by some rigidly orthodox writers of extreme views, were not shared by most writers. All the smṛtis speak of the duties of the four varṇas even in the kali age. Parāśara-smṛti which is said to be the smṛti *par excellence* for the kali age (as stated in I. 24) does so. Almost all nibandha-kāras (authors of digests and commentaries) discuss the privileges and duties of all varṇas. The author of the Mitākṣarā, who is rightly described as the best of all nibandha-kāras, nowhere says that kṣatriyas do not exist in the kali age. Numerous kings claimed to be descended from the Sun and the Moon. Hemādri in his Caturvargacintāmaṇi states that his patron was a scion of Somavamśa (vide H. Dh. vol. I p. 356 for quotations). The princes of Rajputana and Central India claimed to have sprung from the Agnikuṇḍa on Mount Abu, viz. of the

923 a. इदानीन्तनक्षत्रियाणामपि शूद्रत्वमाह मनुः । शनकैस्तु ... ब्राह्मणादर्शनेन च । अत एव विष्णुपुराणम् । महानन्दिसुतः शूद्रागर्भोद्भवोऽतिलब्धो महापद्मो नन्दः परशुराम इवापरोक्षलक्षत्रियान्तकारी भविता ततः प्रभृति शूद्रा भूपाला भविष्यन्ति । इति । तेन महानन्दिपर्यन्तं क्षत्रिय आसीत् । एवं च क्रियालोपाद्वैद्यानामपि तथा । छुद्रितत्त्व p. 268.

923 b. अथ कलावब्राह्मणत्वे सति शस्त्रग्रहणप्रजापालनमात्रेण क्षत्रियसाहस्येन क्षत्रियपदव्यवहार्याणां दशविंशतिपुरुषपर्यन्तमस्मर्यमाणोपनयनानां तद्ग्रेपि तादृशान् उपनयनसंस्कारो भवति न वेति संदेहे निर्णयः क्रियते । तत्र नैव भवतीति निर्णयः । क्षत्रियसाहस्येन तथा व्यवहारेपि मुख्यक्षत्रियत्वाभावात् । ब्राह्मणमायाश्चित्तनिर्णय p. 1.

four clans of Chohan, Parmar (or Paramāra), Solanki (or Cālukya), Paḍihar (or Pratihāra). Vide Tod's Rajasthan (Madras ed. of 1873) vol. I chap. VII pp. 82 ff. This theory of the Agnikulas is at least as old as 1000 A. D., since it is referred to in several inscriptions of the 11th century A. D. Vide the Vasantagadh Inscription of Paramāra Pūrnapāla dated *saṃ.* 1099 (1042-43 A. D.) in E. I. vol. IX p. 10 and the inscription of Cāmundaṛāja dated *saṃ.* 1136 (1079-1080 A. D.) in E. I. vol. XIV. p. 295.

This question is now largely of academic interest. Whether a person is a śūdra or a member of the regenerate classes assumes great importance in adoption, inheritance and succession. Therefore the question, whether kṣatriyas exist in modern times, came before the British Indian courts over a hundred years ago. In *Chouturya Run Murdun Syn v. Sahub Purhulad Syn* 7 Moore's Indian Appeals 18 this question was argued and the Privy Council citing the authorities on both sides set the question at rest by remarking (p. 46) 'Their Lordships have nevertheless no doubt that the existence of the Khatri caste as one of the regenerate tribes is fully recognised throughout India and also that Rajputs in central India.....are considered to be of that class.....The courts in all cases assume that the four great classes remain'. The only question that is now permissible is whether a particular caste belongs to the regenerate classes or to the śūdra class. On this the courts often differ. Vide p. 75 under *Kāyastha*. In *Maharaja of Kolhapur v. Sundaram Ayyar* 48 Mad. 1 it was held (in an exhaustive judgment extending over 229 pages) that the Tanjore Maratha princes descended from Venkaji, the step-brother of the founder of the Maratha Empire, were śūdras and not kṣatriyas. The learned judges (at p. 51) quote Telang's *dictum* criticized by me above (note 923), but refrain from expressing any decided opinion about the claim of Shivaji to be of kṣatriya descent. In *Subrao v Radha* 52 Bom. 497 it was held after a careful examination of authorities that the Marathas of Mahārāṣṭra are sub-divided into three groups, viz. (1) the five families, (2) the ninety-six families and (3) the rest and that the first two groups are kṣatriyas. It was further held that the tests to be applied in determining the class (varṇa) of a particular caste are three viz. the consciousness of the caste itself, the acceptance of that consciousness by other castes, and lastly its customs and usages.

We have already seen (in note 118) how even in the Vedic age there were non-Aryan tribes like the Kirātas, Andhras, Pulin-

das, Mātibas, that were described as *dasyus* by the Ait. Br.. One word that is of striking importance is mleccha. The Śat. Br. (III. 2. 1. 23-24, S. B. E. vol. 26 p. 32) states that the asuras were defeated because they spoke an incorrect and corrupt dialect and that a brāhmaṇa should not, therefore, utter such a corrupt^{923c} speech and so should not become a mleccha and an asura. Gaut. IX. 17 enjoins that one should not speak with mlecchas, impure or irreligious persons and Haradatta explains that mlecchas are the inhabitants of Ceylon and similar countries where there is no system of varṇas and āśramas. Viṣṇu Dh. S. 64. 15 is to the same effect. Viṣṇu Dh. S. 84. 1-2 and Śaṅkha 14. 30 prescribe that one should not perform śrāddha in a mleccha country nor should one visit such a country (except on a pilgrimage). Viṣṇu Dh. S. 84. 4 states that that country where the system of the four varṇas is not in vogue is mleccha territory and Āryāvarta is beyond it, while Manu II. 23 states that the mleccha country is beyond Āryāvarta which land is fit for sacrifices and in which the black deer wanders naturally. Viśva-rūpa on Yāj. I. 15 quotes Bharadvāja to the effect 'one should not study the language of the mlecchas, for it is declared (in the Brāhmaṇas) that a corrupt word is indeed mleccha'. Vas. Dh. S. VI. 41 also enjoins that one should not learn the mleccha dialect. Manu X. 43-44 knew that many of the tribes called Pundrakas, Yavanas, Śakas spoke mleccha languages and also the language of the Āryas (mlecchavācāś-cāryavācāḥ sarve te dasyavaḥ smṛtāḥ). In Parāśara IX. 36 mlecchas are referred to as eaters of cow's flesh. That the mlecchas had affected the Sanskrit language by lending to it certain words follows from the discussion in Jaimini I. 3. 10 whether words like pika (a cuckoo), nema (half), sata (a wooden vessel), tamarasa (a red lotus) are to be understood in the sense in which mlecchas use them or certain meanings are to be assigned to them by deriving them from some root according to the rules of grammar, Nirukta and Nighaṇṭu and Jaimini's conclusion is that they are to be understood in the same sense in which mlecchas employ them^{923d}. Pāṇini derives the word yavanāni

923 c. तेऽसुरा आत्तवचसो हेऽलवो हेऽलव इति वदन्तः पराबभूवुः । तत्रैतामपि वाचमूढुः । उपजिज्ञास्यां स म्लेच्छस्तस्मात् ब्राह्मणो म्लेच्छेदस्यार्थं हेवा वाक् । शतपथ III. 2. 1. 23-24.

923 d. अथ याजुर्वेदानार्था न कस्मिंश्चिदर्थे आचरन्ति म्लेच्छास्तु कस्मिंश्चित्पयुक्तं यथा पिकनेमसततामरसादिशब्दास्तेषु सदिहः । किं नियमनिश्चयकारणवशेन धातुतार्थः कल्पयितव्य उत यत्र म्लेच्छा आचरन्ति स शब्दार्थ इति । शबर on जै. I. 3. 10.

and Patañjali speaks of the siege of Śāketa and Madhyamikā by the Yavana by whom scholars generally understand Menander. Aśoka in his Rock Edict No. 13 refers to Yona kings and it appears from his reference that brāhmaṇas and śramaṇas were not found in the Yona country. A Yavanarāja Tuṣāṣpha is mentioned as the governor of Kathiawar under Aśoka in the inscription of Rudradāman at Junagadh (E. I. vol. VIII. at p. 43). In the Prakrit Inscriptions the Yavanas are referred to as Yavana (vide E. I. vol. VII. pp. 53-55 at Karle No. 7 and 10) or Yona or Yonaka (E. I. VIII. 90 Nasik cave No. 18). In Kharavela's inscription also the form is Yavana (E. I. 20 p. 79). In the Mahābhārata the words Yavana and Śaka occur very frequently. Vide notes above on these words. In the Droṇaparva 119. 45-46 Yavana, Kamboja, Śaka, Śabara, Kirāta and Barbara are mentioned as one group fighting against Sātyaki. In Droṇa 119. 47-48 they are referred to as dasyus and as having long and flowing beards. In the Striparva 22. 11 Jayadratha is said to have had Kamboja and Yavana women in his harem. The word Yavana is generally taken as referring to the Greeks. But there are dissenting voices also. Dr. Otto Stein in 'Indian Culture' denies that the word ever means Greeks and Dr. Tarn in his recent work on 'Greeks in Bactria and India' p. 254 argues that the Yavanas in the Nasik inscriptions were not Greeks but only Indian citizens of a Greek *polis*. The Śāntiparva 65. 17-22 prescribes for Yavanas, Śakas and similar tribes only the duties of obedience to parents and attendance on teachers and tending cattle and looking after agriculture, dedication of wells and making gifts to dvijas, *ahimsā*, *satya*, absence of fury, *śauca*, *adroha*, maintenance of wife and child. Atri VII. 2 puts the receiving of gifts from or eating the food of or having sexual intercourse with the women of Śakas, Yavanas, Kambojas, Bāhlikas, Khasas, Draviḍas on the same level with doing the same things with reference to nāta, nartaka, śvapāka &c. Aparārka p. 923 quotes Vṛddha-Yājñavalkya to the effect that the touch of Mlecchas is on the same level with that of cāṇḍāla, Bhilla and Pārasika.

Prof. D. R. Bhandarkar in a very learned and scholarly paper in Indian Antiquary vol. 40 pp. 7-37 endeavours to establish that many non-Aryan persons belonging to tribes like the Yavanas, the Śakas became absorbed in the general mass of Hindu society, that even several of the princely families such as those of the Guhilots were not of pure Aryan descent and that the pride of

the purity of caste shown by many castes is not justified by history. He, therefore, appeals to modern Indians to forget all caste-exclusiveness and pride. But this appeal will be in vain. Merely showing that non-Aryan elements were absorbed in the body of the Aryan community several thousands or hundreds of years ago will not probably lessen that pride. Such people may retort that, whatever may have happened centuries ago, for about a thousand years there has been no such fusion. Therefore the appeal should rather be based on the futility of caste exclusiveness in the 20th century when owing to the exigencies of the times any one can pursue any occupation, when a sense of one nation and one people is absolutely necessary for securing to Indians their proper place in the society of nations.

The question of the re-conversion or re-entry of people converted to other faiths willingly or against their wishes will be briefly dealt with immediately below.

A few words may first be said about the *Vrātyastoma*. The *Tāṇḍya-Mahābrāhmaṇa* (or the *Pañca-vimśa*, as it is called from the number of *Adhyāyas*) describes four *vrātyastomas* in chap. 17. 1-4 (*khaṇḍas*). The meaning of many words and passages in that chapter of the *brāhmaṇa* is uncertain and somewhat cryptic. The four *vrātyastomas* were *ekāhas* (i. e. sacrifices taking one day only). *Tāṇḍya* 17. 1. 1 begins with the story that when the gods went to the heavenly world some dependents of theirs who lived the *vrātya* life were left behind on the earth. Then through the favour of the gods the dependents got at the hands of Maruts the *Ṣoḍaśastoma* (containing 16 *stotras*) and the metre (viz. *anuṣṭubh*) and then the dependents secured heaven. The *Ṣoḍaśastoma* is employed in each of the four *vrātyastomas*, the first of which (17. 1) is meant for all *vrātyas*, the 2nd is meant for those who are *abhiśasta* (who are wicked or guilty of heavy sins and so censured) and lead a *vrātya* life, the third for those who are youngest and lead a *vrātya* life, and the fourth who are very old and yet lead a *vrātya* life. Some of the passages convey a tolerably clear idea of what the *vrātyas* were like. Those who⁹²⁴ lead the *vrātya* life are base and are reduced to a baser state, since they do not observe student-hood (*brahmacarya*) nor do they till the soil nor engage in trade. It is by the *Ṣoḍaśastoma* that they

924. हीना वा एते हीयन्ते ये ब्राह्म्यां प्रवसन्ति न हि ब्रह्मचर्यं चरन्ति न कुर्वन् न शिष्यां षोडशो वा एतत्स्तोमः समाप्तमर्हति ॥ ताण्ड्य 17. 1. 2.

can attain this (superior status). This shows that the vrātyas did not perform upanayana and did not study the Veda, nor did they do even what vaiśyas do. Another passage says 'those swallow poison who eat food of the common people as food fit for brāhmanas, who call good words bad, who strike with a stick him who does not deserve to be beaten (or punished), who, though not initiated, speak the speech of the initiated. The Ṣoḍaśastoma has the power to remove the guilt of these. That (in this rite) there are four Ṣoḍaśastomas, thereby they are freed from guilt.'⁹²⁵ This passage indicates that the vrātyas spoke the same language as the orthodox people, but were rough in their ways and lax as regards the food they partook of. They were thus outside the pale of orthodox Aryan society and they were brought within it by the Vrātyastoma described in the Tāṇḍya. The origin of the word vrātya is lost in the mists of antiquity. The 15th Kāṇḍa of the Atharvaveda glorifies the vrātya and identifies him with the Creator and Supreme Being. The word is probably derived from *vrāta* (group) and means 'he who belongs to or moves in a group.' It is possible to derive the word from *vrata*. Originally vrātyas appear to have been groups of people who spoke the same language as orthodox āryas, but did not follow their discipline and habits. The word *vrāta* occurs in Rg. I. 163. 8, III. 26. 6, V. 53. 11. Sāyaṇa also perceived the difficulty raised by the glorification of the vrātya in the Atharvaveda 15. 1. 1 and his note is interesting, since he says that the description does not apply to all vrātyas, but only to some very powerful, universally respected and holy vrātya who was, however, not in the good books of the brāhmanas that were solely devoted to their own rites and sacrifices. Kātyāyanaśrauta XXII. 4. 1-28 and Āp. Śrauta XXII. 5. 4-14 also deal with Vrātyastoma. Kātyāyana describes the four vrātyastomas and adds⁹²⁶ 'by performing the vrātyastoma sacrifice, they should cease to be vrātyas and become eligible for social intercourse with the orthodox āryas.' The Pār. gr. II. 5 quotes the last sūtra of Kātyāyana with the

925. गरगिरो वा एते ये ब्रह्माद्यं जन्यमक्षमदन्त्यदुरुक्तवाक्यं दुरुक्तमाहुरदण्ड्यं दण्डेन घ्नन्तश्चरन्त्यदीक्षिता दीक्षितवाचं वदन्ति षोडशो वा एतेषां स्तोमः पाप्मानं निहेन्दुमर्हति यदेते चत्वारः षोडशा भवन्ति तेन पाप्मनोऽधिनिर्मुच्यन्ते । ताण्ड्य० 17. 1. 9. सायण explains ब्राह्मणैर्भोज्यं जन्यं जनपदसंचान्धिं अक्षमदन्ति ब्राह्मणार्थपरिकल्पितमक्षं बलात्कारेण शुभ्रत इत्यर्थः ।

926. ब्रात्यस्तोमेनेष्टा ब्रात्यमावाहिरमेयुः । व्यवहार्या भवन्ति । कात्या० औतसूत्र XXII. 4. 27-28.

remark " for such persons he who desires to have the sacrament (saṁskāra of upanayana) performed on them should perform the sacrifice of vrātyastoma and then may indeed study the Veda for a text says 'they become eligible for (social) intercourse'." ⁹²⁷

In the Vrātyatā-sūddhisamgraha provision is made ⁹²⁸ for the purification of vrātyas even after twelve generations (vide pp. 7 and 22-24) and that work adds (p. 42) that the Vrātyastoma like the penance for an avakīrṇin is to be performed in the ordinary fire (laukika agni). It also suggests easy substitutes for the lengthy and trying penance of twelve years prescribed by Āp.

Hinduism has not been an avowedly proselytizing religion. In theory it could not be so. For about two thousand years the caste system has reigned supreme and no one can in theory be admitted to the Hindu fold who is not born in it. A Hindu may lose caste, be excommunicated and driven out of the fold of Hinduism, if he be guilty of very serious lapses and refuses to undergo the prāyaścittas prescribed by the smṛtis. Gaut. 20. 15 states that he who was guilty of a misdeed for which death was prescribed as a penance became purified only by dying. But Gaut. himself prescribed death (21. 7) as penance only for the sins of brāhmaṇa-murder, drinking spirituous liquor and incest. Even as regards these three, lesser penances were prescribed by some smṛtis as alternatives (e. g. vide Manu XI. 72, 74-8, 92, 108). When the sinner performed the prāyaścitta prescribed by the śāstras, he was to be welcomed by his relatives, who took a bath along with him in a holy river or the like and threw therein an unused jar filled with water; they were not to find fault with him and were to completely associate with him in all ways (Manu XI. 186-187, Yāj. III. 295, Vas. 15, 20, Gaut. 20. 10-14). Vas. 15. 17 says that those who were *patita* were to be re-admitted to all social

927. तेषां संस्कारेषु ब्राह्म्यस्तोमेनेष्टा काममधीयीन् स्ववहारा भवन्तीति वचनात् । पारस्कर गृ. II. 5.

928. एवं लौकिकाग्निश्चेवावकीर्णिनिषादस्थपतिवद् ब्राह्म्यस्तोमस्य स्मार्तस्य सावित्री-पतने प्रवर्तनमुचितम् । ब्राह्म्यताशुद्धिसंग्रह p. 42 (Chaukhamba series); द्वादशवर्ष-ब्रह्मचर्यव्रतादिनातिक्रेशादालस्यादिना वा सकृदेवैकस्मिन्दिने पावमान्यादिभिः स्नानं करोति चेत्तर्हि तद्धिनमारभ्यैव स्मार्तधर्मपरिग्रहाधिकारः । ... कालातिक्रमे बहुकालरूपे यावक-प्रत्याग्रायचतुर्दशमाज्ञापत्यानि ग्राह्याणि । पितृपितामहब्राह्म्यतायां चतुर्दश प्राजापत्यान्येव भवेयुः कालदैर्घ्येनैयत्यादित्यनुसंधेयम् । ब्राह्म्यताशुद्धिसंग्रह p. 23.

intercourse when they performed the prescribed penances (patitānām tu caritavratānām pratyuddhārah). But if the sinner refused to undergo the prescribed prāyaścitta, then a peculiar procedure called ghaṭasphoṭa (breaking a jar) was prescribed. In such a case the sinner's relatives (sapinḍas) made a slave girl whose face was turned to the south thrust aside with her foot an earthen jar full of water so that all water flowed out of it, then the relatives were to observe mourning for one day and night (as he was deemed to be dead to them) and from that day they were to stop speaking or sitting with him, and all other social intercourse and he was to be given no inheritance (vide *Manu* XI. 183-185, *Yāj.* III. 294, *Gaut.* 20. 2-7). In this way the obstinate sinner went out of the Hindu fold. The ancient smṛtis do not expressly prescribe any rites for bringing into the brahmanic or Hindu fold a person who or whose ancestors did not belong to it. But as Hinduism has been extremely tolerant^{928a} (barring a few exceptional instances) it had a wonderful power of quiet and unobtrusive absorption. If a person, though of foreign ancestry, conformed to Hindu social usages in outward behaviour, in course of time his descendants became absorbed into the vast Hindu community.

928a. A few striking instances of religious tolerance among kings and common people may be cited with advantage. The Pāla king Mahīpāla I granted a village to a brāhmaṇa of the Vājasaneyasākhā in honour of Lord Buddha (*E. I.* vol. 14 p. 324). Similarly the king Subhakaradeva who was a great devotee of Buddha (paramasaugata) granted two villages to 200 brāhmaṇas (Nulpur grant in *E. I.* vol. 15 p. 1); vide also *E. I.* vol. 15 p. 293. The famous Emperor Harṣa, whose father was a great devotee of the Sun, and who was himself a great devotee of Śiva, pays the highest honour to his elder brother Rājyavardhana who was a very devout Buddhist (paramasaugata). Vide the Madhuban copperplate Inscription in *E. I.* vol. I. p. 67 and *E. I.* vol. VII. p. 155. Uṣavādāta makes large gifts to brāhmaṇas as well as to communities of Buddhist monks (vide Nasik Inscriptions No. 10 and No. 12 in *E. I.* vol. VIII p. 78 and p. 82). The Valabhi king Guhasena who was himself a Māheśvara (a Śaiva) made a grant of four villages to a bhikṣu-saṅgha. From the Paharpur plate of the Gupta year 159 (478-79 A. D.) it appears that a brāhmaṇa and his wife deposited three dīnāras with a city council for the maintenance of the worship of *arhats* at a vihāra (*E. I.* Vol. XX. p. 59). The Mulgund inscription of the time of Rāṣtrakūṭa Kṛṣṇa II. (of 902-3 A. D.) shows that to a temple of Jina at Mulgund a field was given by a brāhmaṇa of the Bellāla family (*E. I.* vol. XIII. p. 190). Vide Rice's 'Mysore and Coorg from Inscriptions' pp. 113 and 207 for an account how a Vijayanagar king settled the dispute between Jainas and Śrivaishnavas in 1368 A. D.

This process has gone on for at least two thousand years. The beginnings of it are found in the Śāntiparva chap. 65 where Indra tells the Emperor Māndhātṛ to bring all foreign people like the Yavanas under brahmanical influence. The Besnagar column inscription shows that the Yona (yavana) Heliodora (Heliodorus) son of Diya (Dion) was a bhāgavata (devotee of Vāsudeva). Vide J. R. A. S. for 1909 pp. 1053 and 1087 and J. B. B. R. A. S. vol. 23 p. 104. In the caves at Nasik, Karle and other places many of the donors are said to have been yavanas (vide E. I. vol. VII, pp. 53-54, 55, E. I. vol. VIII, p. 90, E. I. vol. XVIII, p. 325). Several inscriptions state that Indian kings married Hūṇa princesses, e. g. Allāṭa of the Guhila dynasty married a Hūṇa princess named Hariyadevi (I. A. vol. 39 p. 191), king Yaśaḥkarnadeva of the Kalacuri dynasty is said to have been the son of Karnadeva and Āvalladevi, a Hūṇa princess. These and similar examples show that persons of foreign descent and their children were absorbed into the Hindu community from time to time. This absorption is illustrated in modern times by the case of *Fanindra Deb v. Rajeshwar* (L. R. 12 I. A. 72) in which it was found that a family in Kooch Behar not originally Hindu had adopted certain Hindu usages and it was held that it had not taken over the practice of adoption. How Hindu customs and incidents persist even after conversion to Islam is strikingly shown by the Khojas and Kutchi Memons of the Bombay Presidency, who though made converts to Islam several centuries ago, were held by the courts in India to have retained the ancient Hindu Law of succession and inheritance.^{928b}

The problem of taking back into the Hindu fold persons who were forcibly converted to other faiths has engaged the attention of smṛtis. Moslems first attacked India in the 8th century from the direction of the province of Sindh. This invasion led to the enslavement and forcible conversion of many people. It appears that Devala and other smṛtikāras tackled with the problem of taking back such people. The Devala smṛti opens with a question by the sages put to Devala who was sitting on the banks of the Sindhu at ease as to how

928 b. The Cutchi Memons Act (XLVI of 1920) as amended by Act XXIV of 1923 now enables Cutchi Memons by observing certain formalities prescribed by the Act to become free from the application of Hindu Law. By Act XXVI of 1937 it is declared that the personal law will apply to all Muslims instead of customary law on going through certain procedure prescribed by the Act.

brāhmaṇas and members of the other varṇas when carried off by Mlecchas were to be purified and restored to caste. The following verses of the Devala-smṛiti are very instructive on this point. Verses 7-10 declare that when a brāhmaṇa is carried off by Mlecchas and he eats or drinks forbidden food or drink or has sexual intercourse with women he should not have approached, he becomes purified by doing the penance of *cāndrāyaṇa* and *parāka*, that a kṣatriya becomes pure by undergoing *parāka* and *pādakṛcchra*, a vaiśya by half of *parāka* and a śūdra by the penance of *parāka* for five days. Then verses 17-22 are most important ^{928c}. 'When persons are forcibly made slaves by Mlecchas, cāṇḍālas and robbers, are compelled to do dirty acts, such as killing cows and other animals or sweeping the leavings of the food (of Mlecchas) or eating the leavings of the food of Mlecchas or partaking of the flesh of asses, camels and village pigs, or having intercourse with their women, or are forced to dine with them, then the penance for purifying a dvijāti that has stayed for a month in this way is *prājāpatya*, for one who had consecrated Vedic fires (and stayed one month or less) it is *cāndrāyaṇa* or *parāka*; for one who stays a year (with Mlecchas in this condition of things) it is both *cāndrāyaṇa* and *parāka*; a śūdra who stays (in this condition) for a month becomes pure by *kṛcchrapāda*; a śūdra who stays a year should drink *yāvaka* for half a month. The appropriate *prāyaścitta* should be determined by learned brāhmaṇas when a person has stayed (in the above circumstances among Mlecchas) for over a year; in four years the person (who stays in the above circumstances among Mlecchas) is reduced to their condition (i. e. becomes a mleccha and there

928 c. बलाद्वासीकृता ये च म्लेच्छाण्डालद्व्युभिः । अशुभं कारिताः कर्म गवादि-
प्राणिर्हिसनम् । उच्छिष्टमार्जनं चैव तथा तस्यैव भोजनम् । खरोद्गविद्धवराहाणामामिषस्य च
भक्षणम् । तत्क्षीणां च तथा सङ्गं तामिष्य सह भोजनम् । मांसोषिते द्विजातौ तु प्राजापत्यं
विशोधनम् । चान्द्रायणं त्वाहिताग्नेः पराकस्त्वथवा भवेत् । चान्द्रायणं पराकं च चरेत्संवत्सरो-
षितः । संवत्सरोषितः शूद्रो मांसार्थं यावकं पिबेत् । मांसमात्रोषितः शूद्रः कृच्छ्रपादेन शुध्यति ।
उर्ध्वं संवत्सरात्कल्प्यं प्रायश्चित्तं द्विजोत्तमैः । संवत्सरेष्वनुभिष्य तद्भावमपि गच्छति ॥ देवल
17-22. These six verses are quoted as आपस्तम्बस्य by the मिता on च. III. 290
and by अपरार्क p. 1200 (who reads त्रिभिः संवत्सरेष्वपि in v. 22). These
six verses are quoted as देवल's in the प्रायश्चित्तविवेक of शुलपानि (Jiv. ed.)
p. 455. सर्वज्ञनारायण on मनु. II. 180 appears to regard them as Devala's
as he says चतुर्वत्सरानियमश्च बलाद् गृहीतो म्लेच्छाद्यैरित्यादिदेवलस्त्वतिदर्शनादुच्यते ।
The first verse occurs in बृहद्यम V. 5 (Ānan. ed.) after which we read प्राय-
श्चित्तं च दत्तस्यं तारतम्येन वा द्विजैः ॥ So these verses are certainly older than
1000 A. D.

is no *prāyaścitta* for him).’ The *Prāyaścittaviveka* states that after four years death is the only purifier for him.^{928d} Three more verses of Devala (53-55) also deserve consideration ‘One who was forcibly seized by Mlecchas for five, six or seven years or from ten to twenty years, is purified by undergoing two *Prājāpatyas*. Beyond this there is no purification; these penances are meant only for him who has simply stayed among Mlecchas. He who had stayed with Mlecchas from five to twenty years is purified by undergoing two *Cāndrāyaṇas*’. These verses are apparently inconsistent with the verses cited above (17-22), but they most probably mean this that if a man only stayed among Mlecchas for 5 to 20 years, but has not done any of the forbidden things such as eating *ucchiṣṭa* or the flesh of asses &c., then he can be taken back even after so many years. This would be an exception to the rule contained in verse 22. There is no reason why the reasoning of Devala should not be extended to persons who have been in the condition stated in verses 17-22 for over four years. In the *Pañcadaśī* (*Tṛptidīpa* v. 239) we have the following very significant passage^{928e} ‘just as a *brāhmaṇa* seized by Mlecchas and afterwards undergoing the appropriate *prāyaścitta* does not become confounded with Mlecchas (but returns to his original status of being a *brāhmaṇa*) so the Intelligent Soul is not really to be confounded with the body and other material adjuncts.’ This establishes that the great *Vidyāranya*, who after *Śaṅkarācārya*, is the greatest figure among *ācāryas*, approved of the view that a *brāhmaṇa* even though enslaved by Mlecchas could be restored to his original status.

Under Shivaji and the Peshwas it appears that several persons that had been forcibly made Moslems were restored to caste after under-going *prāyaścitta* (*vide* notes 2321-2 below for examples). But this was done in only a few instances.

In modern times there is a movement among Hindus called *buddhi* or *patitaparāvartana* (purification or bringing back into the Hindu fold those who had fallen away from it). In a very few cases persons born in western countries have been taken into the Hindu fold by the performance of *vrātyastoma*

928 d. वत्सरादूर्ध्वं वत्सरेचतुष्टयं यावत्तावद्भागहारेण प्रायश्चित्तमूहनीयम् । तदूर्ध्वं तत्समवेन पतितत्वात् प्रायश्चित्ताभावाद् मरणम् । प्रायश्चित्तविवेक p. 456.

928 e. गृहीतो ब्राह्मणो म्लेच्छैः प्रायश्चित्तं चरन्पुनः । म्लेच्छैः संकीर्तते नैव तथा-भासः शरीरकैः ॥ पञ्चदशी (तृप्तिदीप v. 239).

and other rites. But such instances are very rare and are not yet supported by the vast majority of Hindus. It has been shown above that for taking back a man who was once a Hindu but had left Hinduism, there is *smṛti* authority in Devala and others and the authority of the Nibandhakāras.

Punarupanayana (performing upanayana again).

In certain cases an upanayana has to be performed again. The Āśv. ⁹²⁹ gr. (I. 22. 22-26) prescribes that in punarupanayana the cutting of the hair and production of intelligence (*medhā-janana*) are optional, there are no rules about *paridāna* (giving in charge of deities) and about the time (i.e. it may be performed at any time and no *paridāna* is necessary) and instead of the usual *Gāyatrī*, he should recite ' *tat savitur vṛṇīmahe* ' (Rg. V. 82. 1.). When a person in whose family one Veda is studied (e. g. the Rgveda) wants to study another Veda (e. g. Yajurveda), he had to undergo a fresh upanayana. The Āśv. gr. sūtra is interpreted in this way by some. Haradatta on Āp. Dh. S. I. 1. 1. 10 says that as the *Sāvitrī* (i. e. *Gāyatrī*, Rg. III. 62. 10) is recited for all Vedas according to the Brāhmaṇa passage quoted by Āp. one upanayana is sufficient for the study of the three Vedas in succession, but if a person wants to study the Atharvaveda after studying another Veda, then a fresh upanayana is necessary. This is one kind of punarupanayana. Another kind of punarupanayana takes place when in the first upanayana the principal rite viz. placing his hands on the boy's shoulders and bringing the student near the teacher is left off through oversight or the first upanayana takes place in a season other than *vasanta* (spring) or in the dark half of a month or on a day which was *anadhyāya* ⁹³⁰ (unfit for Vedic study) or on a *galagraha* (vide note 642 above) or in the latter part of the day. A third kind of punarupanayana is one which is by way of *prāyaścitta* for certain sins or lapses from good conduct. ⁹³¹ Gaut. 23. 2-5

929. अधोपेतपूर्वस्य । कुवाकृतं केशवपनं मेघाजननं च । अनिरुक्तं परिदानम् । कालश्च । तत्सवितुर्वृणीमह इति सावित्रिम् । आश्व. गृ. सू. I. 22. 22-26.

930. विनर्तना वसन्तेन कुष्णपक्षे गलग्रहे । उपनीतस्त्वनध्याये पुनःसंस्कारमर्हति । अपराद्धे चोपनीतः पुनः संस्कारमर्हति । भरद्वाज quoted in the संस्कारमयूख, संस्कारकौस्तुभ p. 541 and संस्काररत्नमाला p. 282 ; सं. म. p. 547 quotes a similar verse from वैवस्वतब्रह्म.

931. The संस्कारकौस्तुभ (p. 536 with Marathi tr.) पुनःसंस्कारः पुनरुपनयनम् । तच्च त्रिविधम् । प्रत्यवायनिमित्ते प्रायश्चित्तत्वेन विहितम् । निमित्तविशेषेण कुतोपनयनस्य वृथाचेष्टात्वापत्तौ तत्फलार्थत्वेन विहितम् । वेदान्तराध्ययनचिकीर्षायां तद्व्यर्थत्वेन विहितमिति । The संस्कारकौस्तुभ (pp. 536-558) contains the most elaborate treatment of पुनरुपनयन.

prescribes the penance called Taptakṛcchra and punarupanayana for one guilty of drinking wine (surā) in ignorance or partaking of human urine, fæces and semen and the flesh of wild beasts, camels, asses, village cocks, and village hogs. Vas. (23. 30) also has a similar sūtra. Baud. Dh. S. II. 1. 25 quotes a verse 'if a person belonging to the three varṇas unknowingly drinks surā (wine) or fæces, he has to undergo punarupanayana' and says (II. 1. 29) that if a brahmacārī carries a corpse (other than that of his parents or teacher) he has to undergo punarupanayana. Manu V. 91 and Viṣṇu Dh. S. 22. 86 prescribe the same. In the Baud. gr. paribhāṣāsūtra (I. 12. 4-6) it is said that on partaking of honey, or flesh, śrāddha food or food from those in impurity on birth, or the milk of a cow before the lapse of ten days or the milk of a sandhinī cow, mushrooms or the resin exuded from trees, vilayana (a product of milk?), the food prepared for a number of people in common or the food of prostitutes, a man has to undergo punarupanayana and, according to some, also if he goes to a forbidden country,⁹³² viz. Saurāṣṭra (Kathiawar), Sindhu, and Sauvīra (Sind and the territory to its south and east), Avantī (Ujjain), Dakṣiṇāpatha (Deccan), a brāhmaṇa has to undergo punarupanayana (except when he goes on a pilgrimage). It then sets out the procedure (such as a homa, putting a fuel stick of palāśa on the fire and oblations of cooked food and ājya) and adds that in punarupanayana shaving, dakṣiṇā, girdle, staff, deer-skin, begging for food and vratas do not take place.

The Vaik. smārta (VI. 9-10) contains similar rules for punarupanayana.⁹³³ Aparārka (p. 1160) quotes Paithīnasi to the effect that if a grown-up person drinks the milk of sheep or of a she-ass, she-camel or of a woman, he has to undergo punarupanayana and also the penance called prājāpatya.

Anadhyaṃya :—(cessation from Vedic study; holiday).

932. प्रतिषिद्धदेशगमनमित्येकेषाम् । अथाप्युदाहरन्ति । सौराष्ट्रं सिन्धुसौवीर-
मवन्तीं दक्षिणापथम् । एतानि ब्राह्मणो गत्वा पुनः संस्कारमर्हति ॥ बौ. श्र. परिभाषासूत्र
I. 12. 5-6.

933. पितृयेष्टयोरन्येषामुच्छिष्टभोजने मधुमत्स्यमांससूतकप्रेतकावाद्यभोज्यभोजने च
पुनरुपनयनं करोति । वै. स्म. VI. 9.

It appears that from very early times Vedic studies were stopped on various grounds. The Tai. Ār.⁹³⁴ II. 15 has a very important statement on this subject. 'Indeed as to this yajña (brahmayajña) there are two cases in which the study of the Veda ceases, namely, when the man himself is impure or when the place is impure'. The Śat. Br.⁹³⁵ has a passage in which several occasions when Vedic study was ordinarily stopped are mentioned and it is added that those occasions do not prevent the repetition of Vedic texts as Brahmayajña. 'Therefore one knowing this should certainly repeat the Veda as Brahmayajña, when the wind blows, when lightning flashes, when it thunders or when there is a fall of thunderbolt, in order that *vaṣaṭkāras* may not be fruitless'. The Āp. Dh. S. (I. 4. 12. 3.) quotes the Vājasaneyi Brāhmaṇa (the Śatapatha) to the effect that "Vedic study is Brahmayajña; when it thunders, when lightning flashes, when there is a fall of the thunderbolt, when the wind blows, these are its *vaṣaṭkāras*; ⁹³⁶ therefore when.....fruitless". The Ait. Ār. (V. 3. 3) notes that if there be rain when it is not the season of rainfall, he should make a break by observing cessation of Vedic study for three nights.⁹³⁷

The subject of *anadhyāya* is discussed in the *grhya* and *dharmaśūtras* and in almost all *smṛtis*. It is not possible to give for want of space the differences between the several works. Among *sūtras* and *smṛtis* the most exhaustive and lengthy treatment is found in Āp. Dh. S. (I. 3. 9. 4. to I. 3. 11), Gaut. 16. 5-49, Śāṅkhāyana gr. IV. 7 (S. B. E. vol. 29 pp. 115-118), Manu IV. 102-128, Yaj. I. 144-151. The subject is also treated

934. तस्य वा एतस्य यज्ञस्य द्वावनध्यायौ यदात्माशुचिर्यद्देशः । ते. आ. II. 15. This is quoted by आश्व. गृ. III. 4. 7 'विज्ञायते तस्य द्वावनध्यायौ यदात्माशुचिर्यद्देशः'. Manu IV. 127 conveys the same sense in almost the same words. A man may be impure on account of births or deaths in his family or on account of *mala* (dirt on his body) and a place may be so because it is in contact with some impure thing (such as उच्छिष्ट).

935. तस्य वा एतस्य ब्रह्मयज्ञस्य चत्वारो वषट्कारा यद्वातो वाति विद्योतते स्तनयति अवरफूर्जति । तस्मादेवंविद्वाते वाति विद्योतमाने स्तनयति अवरफूर्जत्यधीयते वषट्काराणामच्छं वषट्काराय । इतपथमाहुर्ग XI. 5. 6. 9. The words तस्मादेवं &c. are quoted by विश्वरूप on या. I. 145.

936. The word '*vaṣaṭ*' or *svāhū* is uttered when making an offering to a deity. Thunder and lightning are said to be the *vaṣaṭkāras* of *brahmayajña*. Just as when the word *vaṣaṭ* is uttered some offering follows, so, when it thunders some Vedic text by way of *brahmayajña* should be repeated.

937. अपर्तो वर्षे त्रिरात्रं वैदिकेनाध्यायेनान्तरियात् । ऐ. आ. V. 3. 3.

at length in the Sm. C., Smṛtyarthasāra, the Samskāra kau-stubha (pp. 564-570), the Samskāra-ratnamālā (pp. 327-339) and other Nibandha works. In the following an attempt is made to present a tolerably exhaustive list of anadhyāyas together with a few references to the original sources.

Among *tithis* the following are anadhyāyas. On the first, the 8th, the 14th, 15th tithis (Paurṇamāsī and Amāvāsyā) there was to be cessation of Vedic Study for the whole day ; vide Manu IV. 113-114, Yāj I. 146 (in both *pratipad* is not expressly mentioned) and Hārta. Patañjali in the Mahābhāṣya (vol. II. p. 386) refers to anadhyāya on amāvāsyā and 14th tithi. There is a famous verse of the Rāmāyaṇa⁹³⁸ which shows that *pratipad* also was a holiday. Gaut. says that there was no holiday on the full moon days of the twelve months, but only on the full moon days of Āṣāḍha, Kārtika and Phālguna. The Baud. Dh. S. I. 11. 42-43 quotes a verse⁹³⁹ ' (Vedic study on) the eighth tithi kills the teacher, 14th kills the pupil, 15th kills learning '. Manu (IV. 114) has a similar verse. Aparārka⁹⁴⁰ (p. 189) quotes from the Nṛsimhapurāṇa verses to the effect that there is to be no teaching (of the Veda) on Mahānavamī (9th of Āśvina, bright half), on Bharanī (i. e. the tithi when the moon is in Bharanī nakṣatra after Bhādrapada full moon), Akṣatatrīyā (3rd of Vaiśākha, bright half) and Rathasaptamī (7th of Māgha, bright half). Similarly there is to be anadhyāya on what are called *Yugādi* and *Manvantarādi tithis*. Yugādi tithis according to Viṣṇupurāṇa⁹⁴¹ and Brahmapurāṇa quoted by Aparārka (p. 425) are Vaiśākha-śukla trīyā, Kārtika śukla navamī, Bhādrapada kṛṣṇa trayodaśī and Māgha Pūrṇimā (they are respectively the beginnings of the four yugas, kṛta, tretā, dvāpara and kali). The Sm. C. (I. p. 53) quotes the Nāradyapurāṇa ' on the day when uttarāyaṇa and dakṣiṇāyaṇa first take place, on Viṣuva (the two

938. सा प्रकृत्यैव तत्त्वज्ञी तद्वियोगाच्च कश्चिता । प्रतिपत्याठमीलस्य विधेयं तनुतां गता ॥ सुन्दरकाण्ड 59. 32. प्रतिपत्सु चतुर्दश्यामष्टम्यां पर्वणोर्द्वयोः । श्वेनध्यायेद्य शर्वयि नाधीयीत कदाचन ॥ हारीत in स्मृतिचं I. p. 57.

939. अथाप्युदाहरन्ति । हन्त्यष्टमी क्षुण्णाययं हन्ति शिष्यं चतुर्दशी । हन्ति पञ्चदशी विद्यां तस्मात्पर्वणि वर्जयेत् ॥ बौ. घ. सू. I. 11. 42-43.

940. वृत्तिहपुराणात् । महानवम्यां द्वादश्यां भरण्यामपि चैव हि । तथाशततृतीयायां शिवाक्षाध्यापयेद् द्विजः ॥ माघमासे तु सप्तम्यां रथाख्यायां तु वर्जयेत् । अपरार्क p. 189 and स्मृतिचं I. p. 58. These occur in वृत्तिहपुराण 58, 109-110.

941. The verses on युगादितिथिः are विष्णुपुराण III. 14. 13. ff. The मत्स्य-पुराण (17. 4-5) gives similar verses. Vide स्मृतिचं I. p. 59 for these verses. According to some Māgha Amāvāsyā is कलियुगादितिथिः.

days in the year when the day and night are equal), on the tithis when Viṣṇu sleeps and awakes from sleep (i. e. Āṣāḍha-śukla-ekādaśī and Kārtika-śukla-ekādaśī), on Yugaḍī and Manvāḍī tithis there is *anadhyāya*. The tithis on which the fourteen manvantaras are supposed to begin are quoted below.⁹⁴² According to a purāṇa passage quoted in the Sm. C. (I. p. 58) there is *anadhyāya* on *Sopapadū* tithis⁹⁴³ (viz. Jyestha śukla 2, Āśvina śukla 10, and Māgha śukla 4 and 12). Sometimes on the same day there are two tithis; hence the rule laid down is that if on any day a particular tithi (which is declared to be *anadhyāya*) is shown in the calendar as extending for three muhūrtas at sunrise or at sunset, then the whole of that day is *anadhyāya*.⁹⁴⁴

Yāj. (I. 148-151) speaks of 37 *tātkālika anadhyāyas* (i. e. where Veda study is suspended only as long as the occasion or disturbance stated lasts). They are: when there is noise created by a dog, jackal, ass, owl, singing of *sāman*, playing on a flute and the cries of the distressed (these are 7); in the vicinity or presence of impure things, of a corpse, or a *sūdra* or *antyā* (i. e. one of the untouchables), cemetery, a *patita* (one guilty of *mahāpātaka*); when the place (of study) has become impure or when the man himself is impure; when there is continuous flashing of lightning or continuous peals of thunder; while one's hands are wet after taking one's meals; in the midst of water; at midnight; when a violent wind is blowing; when there is a rainfall of dust, when the quarters are lit up by sudden (and strange) lights; at the two twilights; when there is fog; when there is a fright (caused by robbers &c.); when one is running; when the smell of something rotten or impure spreads; when a distinguished visitor comes to the house; when one rides an ass, a camel, a conveyance (like a chariot), an elephant, a horse, a boat, or climbs a tree or is in a desert (or barren) place. A few explanatory words may

942. आश्वयुक् शुक्ल नवमी कार्तिक्या द्वादशी सिता । तृतीया चैत्रमासस्य तथा भाद्रपदस्य च ॥ फाल्गुनस्य त्वमावास्या पुष्यस्यैकादशी सिता । आषाढस्यापि दशमी माघमासस्य सप्तमी ॥ आषणस्याष्टमी कृष्णा आषाढस्यापि पौर्णिमा । कार्तिकी फाल्गुनी चैत्री ज्येष्ठी पञ्चदशी सिता ॥ मन्वन्तरादयश्चैते दत्तस्याक्षयकारकाः ॥ मत्स्यपुराण 17. 6-8 quoted in the स्मृतिच० I. p. 58; vide also स्मृत्यर्थसार p. 9.

943. ज्येष्ठे शुक्ल द्वितीया तु आश्विने दशमी सिता । चतुर्थी द्वादशी माघे एताः सोपपदाः स्मृताः ॥ quoted in स्मृत्यर्थसार p. 8; संस्कारमयूख quotes it as from कालादर्श.

944. उदयास्तमये वापि सुहृत्तत्रयमामि यत् । तद्दिनं तद्दहोरात्रमनध्यायविदो विदुः । स्मृत्यर्थसार p. 8.

be added. According to Āp. Dh. S. I. 3. 10. 19 when wolves howl, or when there is the sound of any musical instrument, or of weeping, singing or of the recitation of a Sāman there is anadhyāya. Gaut. 16. 7 mentions the sound of bāṇa (a kind of vīṇā), bherī (a drum), mṛdaṅga, garī (a chariot) and the distressed. Manu (IV. 123-124) explains that when a sāman is heard, one should not study any portion of the Rgveda or Yajurveda, because the gods are the devatās of Rgveda, the Yajurveda deals with men (it enjoins actions to be done by men), Sāmaveda has the pitṛs as its deities; hence its sound has something of the impure or uncanny about it. Āp. Dh. S. I. 3. 11. 27 prescribes⁹⁴⁵ that there should be no Vedic study as long as there are clouds when it is not the season for clouds, when there is a halo round the sun or moon, when there is a rainbow, or when there is parhelion or a star with a tail (like a fish). Gaut. 16. 19, Āp. Dh. I. 3. 9. 14-15, Vas. 13. 11 say that there is anadhyāya as long as a corpse or a cāṇḍāla is in the village or town. Gaut. 16. 45 states the view of some that the Veda can never be studied in a city; there is no Veda study as long as there is an assembly of people (Manu IV. 108) or while the student is lying down or has stretched his feet or placed them on a cot or stool, or while he sits on his haunches winding round his knees and hips a piece of cloth (Manu IV. 112., Vas. Dh. S. 13. 23, Viṣṇu Dh. S. 30. 17). There is to be anadhyāya when one is answering the calls of nature (Manu IV. 109), or when one has not yet sipped water (ācamana) after taking food, or after partaking of meat (Manu IV. 112), when there is wordy argument or there is an affray or a fight or when one is wounded or when blood flows from the body (Manu IV. 122) or when one suffers from indigestion or vomits or has sour eructations (Manu IV. 121).

In certain cases anadhyāya lasts only for a portion of the day. When the wind blows by day strong enough to carry off clouds of dust (Gaut. 16. 5) there is anadhyāya during the day (but not at night even if the wind is still strong) or when on a festive occasion like upanayana there is anadhyāya after dinner that day (Gaut. 16. 43); when in the morning twilight fire has been kindled for homa and there are

945. अभं चापर्वो सूर्याचन्द्रमसोः परिवेष इन्द्रधनुः प्रतिसूर्यमत्स्यश्च वाते प्रतिगन्धे नीहारे च सर्वेष्वेतेषु तावत्कालम् । आप. ध. सू. 1. 3. 11. 27; रोहितेन्द्रधनुर्नीहारेषु । अभद्रक्षणे चापर्वो । गौ. 16. 9-10; 'प्रतिसूर्यमत्स्यश्च' is explained by हरदत्त as सूर्यसमीपे तदाकृतिः प्रतिसूर्यः मत्स्यः पुच्छवक्षत्रम् । समाहारद्वन्द्वे छान्दसो लिङ्गपर्ययः ।

flashes of lightning and thunder (not accompanied by rain) there is anadhyāya till the sun sets. Gaut. (16. 32) prescribes anadhyāya for the rest of the day when the king in whose country a man dwells dies; when a strong wind that was blowing stops, there is anadhyāya for a muhūrta i. e. two ghatikās (Āp. Dh. S. I. 3. 11. 28) or when there is the howling of gālāvṛka (hyaena?) or a jackal moving about alone there is anadhyāya till one gets up from sleep (ibid I. 3. 11. 29).

In some cases there is anadhyāya for the whole day and night. According to Yāj. I. 145-147 there is such an anadhyāya when there is thunder at the twilight time, there is a fall of the thunderbolt or earth-quake or the fall of a meteor, when one finishes Saṁhitā or Brāhmaṇa (of the śākhā one is studying) or when one finishes the study of the Āraṇyaka portion of one's Veda; when there is an eclipse of the sun or moon, or when it is the first day after the season changes or when a person partakes of śrāddha food or accepts a gift on śrāddha (except in Ekoddiṣṭa śrāddha); when a beast, frog, mongoose, dog, snake, cat or mouse passes between the teacher and pupil (Manu IV. 126 also) or when the banner of Indra is raised or taken down. Manu IV. 110 lays down anadhyāya for three days when one accepts invitation for an Ekoddiṣṭa śrāddha or when the king dies or when there is an eclipse. This last refers to an eclipse where the sun or the moon sets while still eclipsed. Gaut. I. 60 prescribes cessation for three days when dogs and others come between. This is explained as referring to the first lesson in Veda, while the words of Manu and Yāj. are held to refer to repetition. Raising the banner in honour of Indra was a festival prescribed for kings in the Kauśika sūtra 140 and other works. The banner was raised usually in Bhādrapada (or sometimes in Āśvina) on the 12th of the bright half when the moon was in conjunction with uttarāṣāḍhā, śravaṇa or dhanīṣṭhā constellation and it was taken down in the same month on the bharaṇī constellation (vide Sm. C. I. p. 59). According to the Brhat-Saṁhitā (chap. 43) of Varāha this festival lasted from the 8th to the 12th day of Bhādrapada śukla. Manu (IV. 119) prescribes anadhyāya for a day and night on the Aṣṭakā days⁹⁴⁶ and on the last day of each of the six ṛtus (seasons).

946. The aṣṭakā homa was performed on the 8th of the dark half of the four months from Mārgaśīrṣa (according to Āśv. gr. II. 4. 1) or (according to others) of three months of Pauṣa, Māgha and Phālguna. Gaut. 16. 38-39 prescribed three days' anadhyāya on each of the three Aṣṭakās or according to some only on the last Aṣṭakā.

In a few cases the anadhyāya was ākālika⁹⁴⁷ i. e. lasted for one day (60 ghaṭikās) from the time when the cause began to operate up to the same hour next day. Āp. Dh. S. (I. 3. 11. 25-26) lays down this kind of anadhyāya if out of three viz. flashing of lightning, thunder and rain, one or two occur at a time when it is no season for rain ; there is this anadhyāya for all vidyās at all times, when there is an eclipse of the sun or the moon or there is an earthquake or a whirlwind or fall of meteors. Manu IV. 103-105 and Gautama 16. 22-23 are similar to Āp. Dh. S. I. 3. 11. 25-26 and Manu IV. 118 prescribes ākālika anadhyāya when a village is thrown into confusion by thieves or there is a commotion due to a conflagration and in the case of all portentous phenomena (such as rain of blood or stones ; vide Vas. 13. 35). Gaut. (16. 47-48) adds that the performer of a śrāddha (whether he actually serves cooked food to brāhmaṇas or only makes gifts of money and corn &c.) has to observe this anadhyāya (vide Manu IV. 117 also).

Anadhyāya for three days was prescribed in a few cases. If lightning, thunder and rain all appear together when it is not the proper season for them, there is anadhyāya for three days (Āp. Dh. I. 3. 11. 23). Vide note 937 above. In the utsarga and upākaraṇa of the Vedas, on the death of gurus (persons worthy of respect like the father-in-law), on the Aṣṭakās and on the death of near agnates (like brother, nephew &c.) there is anadhyāya for three days⁹⁴⁸ (Āp. Dh. S. I. 3. 10. 2-3). Gaut. (6. 38-41) is similar to Āp. The Hārīta dharmasūtra⁹⁴⁹ prescribes anadhyāya for three days on the death of one's upādhyāya, or of the king or of a śrotriya or fellow pupil, on eclipses of the sun and the moon, on the taking down of the banner of Indra and on the death of one's ācārya.

947. The मित्ता on या. I. 147 derives the word as follows 'निमित्त-कालाद्वारम्यापरेद्युर्वाक्स एव कालस्तावत्कालः आकालः तत्र भव आकालिकोऽनध्यायः'.

948. वैरमणे शुक्लवृष्ट्याय औपाकरण इति उपहाः । तथा संबन्धेषु ज्ञातिषु । आप. ध. I. 3. 10. 2-3. उपाकरण (उपाकर्म) and उत्सर्ग (वैरमण) will be explained later. The sūtra तथा.....ज्ञातिषु applies to a ब्रह्मचारी since others have to observe अनध्याय on the death of agnates till śśauca lasts. In this last case अनध्याय begins on the day of death. In उपाकरण or उत्सर्ग the three days are the day previous to them, the day following them and the one on which that rite is performed.

949. अत एव हारीतः । उपाध्याये राजनि च मृते ओत्रिये स ब्रह्मचारिणि च चन्द्रार्कयो राहुवर्शने शक्रवृजपतन आचार्ये च मृते त्रिरात्रम् । इति । अपरार्क p. 190. The ओत्रिय, as या. I. 144 says, must be one who has studied the same śākhā.

Manu (IV. 110 and 119) prescribes anadhyāya for three days on accepting invitation for *ekoddiṣṭa śrāddha*, on the death of the king, on eclipses and on upākarma or utsarga. Yaj. I. 144 contains similar rules.

Āp. Dh. S. (I. 3. 10. 4) prescribes 12 days' anadhyāya on the death of one's parents and ācārya. Baud. Dh. S. I. 11. 32 prescribes⁹⁵⁰ three days' anadhyāya on the death of one's father. This rule must be taken as referring only to a brahmācārī. Vas. (13. 39-40) prescribes three days' anadhyāya on the death of one's ācārya and one day's on the death of the son or wife of the ācārya.

The Smṛtyarthasāra (p. 10) mentions some occasions when anadhyāya may extend to a month, to six months, or a year. Āp. D. S. I. 3. 9. 1. prescribes that, when upākarma is performed on the full moon day of Śrāvana, for a month thereafter one should not study Veda in the first part of the night (he may do so after that at night or in the day).

Aparārka (p. 192) quotes a verse from Yama⁹⁵¹ that there can be no Vedic study under the shade of certain trees like Śleṣmātaka, Śālmali (silk-cotton), Madhuka, Kovidāra and Kapitthaka.

Both Gaut. (16. 49) and Āp. Dh. S. I. 3. 11. 34 state that besides the anadhyāyas expressly mentioned by them there are others which may be learnt from the several smṛtis and from the assemblies of learned men.⁹⁵²

It would be noticed how the number of anadhyāyas is rather too numerous for rapid and effective study. Therefore certain rules are laid down to explain what is that is forbidden on those days.

In the first place anadhyāya may be vācika (concerned with the loud utterance of Vedic words), mānasa (revolving

950. पितर्युपरते त्रिरात्रम् । नौ. ध. I. 11. 3-2 ; आचार्ये गते त्रिरात्रम् । आचार्यपुत्र-
क्षिप्यभार्यास्वहोरात्रम् । वसिष्ठ 13. 39-40.

951. श्लेष्मातकस्य छायायां शाल्मलिर्मधुकस्य च । कदाचिदपि नाध्येयं कोविदार-
कस्थियोः ॥ यम quoted by अपराक p. 192. In the परा. मा. I. 1. p. 158 this
is quoted as from the कूर्मपुराण.

952. प्रतिषिद्धं च वाच्यमस्ति । नौ. 16. 49 ; यथोक्तमन्यद्वतः परिबन्धु । आप. ध.
सू. I. 3. 11. 34.

the Veda in the mind). Baud. Dh. S. I.⁹⁵³ 11. 40-41 says that the rule about anadhyāya on portentous happenings for a day and night does not apply to mānasa study; but even mānasa study is forbidden when there is impurity due to birth or death. Gaut. 16. 46 says the same. Āp. Dh. S. I. 3. 11. 20 allows (in general) mental study (not vocal) on anadhyāya days. Vide also Āp. Dh. S. I. 11. 32. 12-13.

The Āp. Śrautasūtra⁹⁵⁴ (24. 1. 37) says that the rules about anadhyāya apply only to the learning of Vedic mantras, but have no application to their employment in various rites. Jaimini⁹⁵⁵ (XII. 3. 18-19) establishes the proposition that the rules about anadhyāya being prescribed for acquisition of the Vedic mantras have no application to their employment in sacrifices. The Āp. Dh. S. I. 4. 12. 9 has a sūtra which shows remarkable agreement with the words of Jaimini.

We saw above that according to the Tai. Ār. the rules of anadhyāya do not apply to the daily performance of Brahmayajña (i. e. to the repetition of the Vedic texts already learnt). Manu II. 105 says that there is no concern about anadhyāya as to the lores (the āngas like grammar, Nirukta &c.) helpful to (understanding of) the Veda, the obligatory svādhyāya (i. e. brahmayajña) and the mantras to be used in homa. Śaunaka⁹⁵⁶ quoted in the Sm. C. says there is no anadhyāya as to repeating the Vedic texts in the obligatory rites and in japa nor in kāmya rites, in sacrifices or in the pārāyana (repeating the Veda already learnt); the anadhyāya rules apply only to the first learning of Vedic mantras and to their teaching. The Smṛtyarthasāra⁹⁵⁷ (p. 10) says that those who have a slippery memory or those who have to commit to memory extensive Vedic texts

953. अन्येषु चाहुतोत्पातेषु अहोरात्रमनध्यायोऽन्यत्र मानसात् । मानसेषु जनन-मरणयोरनध्यायः । बौ. ध. सू. I. 11. 40-41; मानसमप्यह्नाचिः । गौ. 16. 46; मनसा चानध्याये । आप. ध. सू. I. 3. 11. 20.

954. स्वाध्यायेऽनध्यायो मन्त्राणां न कर्मण्यर्थान्तरत्वात् । आप. श्रौ. 24. 1. 37.

955. मन्त्राणां कर्मसंयोगात्स्वधर्मेण प्रयोगः स्याद्धर्मस्य तज्जिमित्त्वात् । विद्यां प्रति विधानाद्वा सर्वकालं प्रयोगः स्यात्कर्मार्थत्वात्प्रयोगस्य । जै. XII. 3. 18-19. The first sūtra contains the पूर्वपक्ष view; compare विद्यां प्रत्यनध्यायः श्रूयते न कर्मयोगे मन्त्राणाम् । आप. ध. I. 4. 12. 9.

956. नित्ये जपे च काम्ये च क्रतौ पारायणेपि च । नानध्यायोस्ति वेदानां ग्रहणे ग्राहणे स्मृतः । शौनक in स्मृतिच० I. p. 61; vide similar verses in स्मृत्यर्थसार p. 11.

957. तथा विश्रुतिशीलानां बहुवेदप्रपाठिनाम् । चतुर्वेदश्चमी-पर्वप्रतिपद्वर्जितेषु तु । वेदाङ्गन्यायमीमांसाधर्मज्ञाणि चाम्यसेत् । स्मृत्यर्थसार p. 10

should study the Vedāṅgas, nyāya (logic), mīmāṃsā and dharmaśāstras on all anadhyāyas except on 1st, 8th, 14th and full moon and new moon days. Some digests quote a verse from the Kūrmapurāṇa⁹⁵⁸ that there is no anadhyāya for the study of Vedāṅgas, of itihāsa, purāṇas, dharmaśāstras and other śāstras ; but on *parva* days the study of even these should be dropped. This shows that these *tithis* were the only close holidays on which there was complete cessation of all study, whether Vedic or non-Vedic. That is, these were what are called *nitya* holidays while the rest are *naimittika* anadhyāyas. Even now these *nitya* anadhyāyas are observed by *vaidikas* and by *Pandits* in their Sanskrit schools (particularly *amāvāsyā*).

It will be seen that though some of the occasions for anadhyāya are somewhat strange and bizarre, underlying most of them there are reasonable and understandable principles. Vedic study depended in the first place on memorizing. Committing sacred texts to memory (without in most cases understanding their meaning) required close attention and concentration. Therefore, all occasions which caused disturbance or distraction of mind were held to be anadhyāyas. But the same concentration was not necessary for reciting in sacrifices or *japa* or *brahma-yajña* what had already been committed to memory. Hence such occasions were not anadhyāyas for those purposes.

It was believed that⁹⁵⁹ if a person taught the Vedic lore or studied it on anadhyāya days, he incurred loss as to (long) life, offspring, cattle, intelligence and the merit accumulated by him.

Keśānta or *godāna* :—This *samskāra* consists in shaving the head and also the hair on the other parts of the body (such as arm-pits, chin). Pār. gr., Yāj. (I. 36) and Manu (II. 65) employ the word *keśānta*, while Āśv. gr., Śān. gr., Gobhila and other *grhyasūtras* employ the word *godāna*. In the Śat.⁹⁶⁰ Br. while speaking of the *dikṣā* (consecration of the performer

958. अनध्यायस्तु नाङ्गेषु नेतिहासपुराणयोः । न धर्मशास्त्रेष्वन्येषु पर्वण्येतानि वर्जयेत् ॥ quoted from कूर्मपुराण by निर्णयसिन्धु. This is कूर्मपुराण (उत्तरार्ध) 14. 82-83 and औशनसस्मृति (Jiv. ed. I. p. 517)

959. यमोपि । आयुः प्रजां पशून् मेधां कर्तुं हि सुकृतं च यत् । अनध्यायेष्वभ्यसतो ब्रह्म त्याहरत्स्तथा ॥ स्मृतिच० I. p. 61. Vide two similar verses quoted in स्मृत्यर्थसार p. 8.

960. स दक्षिणमेवाग्ने गोदानमभ्युनक्ति । शतपथ III. 1. 2. 4.

of a sacrifice) the word godāna is used in the sense of a portion of the hair (on the head) near the top of the ear. Most smṛtikāras say that this saṃskāra was performed in the 16th year. According to Śāṅ. gr. (I. 28. 20, S. B. E. vol. 29, p. 57) it may be performed in the 16th or 18th year. According to Manu II. 65 keśānta is performed in the 16th, 22nd or 24th year respectively for a brāhmaṇa, kṣatriya or vaiśya. The Laghu-Āśvalāyana smṛti XIV. 1 says that Godāna may be performed in the 16th year or at the time of marriage. This last view seems to have been known to Bhavabhūti who in his Uttararāmacarita ⁹⁶¹ (Act. I) makes the heroine Sitā say that Rāma and his three brothers had the godāna ceremony performed immediately before their marriage. It is somewhat strange that according to the Kauśika sūtra ⁹⁶² (54. 15) godāna precedes cūḍākarma and the commentator Keśava remarks that godāna takes place at the end of the first or 2nd year (from birth).

There is great divergence of views about the starting point from which 16 years are to be calculated. The Baud. Dh. S. (I. 2. 7) has stated the rule in general terms that the number of years is to be calculated from the time of conception. ⁹⁶³ Following this rule the Mit. on Yāj. I. 36 and Kullūka on Man II. 65 say that godāna should be performed in the 16th year from conception in the case of brāhmaṇas, ⁹⁶⁴ while Aparārka says that it is to be performed in the 16th year from birth. Viśvarūpa ⁹⁶⁵ on Yāj. I. 36 says that whatever the period of brahmacarya that a student was going to observe (whether 12, 24, 36, 48 &c.) keśānta must be performed in the 16th year and if any one had his upanayana performed later than the 16th year, then keśānta will not take place at all. Nārāyaṇa on Āśv. gr. I. 22. 3 notes that according to some godāna takes

961. एते खलु तत्कालकृतगोदानमङ्गलाश्रित्वारो भ्रातरो विवाहदीक्षिता यूयम् ।
उत्तररामचरित I.

962. चूडाकरणं च गोदानेन व्याख्यातम् । कौशिकसूत्र 54. 15.

963. गर्भादिंसंख्या वर्षाणां तदष्टमेषु ब्राह्मणमुपनयति । बौ. ध. सू. I. 2. 7.

964. केशान्तः पुनर्गोदानाख्यं कर्म गर्भादारभ्य षोडशे वर्षे ब्राह्मणस्य कार्यम् । एतच्च द्वादशवार्षिके वदन्ते बोद्धव्यम् । इतरस्मिन्पक्षे यथासंभवं द्रष्टव्यम् । राज्यन्यवेद्ययोस्तुपनयनकालवद् द्वादशे चतुर्विंशे वा द्रष्टव्यम् । मिता० on या. I. 36.

965. On केशान्तश्चैव षोडशे 'केशान्तस्तु सर्वपक्षेषु षोडश एवावदे कर्तव्यः । चशब्दस्तु-
शब्दस्यार्थः । एवकारस्योत्कर्षः ।'..... यदा पुनः प्राक् षोडशाव्दात्कथंचिन्नोपनीतस्तदा काल-
प्राप्तावुपनयनस्य तदभावः । विश्वरूप on या. I. 36.

place in the 16th year from upanayana, while others celebrate it in the 16th year from birth.

All sūtrakāras are agreed that godāna or keśānta follows the procedure of cūdākarana with a few differences. The Āśv. gr. (I. 18. 1-9) points these out. Caula is performed in the 3rd year, while godāna is performed in the 16th. Āśv. gr. further says "wherever the word keśa occurs (in the mantras or procedure of caula) he should employ the word śmaśru (beard). He moistens the beard here. (The mantra is) 'purify his head and face, but do not deprive him of life'. He gives orders (to the barber) 'arrange his beard, the hair of his body and his nails, ending in the north'. Having bathed and stood up silently during the rest of the day, he should break his silence in the presence of his teacher (saying to the teacher) 'I give a gift'. The fee is a pair of cows. Let the teacher instruct him to keep the observances for a year"⁹⁶⁶. Nārāyaṇa notes that being grown up he should not sit on his mother's lap as in caula (but sit to her right) and that the instruction is to be on the next day. Nārāyaṇa says that the instruction referred to is the one mentioned in Āśv. gr. I. 22. 20 from 'cutting the hair' to 'giving in charge' i. e. from Āśv. gr. I. 19. 8. to I. 20. 7. It is better to hold as Pār. and Bhār. gr. ordain that the instruction is as to brahmacaryavrata (mentioned⁹⁶⁷ in Āśv. gr. I. 22. 17) or that he is not to shave himself for a year, 12 days, 6 days or at least 3 days. Pār. gr., Śāṅkhāyana and several others allowed the fee of only one cow⁹⁶⁸. Gobhila (III. 1. 5) and Khādīra (II. 5. 3) allowed optionally the gift of a pair of horses or a pair of sheep for kṣatriyas or vaiśyas respectively. According to

966. In आश्व. गृ. I. 17. 7 the mantra in चौल is अदितिः केशान् वपतु; instead of it the mantra in godāna is 'अदितिः इमंशृणि वपतु'. In चौल आश्व. (I. 17. 8) prescribes the laying of kuśa bunches on to the right side of the hair; in गोदान the kuśa is laid on the beard (before it is cut). In चौल the edge of the razor is wiped with the mantra 'यत्क्षुरेण मर्चयता उपेक्षा वप्सि केशान् । शुन्धि शिरो मास्यायुः प्रमोषीः (आश्व. गृ. I. 17. 15); instead in गोदान, the mantra is यत्...वप्सि इमंशृणि ॥ शुन्धि शिरो मुखं मास्या &c. In this way ऊह (necessary changes in the words) is to be made. In चौल in आश्व. I. 17. 16 the direction to the barber is 'शीतोष्णाभिरद्भिरवर्थं कुर्वाणोऽक्षुण्वन्कुशलीकुश'; in गोदान it is 'शीतो...क्षुण्वन् कुशली केशश्मश्रुलोमनखान्युद्वर्कस्थानि कुश'.

967. अत ऊर्ध्वमक्षारलवणाशी ब्रह्मचार्यधःशायी त्रिरात्रं द्वादशरात्रं संवत्सरं वा । आश्व. गृ. I. 22. 17.

968. मां केशान्ते संवत्सरं ब्रह्मचर्यमवपनं च केशान्ते द्वादशरात्रं बह्वरात्रं त्रिरात्रमन्ततः । पारस्कर गृ. II. 1; संवत्सरं कृतगोदानो ब्रह्मचर्यं चरति । भारद्वाजगृह्य I. 10.

Gobhila and Khādīra shaving the beard precedes a vrata called godānika for one year and both state at length the observances of that vrata (Gobhila III. 1. 11-29, Khādīra II. 5. 7-16).

Śān. gr. (I. 28. 22) expressly says that the keśānta ceremony is performed for girls but silently. Āp. gr. 16. 15, Hir. gr. 6. 16, Bhāradvāja gr. I. 10, Baud. gr. III. 2. 55 prescribe in godāna the removal of all the hair on the head (including the śikhā top-knot), while in caula it is not so.

This saṁskāra gradually went out of vogue, so much so that most of the medieval digests like the Sm. C., the Saṁskāraprakāśa, and the Nirṇayasindhu contain hardly anything about it.

Snāna or *Samāvartana*:—(Taking the ceremonial bath after finishing Vedic study and returning from the teacher's house). Some sūtrakāras such as Gaut. (VIII. 16), Āp. gr. XII. 1, Hir. gr. 9. 1 and Yāj. I. 51 employ the word 'snāna' for this saṁskāra, while Āśv. gr. III. 8. 1, Baud. gr. (II. 6. 1), Āp. Dh. S. I. 2. 7. 15 and 31, Bhār. gr. II. 18 employ the word samāvartana. The Khādīra gr. (I. 3. 2-3, III. 1. 1) and Gobhila III. 4. 7 use the word 'āplavana' (which means snāna). Manu (III. 4) uses both 'snāna' and 'samāvartana' in "a *dvija* being permitted by his teacher, may take the ceremonial bath and return from his teacher according to the rules laid down (in his own gṛhyasūtra) and then marry a girl &c". Aparārka (p. 76) explains this verse by saying that it makes a distinction between snāna and samāvartana. The distinction consists in this: snāna or ceremonial bath indicates the completion of the period of student-hood. A man who wants to remain a brahmacārin all his life need not undergo this saṁskāra. Samāvartana literally means 'return from the teacher's house to one's home'. If a boy learns under his own father, then literally speaking there will be no return in his case from a teacher's house. Medhātithi⁹⁶⁹ (on Manu III. 4) puts this position forcibly. Samāvartana is not a necessary *aṅga* (adjunct) of marriage and therefore he who learnt the Veda in his father's house may, though there is no return (to the father's house from the teacher's house), enter on matrimony. Some hold that Samāvartana is an *aṅga* of marriage and consists

969. न तु समावर्तनं विवाहाङ्गम् । तेन यः पितृगृहे एवाधीतवेदस्तस्यासमावृत्तस्य संभवत्येव विवाहः । कोचित्समावर्तनं विवाहाङ्गं स्नानं मन्यन्ते । क्त्वाश्रुत्या भेदप्रतिपत्तिरिति चेन्न तर्हि समावर्तनं विवाहाङ्गं स्नानसंस्कारं वदयति । अथवा यमनियमत्यागाभिप्रायं समावृत्तिवचनम् । मेधा. on मनु III. 4.

in the ceremonial bath. If it be said that the gerundial termination (tvā in snātvā in Manu II. 4) conveys distinction between snāna and samāvartana, the reply is that Manu will later on speak of samāvartana as the saṁskāra of snāna.

Āp. gr. 12. 1 begins its treatment with the words 'vedam adhītya snāsyau' (after learning the Veda and when about to undergo the ceremonial bath). Having these words in mind Baud. gr. ⁹⁷⁰ (II 6. 1) remarks that in the words 'vedam adhītya snāsyau' it is samāvartana that has been described. Hence the essence of samāvartana is the ceremonial bath and return to the parental home is a subsidiary matter (which may or may not occur in the case of a student). The Mahābhāṣya (vol. I. p. 384) says that a person after he has studied the Veda and taken the ceremonial bath with the permission of the teacher should begin to use a cot (for sleeping on).

In the Vedic Literature both words are used. In the Chāndogya Upaniṣad ⁹⁷¹ IV. 10. 1 we read that Upakosala Kāmalāyana became a student of Satyakāma Jābāla and tended his teacher's fires for twelve years; the teacher while making his other pupils return (to their parental home) did not make Upakosala return. Here it is clear that the Upaniṣad knew the term 'samāvartana'. Similarly in Chāndogya VIII. 15 it is stated that 'having studied the Veda according to the rules in the time that was left after doing work for the teacher and having returned from the teacher's house to his own family'. On the other hand the Śat. Br. (XI. 3. 3. 7) says 'that one ⁹⁷² should not beg after taking the ceremonial bath'. The Śat. Br. (XII. 1. 1. 10) distinguishes ⁹⁷³ a snātaka from a brahmachārin (S. B. E. vol. 44 p. 137). Similarly the Āp. Dh. S. II. 6. 14. 13 quotes a Brāhmaṇa passage 'therefore the face of the snātaka is as if resplendent with fire'. The Ait. Ār. V. ⁹⁷⁴ 3. 3. remarks that 'one who

970. वेदमधीत्य स्नास्यन्नित्युक्तं समावर्तनम् । बौ. गृ. II. 6. 1. अधीत्य स्नात्वा गुरुभिरनुज्ञातेन खट्वारोदव्या । महाभाष्य vol. I. p. 384.

971. सह स्नान्यानन्तेवासिनः समावर्तयन्तं ह स्नैव न समावर्तयति । छान्दोग्य IV. 10. 1 ; आचार्यकुलद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषिणाभितमावृत्य कुटुम्बे । छान्दोग्य VIII. 15. 1.

972. न ह वै स्नात्वा भिक्षत । शतपथ ब्रा. XI. 3. 3. 7. This is quoted by the बौ. घ. सू. I. 2. 53 (along with other passages of the same ब्राह्मण)

973. The गोपथब्रा. (पूर्वार्ध IV. 6) also distinguishes between स्नातक and ब्रह्मचारी 'अथ तमन्यस्नातको वा ब्रह्मचारी वा दीक्षयति न पूतः पावयेदित्याहुः'.

974. नेदमनधीयन् स्नातको भवति यद्यन्यद्ब्रह्मधीयात् । ऐ. आ. V. 3. 3 ; महद्भै शूतं स्नातको भवतीति विज्ञायते । आश्व. गृ. III. 9. 8.

has not studied this (mahāvratā) does not become a (true) snātaka, even though he may have learnt a good deal else.' The Āśv. gr. III. 9. 8 summarises a Brāhmaṇa passage to the effect that a snātaka is indeed a great being.

Snāna (the ceremonial bath) was ordained by the sūtrakāras after a student finishes his Vedic study. The Āśv. gr. (III. 9. 4) remarks 'after having finished (the task of learning) vidyā, they should invite his teacher to name the gift (of wealth or otherwise) he desired or when the pupil has been permitted by the teacher, the pupil may take a ceremonial bath.'⁹⁷⁵ This shows that one may perform snāna either when he had finished his Vedic and other studies or he may do so even without finishing his intended studies, if the teacher permitted him to do so. The Pār. gr. II. 6 is more explicit 'The student should take the ceremonial bath after finishing (the study of) the Veda or when he has gone through the period of student-hood for 48 years, or for 12 years according to some (teachers); (he should) take the bath when permitted by the teacher.' A person who has taken the ceremonial bath is called a snātaka. A snātaka is said by the Pār. gr. (II. 5),⁹⁷⁶ Gobhila (III. 5. 21-22), Baud. gr. paribhāṣā sūtra I. 15, Hārīta and others to be of three kinds, viz vidyāsnātaka (or Veda-snātaka as Baud. gr. paribhāṣā has it), vrataśnātaka and vidyā-vrataśnātaka (or veda-vrata-snātaka as in Baud). One who has finished Veda study, but has not gone through the vrataś (described above) is called vidyā-snātaka; one who has finished the vrataś, but has not finished his Veda study is styled vrata-snātaka; while one who has finished both is named vidyā-vrata-snātaka. Yāj. I. 51 in saying that a student 'after finishing Veda (study) or the vrataś (observances of brahmacarya) or both, and after giving to the teacher what the latter chooses to ask should take the ceremonial bath with the teacher's permission' impliedly refers to the three-fold division of snātakas. These three alternatives are due to the fact that a student may not have the ability or the time to go through the full Vedic curriculum and the

975. विद्यान्ते गुरुमर्थेन निमन्त्रं कृत्वाऽनुज्ञातस्य वा स्नानम् । आश्व. गृ. III. 9. 4. ; वेदं समाप्य स्नायाद् ब्रह्मचर्यं वाष्टाचत्वारिंशकं द्वादशकेष्येके गुरुणानुज्ञातः । पारस्करगृह्य II. 6.

976. त्रयः स्नातका भवन्ति विद्यास्नातको व्रतस्नातको विद्याव्रतस्नातक इति । समाप्य वेदमसमाप्य व्रतं यः समावर्तते स विद्यास्नातकः समाप्य व्रतमसमाप्य वेदं यः समावर्तते स व्रतस्नातक उभयं समाप्य यः समावर्तते स विद्याव्रतस्नातक इति । पारस्करगृह्य II. 5; हारीत as quoted in स्मृतिच. I. p. 66 is the same.

vratas. Medhātithi on Manu IV. 31 notices that according to some vrata-snātakas are those who without finishing Veda study take the ceremonial bath three years after upanayana. Gobhila (III. 5. 23) says that of these, vidyā-vrata-snātaka is the best, the other two being equal to each other. Āp. Dh. S. (I. 11. 30. 1-5) refers to this three-fold division and adds that all three are to be honoured as snātakas, but that great reward follows by honouring vidyā-vrata-snātakas.

A good deal of time may conceivably elapse between a man's taking the ceremonial bath and actually marrying a woman. During that period he is called a snātaka; while after marriage he comes to be called a gr̥hastha⁹⁷⁷. As long as a person is not married after he takes the bath, he has to follow the observances prescribed for snātakas and gr̥hasthas so far as applicable to his position but not those of a student. Gaut.⁹⁷⁸ (IX. 1-2) makes the position quite clear by prescribing the same rules of conduct for gr̥hasthas and for snātakas. He also states (in III. 9) that whatever rules laid down for brahmācārins are not opposed to the special rules for other āśramas are to be observed by all. The latter means that the special observances of a brahmācārī are not applicable to him (such as avoiding honey and flesh, living on alms, offering fuel-sticks to fire).

The most elaborate procedure of samāvartana is found in Hir. gr. I. 9-13, Baud. gr. paribhāṣā I. 14, Pār. gr. II. 6 and Gobhila gr. III. 4-5. A concise statement is given below from Āśv. gr. (III. 8 and 9). The student who is about to return home from his teacher should get ready (eleven) things, viz. a jewel (to be suspended round his neck), two ear-rings, a pair of garments, an umbrella, a pair of shoes, a staff, a wreath, (powder) for rubbing his body with, ointment, eye-salve, a turban, (all these) being meant for the teacher and for himself. If he cannot afford to have these materials for both of them, then he

977. आ जायासङ्गमात्स्नातका भवन्त्यत ऊर्ध्वं गृहस्थाः । बौ. गृ. परिभाषा I. 15. 10.

978. Vide हरदत्त on गौतम IX. 2 (स्नातकश्च) ' ब्रह्मचर्याग्निवृत्तत्वाद्गृहस्थ-
घृतिरिकाश्रमान्तराभावाच्च भार्याधिगमादूर्ध्वमिति पूर्वसूत्रमारब्धम् । स्नातकस्य तु भार्या-
धिगमासंभवे यावज्जीवं गृहस्थधर्मा एवानुष्ठेया इति सूत्रमारब्धम् । हरदत्त on आप. ध. I. 11. 30. 6 (अथ स्नातकः) says that some of the स्नातकव्रतस are common to गृहस्थस्य. According to हरदत्त on आप. ध. I. 11. 30. 3 व्रतानि in व्रतस्नातक does not stand for the special व्रतस like महानाम्नी, but for the general observances such अग्निन्धन, भैक्षचर्या.

should prepare them only for the teacher. He should procure a fuel-stick from the north-east side of a sacrificial tree (like *palāśa*); the fuel-stick may be undried if he wishes for the enjoyment of food or for prosperity or for splendour; it may be dry if he wishes for spiritual lustre; or both dry (in part) and undried in the remaining part if he desires both. Having placed the fuel-stick on high (not on the ground) and having made gifts of food and of a cow to *brāhmaṇas*, he should perform the actions prescribed in *godāna* ceremony (and not the observances like remaining silent). He should ⁹⁷⁹ alter the mantras (of *godāna*) so that they refer to himself. (He should rub himself) with the powder of *Ekaklitaka*.⁹⁸⁰ Having bathed himself in lukewarm water and having put on two garments which have not yet been washed (or used) with the mantra 'You two (*Mitra* and *Varuṇa*) put on garments'⁹⁸¹ with fat splendour' (*Rg. I. 152. 1*); he should apply eye-salve to his eyes with the words 'thou art the lustre of stone, protect my eye.' He should fasten the two ear-rings with the words 'thou art the lustre of stone; protect my ear.' After having smeared his two hands with ointment (saffron paste &c.) a *brāhmaṇa* should first anoint his face with it (and then the limbs), a *Rājanya* his two arms first, a *vaiśya* his belly first, a woman her private parts, persons, who maintain themselves by running, their thighs. With the words 'free from distress art thou, may I become free from distress' he should put on the wreath, but not such a wreath as would be called a *mālā* (garland). If some call it *mālā* (through ignorance of what to say) he should cause them to speak of it as *sraja* (wreath). He steps into the shoes with the words 'you two are the supports of the gods, protect me from all sides' and with the

979. This means:—instead of 'ओषधे त्रायस्वैनं स्वधिते मेनं हिंसीः' (आश्व. गृ. I. 17. 8-9) repeated in *चौल* and *गोदान* (by the *आचार्य*) the student should himself repeat the mantra as 'ओषधे त्रायस्व मां स्वधिते मा मा हिंसीः'. Instead of the mantra 'शुन्धि शिरो मुखं मास्यायुः प्रमोषीः' repeated by the *आचार्य* in *गोदान*, the student should himself say 'शुन्धि शिरो मुखं मा मे आयुः प्रमोषीः'.

980. 'करञ्जबीजस्य यत्रैकं बीजं तदेककृतम् । तत्पेषयित्वा तेनोन्मर्दनं कारयेत् ॥' *नारायण* on आश्व. गृ. III. 8. 8. It is the seed of the *करञ्ज* tree which contains only one grain that is to be powdered.

981. The mantra *युवं वस्त्राणि* is to be repeated with each garment. The eye-salve is to be applied to the left eye first and then to the right, says *Nārāyaṇa* quoting a *smṛti*. The ear-ring is first to be fastened on the right ear and then on the left.

words 'heaven's covering art thou' he takes the umbrella. He takes the bamboo staff with the words 'bamboo art thou, thou art the child of a tree, protect me from all sides.' Having tied round his neck the jewel⁹⁸² with the hymn beginning with 'āyusyam',⁹⁸³ and having arranged the turban (on his head) he should in a standing posture put a fuel-stick (on the fire), and should say at that time 'memory and reproach, knowledge, faith, wisdom as the fifth, what is sacrificed, what is given (as gift), what is studied and what is done, truth, learning, observances. O Agni, the vow (of thee) together with Indra, with Prajāpati, with the sages, with the sages that are kṣatriyas, with the Fathers, with the kings among Fathers, with men and with the kings among men, with the glow, with the super-glow, with the after-glow, with the counter-glow, with gods and men, with Gandharvas and Apsarases, with wild and domestic animals, the vow belonging to my own self, dwelling in my own self, that is my entire vow. O Agni! I shall on all sides become this vow, svāhā'. With the hymn 'mine, O Agni, be the glory' (Rg. X. 128. 1) he should put fuel-sticks on fire one for each verse.⁹⁸⁴ He should stay for the night at a place where the people will do honour to him (by offering Madhuparka). Madhuparka will be dealt with under marriage.

The Baud. gr. paribhāṣā says (I. 14. 1) that the samāvartana rite for him who is only a vrataśnātaka (and has not studied the Veda) is performed silently (i. e. without the mantras prescribed). The other grhya sūtras have a similar procedure in samāvartana, only the mantras sometimes differ and a few details are added.

982. Nārāyaṇa on Āśv. gr. I. 8. 16 says that the 'maṇi' is 'suvarṇamaya (made of gold). Āp. gr. 12. 8 speaks of 'maṇim sauvarṇam sopadhānam' (a golden bead with two precious stones on two sides).

983. This sūkta is a khila sūkta in the R̥gveda. It occurs in the अथ. म. पृ. II. 8. It is in praise of gold.

984. Nārāyaṇa adds on Āśv. gr. III. 8. 16 that he should keep aside his shoes and then offer the fuel-stick. Stenzler conjectures अग्नेः for अग्ने in अथ. गृ. III. 9. 1, which is unwarranted and unnecessary. The sūkta Rg. X. 128 has nine verses. Nārāyaṇa says that there is to be homa with ten samidhs; the tenth verse, therefore, is the verse 'āyusyam' which is the first verse of the Khilasūkta after Rg. X. 128. The erstwhile student is to offer samidhs sitting and not standing and end the rite with the offering to Sviṣṭakṛt Agni.

For example, Śān. gr. (III. 1. 2) makes the student sit on bull's hide. Pār. gr. (II. 6) prescribes that eight jars full of water are to be placed on kuśa grass and water therefrom is to be poured over the head and the body of the student with certain mantras, that he is to worship the rising sun, to partake of curds or sesame seeds, to cleanse his teeth with an udumbara twig, he sees himself in a mirror (after adorning himself). Both Pār. and Gobhila (III. 4. 23) say that in this rite the girdle is taken off. Gobhila (III. 4. 31-34) says that at the end of the rite the student should mount a chariot drawn by oxen, drive some distance in an eastern or northern direction, should then come back to the teacher who honours him with madhuparka. Hir. gr. (I. 9. 10) says that the girdle, the staff and the black antelope skin that he wore as brahmācārī are to be thrown into water. The Laghu-Āśvalāyana-smṛti (14th section) appears to suggest that godāna and samāvartana take place on the same day and that at the end of the homa in samāvartana a student of the R̥gveda should unloosen the girdle of muñja grass with the mantra 'ud uttamam mumugdhi' (R̥g. I. 25. 21). It is for this reason that in the Maratha country samāvartana is called 'soḍmuñja' (rite in which the muñja girdle is taken away).

The sūtras more or less prescribe expressly or impliedly the same materials that are required by Āśvalāyana. Vide Bhār. gr. II. 18 (which enumerates them in one place), Baud. gr. paribhāṣā sūtra I. 13. 1.

Some of the sūtras specify the auspicious times when this rite is to be performed. Hir. gr. I. 9. 3 lays down that the proper time for snāna is during the northern course of the sun, in the bright half of a month when the moon is in conjunction with Rohiṇī, Mṛgaśīras, Tisya (Puṣya), Uttarā Phalgunī, Hasta, Citrā, or Viśākhā. The Baud. gr. paribhāṣā (I. 13. 3-9) omits Mṛgaśīras out of these, while Bhār. gr. (II. 18) omits Rohiṇī and Mṛgaśīras and adds Svāti. Medieval and modern digests add elaborate rules about the astrological details for the proper day of samāvartana, which are passed over here. Vide Saṁskāraprakāśa pp. 576-578 for some of these details.

Numerous rules are laid down in the smṛtis and digests about snātakas (snātakadharmāḥ). Many of these rules are applicable to gr̥hasthas also (i. e. snātakas who have married). Those rules are too numerous to enumerate. But some idea may be conveyed by quoting in full the rules in Āśv. gr.

(III. 9. 6-7) which has the shortest treatment and adding a few interesting items from other works. Āśv. gr. (III. 9. 6-7) says 'He (the snātaka) should not bathe at night, nor bathe naked, nor lie down naked, he should not look at a naked woman except during intercourse, he shall not run when it rains, he should not climb up a tree, nor descend into a well, should not cross a river (by swimming) with his arms, he should not expose himself to a danger. A great being indeed is a snātaka—so it is known (from the śruti)'. Āp. Dh. S. (I. 11. 30. 6-I. 11. 32. 29), Vas. XII. 1-47, Gaut. IX, Yāj. I. 129-166, Manu IV. 13ff, Viṣṇu Dh. S. 71, Pār. gr. II. 1 contain an exhaustive treatment of snātaka vratas. Some of these are concerned with the rules about anadhyāyas, about answering calls of nature, about persons whose food should not be taken, about sexual intercourse, about ācamana, about daily observances like the five mahāyajñas, about upākarma and utsarjana. These have been or will be dealt with in the appropriate places. A few of the other important rules of conduct are: a snātaka should always be pure (in body), should daily bathe and should apply fragrant unguents (like sandal-wood paste) to his body, should be always patient, persistent in his undertakings, self-restrained, generous and not disposed to cause injury to others (Gaut. 9. 7 and 73); he should speak the truth and also speak what is agreeable, but should not tell disagreeable truths, nor should he tell agreeable lies (Manu IV. 138 and Gaut. IX. 68); he should according to his ability try to make his day fruitful as regards the performance of meritorious acts, satisfaction of (legitimate) desires and acquisition of wealth, but he should look upon dharma as the principal of the three *puruṣārthas* (Gaut. IX. 46-47, Manu IV. 176, Yāj. I. 156), though he should avoid even what is allowed by the śāstras if it is hateful to the people; he should not beg (for his livelihood) of anybody except the king or his pupils, but when oppressed by hunger he may beg a little such as a cultivated or uncultivated field, a cow, goats and sheep, or gold, corn, food (Vas. XII. 2-3, Gaut. IX. 63-64, Manu IV. 33-34, Yāj. I. 130); but he should not beg of a king who is not of kṣatriya descent or who sets at naught the dictates of the śāstras (Manu IV. 84, 87) nor should he stay in the kingdom of a śūdra king (Manu IV. 61); he should not talk with the mlecchas, impure persons and irreligious persons (Gaut. IX. 17); he should not dwell in contact with sinners, cāṇḍālas and other untouchables, with fools or persons puffed up with the pride of wealth &c. (Manu IV. 79); he should

not be restless in his sexual desires or with his hands and feet, speech and eyes (Gaut. IX. 50, Manu IV. 177, Vas. VI. 42); he should go round (perform pradakṣiṇā), when he meets on his way a cow, images of gods, a brāhmaṇa, ghee, honey, a square, well-known trees (Manu IV. 39, Gaut. IX. 66); he should not engage in wordy quarrels with his parents, guests, brothers, sisters, persons connected by marriage, maternal uncles, dependents, relations, sacrificial and family priests, children, wife, slaves (Manu IV. 179-180=Śāntiparva 244, 14-16, Yāj. I. 157-158); he should carry a bamboo stick, a water jar, kuśa grass, wear two yajñopavītas, two garments (upper and lower) and two golden ear-rings (Manu IV. 36, Yāj. I. 133, Vas. XII. 14, 37-38); if he has money enough he should not wear old and dirty clothes, his garments should be white, he should not wear garments that are dyed and black cloth even when that is its natural colour (Āp. Dh. S. I. 11. 30, 10-13, Manu IV. 34-35, Yāj. I. 131, Gaut. IX. 4-5) nor should he wear the clothes, shoes, and garland of another and if he wears these of another owing to poverty, he should thoroughly clean them (Gaut. IX. 6-7, Manu IV. 66); he should not allow his beard to grow unless there is some good ground to do so and should pare his nails (Gaut. IX. 8, Manu V. 35, Yāj. I. 131); while his shoes are in his hand he should not sit on a seat nor should he salute a person or bow to a deity (Gaut. IX. 45); he should not blow with his mouth to kindle fire (Manu IV. 53, Vas. XII. 27, Gaut. IX. 32); he should not hold simultaneously in his hands fire and water nor should he come between the fire and a brāhmaṇa nor between two brāhmaṇas without their permission (Āp. Dh. S. II. 5. 12. 6-8, Vas. XII. 28-30); he should not eat food in the same plate with his wife, nor should he see his wife while she is eating or applying eye-salve or when she is yawning or sneezing (Manu IV. 43-44, Vas. XII. 31, Gaut. IX. 32); he should not use a seat or pādukas or tooth-brush made of palāśa (Vas. XII. 34, Gaut. IX. 44, Āp. Dh. S. I. 11. 32. 9); he should wear a wreath (of flowers) and ointment so as not to be easily noticed (Āp. Dh. S. I. 11. 32. 5, Manu IV. 72, Vas. 12. 39, Gaut. IX. 32); he should not see the sun rising or setting (Vas. 12. 10, Manu IV. 39, Āp. Dh. S. I. 11. 31. 20); he should not be *kulamkula*⁹⁸⁵ and should not

985. कुलंकुल is variously explained. हरदत्त on गौ. explains it as 'stay at home' and gives another's explanation as 'one' who leaves his family and goes to another i. e. studies another's sūtra' &c.

go over a rope by which a calf is tied (Vas. XII. 8-9, Gaut. IX. 52-53, Manu IV. 38); he is not to point out the rainbow to another when he sees it in the sky (Manu IV. 59) nor is he to employ the word 'Indradhanuḥ' for it, but the word 'mapidhanuḥ' (Vas. XII. 32-33. Gaut. IX. 23, Āp. Dh. S. I. 11. 31. 18); he is to employ certain euphemisms e. g. he should not speak of a cow that yields no milk as 'adhenu' but as 'dhenu-bhavyā' (who would become dhenu later on), he is not to employ the word 'bhadra' for a thing that is auspicious, but he should employ the words 'puṇya or praśasta'; what is not 'bhadra' he should speak of as 'bhadra' and should not use the word 'kapāla', but the word 'bhagāla' for it (Gaut. IX. 20-22, Āp. Dh. S. I. 11. 31. 11-14); he should not inform a person when a cow does some damage or allows her calf to have milk without the owner knowing it (Āp. Dh. S. I. 11. 31. 9-10, Gaut. IX. 24-25); he should enter or leave his village from the east or north (Āp. Dh. S. I. 11. 30. 7) and should not enter a village or a guarded house by a by-path (Manu IV. 73, Yāj. I. 140, Āp. Dh. S. I. 11. 32. 23); at the two twilights he should be seated outside the village and should be silent (Āp. Dh. S. I. 11. 30. 8); he should not wander about by day with the head covered, but he may do so at night or when answering calls of nature (Gaut. IX. 35-37; Āp. Dh. S. I. 11. 30. 14); he should avoid finding fault with a cow, a fee given or a maiden (Āp. Dh. S. I. 11. 31. 8); he should not resort⁹⁸⁶ to inferior men or to countries in which such persons abound nor should he frequent gambling houses or meetings of clubs (Āp. Dh. S. I. 11. 32. 18-20, Vas. XII. 40); he should try to dwell in a place that abounds in fuel, water and grass, kuśas, flowers, that has a court-yard, and is mostly peopled by Āryas, that has industrious and religious people (Gaut. IX. 65); he should take his food, answer calls of nature,

986. शुद्राश्च शुद्राचरितांश्च देशान् न सेवेत् । सभाः समाजांश्च । आप. ध. I. 11. 32. 18-19. Compare आप. ध. सू. I. 1. 3. 12 सभाः समाजांश्चागन्ता (ब्रह्मचारी). समाज is defined in the कामसूत्र I. 4. 27 as 'पक्षरस्य मांसस्य वा प्रज्ञातेहनि सरस्वत्या भवने नियुक्तानां नित्यं समाजः । कुशीलवाश्चागन्तवः प्रेक्षणकमेवां दृष्टुः ।' In the Rock Edict No. 1 at Girnar (C. I. I. vol. 1) Devānām Priya orders that no samāja be held as he saw grave faults in it 'न च समाजो कर्तव्यो बहुकं हि दोषं समाजं पसति देवानां प्रियो &c.' In the Nasik cave Inscription No. 2 Gotamiṇi is described as समाजकारक (E. I. vol. VIII. p. 60). समाज may mean 'festival'. Vide Yāj. I. 84.

engage in dalliance with his wife, engage⁹⁸⁷ in *yoga* practices in a place screened from public view and he should guard his speech, intellect and strength and should keep his wealth and age very secret; but he should make public the repayment of a debt, a gift, mortgage or sale, the gift of his daughter in marriage, the letting loose of a bull (in *śrāddha*) and a sin done in secret.

Manu (XI. 203) says that the *prāyaścitta* for not observing the rules of conduct laid down for *snātakas* is fasting for a day. Haradatta on Gautama IX. 2 says that the rules for *snātakas* are meant for *brāhmaṇa* and *kṣatriya* *snātakas* only, that the *prāyaścitta* for non-observance is also to be undergone by them and that the *vaiśya* *snātakas* are not obliged to observe these rules.

In modern times *samāvartana* often takes place a short time after *upanayana* and sometimes on the 4th day thereafter or even the next day. As many *brāhmaṇas* do not learn any part of the *Veda*, *samāvartana* has become a mere matter of form in their case. Even the *Saṃskāra* *kaustubha* (p. 607) prescribes a very brief procedure for *samāvartana* when the *brahmacārī* is ill. It consists in the *brahmacārī* giving up his girdle &c., in shaving the boy silently, in silently bathing at a holy place, putting on another garment, then sipping water twice, bringing fire from the house of a *śrotriya* and placing it on some place according to the rules, then contemplating on *Prajāpati* and putting the *samīdh* (fuel-stick) on fire.

As a *brahmacārī* is not affected by the mourning due to the death of relatives (except his parents), on *samāvartana* he has to observe impurity for three days (if there have been deaths of relatives in the interval, but not for births). (Vide Manu V. 88 = Viṣṇu Dh. S. 22. 87).

987. आहारनिर्हारविहारयोगाः सुसंवृता धर्मविदा तु कार्याः । वाग्बुद्धिवीर्याणि तप-
स्तथैव घनायुषी युतमे तु कार्ये ॥ वसिष्ठ VI. 9 ; आयुर्वित्तं गृहच्छिद्रं मन्त्रो मैथुनमौषधम् ।
पापकर्मापमानश्च धर्मो गोप्यानि यत्नतः ॥ अगोप्यमुणञ्छुद्धिश्च दानाधमनविक्रयाः । कन्यादान
वृषोत्सर्गो रहः पापं जुगुप्सितम् ॥ दक्ष III. 15-16. All are quoted in the *गृहस्यरत्नाकर*
pp. 484-85.

CHAPTER VIII

ĀŚRAMAS

In the preceding pages several questions connected with *brahmacarya* have been dealt with. *Brahmacarya* is, according to the theory of the dharmasūtras and smṛtis, the first of the four āśramas. Therefore, before proceeding to the next saṁskāra, viz. vivāha (marriage) which is the starting point of the second āśrama, it is necessary to discuss the origin and development of the idea of āśramas.

From the times of the most ancient dharmasūtras the number of āśramas has been four, though there are slight differences in the nomenclature and in their sequence.⁹⁸⁸ Āp. Dh. S. II. 9. 21. 1 says 'there are four āśramas, viz. the stage of householder, (staying in) the teacher's house, stage of being a *muni*, the stage of being a forest dweller.' That here *mauna* stands for the āśrama of *saṁnyāsa* is clear from Āpastamba's own words in II. 9. 21. 7 (atha parivrājah) where he employs the word 'parivrāj' to indicate 'mauna.' Āp. places the householder first among the āśramas, probably on account of the importance of that stage to all other āśramas. Why he should mention the stage of forest hermit last is not clear. Gaut. also (III. 2) enumerates the four āśramas as brahmacārī, gr̥hastha, bhikṣu and vaikhānasa. Here also Gaut. speaks of bhikṣu before vaikhānasa and Haradatta⁹⁸⁹ explains this departure from the usual sequence of āśramas as due to the words in Gaut. 28. 47 where we read 'prāg-uttamād traya āśramiṇaḥ' (persons belonging to the three āśramas except the last may constitute a *pariṣad*), i. e. to exclude vaikhānasa from the *pariṣad* he is mentioned last. Why the vānaprastha is called vaikhānasa will be discussed later on under the former word. Vas. Dh. S. (VII. 1-2) names the four āśramas as brahmacārī, gr̥hastha, vānaprastha and parivrājaka.

988. Vide above p. 3 where āśramadharmas are said to be one of the six-fold divisions of dharma. चत्वार आश्रमा गार्हस्थ्यमाचार्यकुलं मौनं वानप्रस्थ-मिति । आप. ध. सू. II. 9. 21. 1. This is quoted by शंकर in his भाष्य on वेदान्तसूत्र III. 4. 47.

989. शास्त्रान्तरेषु वैश्वानसस्तुतीयो निष्पुञ्चतुर्थ आश्रमः । इह तु क्रमभेदः प्रादुक्तस्य आश्रमिण इत्यत्र वैश्वानसवर्जनार्थः । हरदत्त on गौतम III. 2.

Vas. Dh. S. (in XI. 34) employs the word *yati* to denote a person in the fourth āśrama. Baud. Dh. S. (II. 6. 17) names the four āśramas in the same way as Vasiṣṭha and vouchsafes the interesting information that it was the *asura* Kapila, son of Prahlāda, who in his rivalry with the gods, made these distinctions to which a wise man should pay no heed. What Baud.⁹⁹⁰ means appears to be that there is really one āśrama viz. that of the householder, that Kapila devised the scheme of four āśramas, so that those who became vānaprasthas and parivrājakas would perform no yajñas and thereby the gods would lose the offerings they received from men and become less powerful. Manu VI. 87 speaks of the four āśramas, the last being called *yati* by him and also 'samnyāsa' (in VI. 96). It would thus be seen that a person who belongs to the last āśrama is variously called parivrāt or parivrājaka (one who does not stay in one place but wanders from place to place), bhikṣu (one who begs for his livelihood), *muni* (one who ponders over the mysteries of life and death), *yati* (one who controls his senses) These words suggest the various characteristics of the man who undertakes the fourth āśrama.

The theory of Manu about these āśramas is as follows. The span of human life is one hundred years (śatāyur vai puruṣaḥ). All do not live to that age, but that is the maximum age one can expect to reach. This should be divided into four parts. As one cannot know beforehand what age one is going to reach, it is not to be supposed that these four parts are each of 25 years. They may be more or less. As stated in Manu IV. 1 the first part of man's life is brahmacharya in which he learns at his teacher's house and after he has finished his study, in the second part of his life he marries and becomes an householder, discharges his debts to his ancestors by begetting sons and to the gods by performing yajñas (Manu V. 169). When he sees that his head has grey hair and that there are wrinkles on his body he resorts to the forest i. e. becomes a vānaprastha (Manu VI. 1-2). After spending the third part of his life in the forest for some time he spends the rest of his life as a samnyāsin⁹⁹¹ (Manu VI. 33). Similar rules are found

990. ऐकाग्र्यं त्वाचार्या भयजननत्वादितरेषाम् । तत्रोदाहरन्ति । माह्लादिर्वै कपिलो नामासुर आस स एतान्भेदांश्चकार देवैः स्पर्धमानस्तात्मनीषी नाद्रियेत । बौ. ध. सू. II. 6. 29-31.

991. शङ्खलिखित as quoted by कुल्लुक on मनु VI. 33 say 'वनवासादूर्ध्वं शान्तस्य परिगतवयसः पारिव्राज्यम्'. अपरार्क p. 947. reads 'परिगतवयसः कामतः प्रव्रज्या'.

in many other smṛtis.⁹⁹² Baud. (Dh. S. II. 10. 5)⁹⁹³ states as his own opinion that the sages prescribe saṁnyāsa after the 70th year.

The word āśrama does not occur in the Saṁhitās or Brāhmaṇas. But this cannot be stretched to mean that the stages of life denoted by this word in the sūtras were unknown throughout the Vedic period. It has been shown above (p. 268) that the word brahmacārī occurs in the R̥gveda and the Atharvaveda and that brahmacarya is mentioned in the Tai. S., the Śat. Br. and other ancient Vedic works. So the stage of brahmacarya was well-known in the remotest past. The fact that Agni is said to be 'the gr̥hapati in our house' (R̥g. II. 1. 2)⁹⁹⁴ and the fact that in the famous verse (R̥g. X. 85. 36) which is employed even to-day in the marriage ceremony the husband says to the bride when taking hold of her hand that the gods gave her to him for gr̥hapatyā (for attaining the position of a house-owner or householder) establish that the second stage of the householder was well-known to the R̥gveda. There is nothing in the Vedic Literature expressly corresponding to the vānaprastha. It may however be stated that the Tāṇḍya Mahābrāhmaṇa 14. 4. 7 says that vaikhānasa sages were the favourites of Indra and that one Rahasya Devamalimluc killed them in a place called Munimarāṇa. Vaikhānasa means 'vānaprastha' in the sūtras and it is possible that this is the germ of the idea of vānaprastha. 'Yati' used in the sūtras and smṛtis to indicate the fourth āśrama of saṁnyāsa does occur in the oldest Vedic texts. But there the meaning appears to be different. In the R̥g. the word 'yati' occurs several times. But the sense is doubtful. R̥g. VIII. 3. 9 runs 'whereby'⁹⁹⁵ when wealth was bestowed on Bhṛgu and on yatis (or 'on Bhṛgu from yatis') you protected Praskanva'. R̥g. VIII. 6. 18 reads 'O Indra, the yatis and those who were Bhṛgus praised thee'; R̥g. X. 72. 7 says 'O gods,

992. E. g. vide अपरार्क p. 910 quoting two verses of Yama that are very similar to Manu V. 169 and VI. 2.

993. सत्तया ऊर्ध्वं संन्यासमुपादिशन्ति । बौ. ध. सू. II. 10. 5.

994. तवाग्ने होत्रं ब्रह्मा चासि गृहपतिश्च नो दमे ॥ ऋ. II. 1. 2.

995. येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ । ऋ. VIII. 3. 9. Prof. Keith takes यति as connected with the Bhṛgus. It would be better to take यतिभ्यः as in the ablative. य इन्द्र यतयस्त्वा भृगवो ये च तुष्टुवः । ऋ. VIII. 6. 18; सायण explains यतयः as नियताः अङ्गिरसः; यदेवा यतयो यथा भुवनान्यपि चत । अत्रा सखद आ गृह्णमा सूर्यमजभतन ॥ ऋ. X. 72. 7; here सायण renders यतयः as मेघाः.

when you filled the worlds as the yatis (did) you brought the sun hidden in the sea'. In the Tai.⁹⁹⁶ S. VI. 2. 7. 5 we read 'Indra threw yatis to the sālāvṛkas (hyaenas or wolves), they devoured them to the south of the Uttaravedi.' The same words and story occur in the Kāṭhaka saṁhitā VIII. 5, the Ait. Br. 35. 2 (prādāt) and the Kauṣītaki Up. III. 1; in the last Indra said to Prataṛdāna 'do know me only; I regard this as the most beneficial thing to man that he should know me. I killed the three-headed Tvāṣṭra, I gave to the sālāvṛkas the Arunmukha yatis.' In the Kāṭhaka saṁhitā (IV. 10) and the Tai. S. II. 4. 9. 2 it is stated that the heads of the yatis when they were being devoured fell aside and they (the heads) became the kharjūras (date palms). Atharvaveda II. 5. 3. says 'Indra, who is quick in his attack, who is Mitra and who killed Vṛtra as he did the yatis.' In the Tāṇḍya Mahābrāhmaṇa VIII. 1. 4 Brhadgiri is said to be one of the three yatis who escaped from slaughter and who were then taken under his protection by Indra. All these passages taken together suggest that the yatis were people who had incurred the hostility of Indra, the patron of the Āryas, that they were slaughtered by the Āryas with the help of Indra and their bodies were thrown to the wolves and that they seem to have something to do with a country where the date-palm grew and that a few of them who escaped slaughter subsequently were won over and became the worshippers of Indra (and therefore in Rg. VIII. 6. 18 they are described as praising Indra). So originally they were probably beyond the pale of the Vedic Aryans. If there is any connection between yati and yātu (sorcery) which seems possible, the yatis were probably non-vedic sorcerers.

In the Rg. X. 136. 2, there is a reference⁹⁹⁷ to munis, who are wind-girt and who put on brownish dirt (dirty garments). In Rg. VIII. 17. 14 Indra is said to be the friend of *munis* (Indro muni-nām sakṣā) and in Rg. X. 136. 4 muni is said to be the friend of all gods. So it appears that even in the times of the Rgveda persons

996. इन्द्रो यतीन् सालावृकेभ्यः प्रायच्छत् । तै. सं. VI. 2. 7. 5. सहोवाच मामेव विजानीहेतदेवाहं मनुष्याय हिततमं मन्ये यन्मां विजानीयात् त्रिशीर्षाणि त्वाङ्गमहमहनम-रुन्मुखायतीन् सालावृकेभ्यः प्रायच्छत् । कौषी. ब्रा. उप. III. 1. अरुन्मुखान् is explained by शंकरानन्द as रुच्छन्द्ः वेदाध्ययनं तेन उपनिषदर्थविचारः ... स येषां सुखे नास्ति ते प्रयत्नवन्तश्चतुर्थ्यामिणः. The words इन्द्रो यतीन् ... प्रायच्छत् are quoted by मेधातिथि on मनु XII. 48 and he gives the gloss of some as 'मेरुनिवासिनः केष्विजानपदा यतयो नाम'. यतीनामद्यमानानां शीर्षाणि परापतन् । ते खजूरौ अभवन् । तै. सं. II. 4. 9. 2.

997. सुनयो वातरशनाः पिशङ्गा वसते मला । ऋ. X. 136. 2.

who led a life of poverty, contemplation and mortification were known, and were honoured and called munis, while persons corresponding to them among non-vedic people were probably called yatis. But in both these words there is no idea of a certain stage in a well-knit scheme of life. Perhaps the earliest reference to the four āśramas, though somewhat obscure, occurs in the Ait. Br. 33. 11 'what (use is there) of dirt, what use of antelope skin, what use of (growing) the beard, what is the use of *tapas*? O! brāhmaṇas! desire a son, he is a world that is to be highly praised.'⁹⁹⁸ Here it is clear that *ajina* refers to brahmacharya, śmaśrūpi to vānaprasthas (since according to Manu VI. 6 and Gaut. III. 33 the vānaprastha had to grow his hair, beard and nails). Therefore 'malam' and 'tapas' must be taken respectively as indicating the householder and the saṁnyāsīn. A much clearer reference to three āśramas occurs in the Chāndogya⁹⁹⁹ Up. II. 23. 1 'there are three branches of dharma, the first (is constituted by) sacrifice, study and charity (i. e. by the stage of householder), the second is (constituted by the performance of) *tapas* (i. e. the vānaprastha), the third is the brahmachārī staying in the house of his teacher and wearing himself out till death in the teacher's house; all these attain to the worlds of the meritorious; but one who (has correctly understood *brahma*) and abides in it attains immortality'. *Tapas* is a characteristic of both vānaprastha and parivrājaka. Therefore in this passage it is possible to hold that the three āśramas (of student, householder and vānaprastha) are mentioned. The last clause about 'brahmasaṁstha' differentiates the three āśramas from him who has knowledge

998. किं तु मलं किमजिनं किमु श्मश्रूणि किं तपः। पुत्रं ब्रह्माण इच्छन्वं स वै लोको वदावदुः। ऐ. ब्रा. 33. 11. मलं probably refers to sexual intercourse. तपः may indicate the वानप्रस्थ (गौतम III. 25 वैश्वानसो वने मूलफलाशी तपःशीलः) or संन्यासिन् (Manu VI. 75 requires a संन्यासिन् to undergo severe *tapas*).

999. त्रयो धर्मस्कन्धा यज्ञोध्ययनं दानमिति प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्य-कुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति। छान्दोग्य II. 23. 1. It is worthy of note that इंकर explains तपः as 'तप इति कृच्छ्रचान्द्रायणादि तद्वास्तापसः परिव्राड् वा न ब्रह्मसंस्थः आश्रमधर्ममात्रसंस्थो ब्रह्मसंस्थस्य त्वमुतत्वश्रवणात्'; while on Vedānta-sūtra III. 4. 20 he disapproves of the view that by the word 'tapas' the parivrājaka also is meant. This passage of the Chān. Up. is the basis of Vedāntasūtra III. 4. 18-20. The Mit. on Yāj. III. 55 quotes this passage of the Chāndogya and remarks that it is the parivrājaka who is brahmasaṁstha that is referred to in the last part of the passage 'परिक्षिप्यात्परिव्राजकस्यैव ब्रह्मसंस्थस्य मुक्तिरक्षणासुतत्वमाप्तिरभिहित'।

of brahma and holds fast by it. That portion says that the consequence of the knowledge of brahma is immortality; but it does not say expressly or impliedly that the stage of parivrājaka is a means of attaining the knowledge of brahma. So one may doubt whether saṁnyāsa as an āśrama is spoken of here, but there can be no doubt that the other three are clearly indicated here. Probably in the time of the Chāndogya there was no clear line of demarcation between the āśramas of *vānaprastha* and *saṁnyāsa* and they rather coalesced into each other. Chān. Up. V. 10. 1 and Br. Up. VI. 2. 15 support this conclusion¹⁰⁰⁰. In the Br. Up. III. 5. 1 there is a reference to brāhmaṇas who on apprehending correctly the Supreme Spirit turn away from the desires of progeny, wealth and of securing holy worlds and practise begging. Begging is a characteristic of saṁnyāsa in the sūtras. Yājñavalkya in the Br. Up. IV. 5. 2. tells his wife Maitreyī that he was going into a life of *pravrajyā* from being a householder. Muṇḍaka Up. I. 2. 11 refers to begging for him who has knowledge of brahma and Muṇḍaka III. 2. 6 mentions 'saṁnyāsa'. In the Jābālopaniṣad¹⁰⁰¹ (4) it is said that Janaka asked Yājñavalkya to expound *saṁnyāsa* and then the four āśramas are distinctly set out 'after finishing the stage of student-hood, one should become a householder; after becoming a householder one should become a forest-dweller, after being a forest-dweller, one should renounce the world; or he may do otherwise viz. he may renounce the world after the stage of student-hood itself or after being an householder or from the forest. The very day on which he becomes desireless, he should renounce the world (become a saṁnyāsin)'. Probably this passage¹⁰⁰² was not

1000. तद्य इत्थं विदुर्ये चेमेऽरण्ये अद्वा तप इत्युपासते तेऽचिषमभिसंभवन्ति... स एनान् ब्रह्म गमयत्येष देवयानः पन्थाः। छा. उप. V. 10. 1. शंकर explains 'ये चेमे... पासते' as 'ये चारण्योपलक्षिता वैखानसाः परिव्राजकाश्च;' एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च श्रुत्यायाश्च भिक्षाचर्यं चरन्ति। बृह. उप. III. 5. 1.

1001. ब्रह्मचर्यं परित्यज्य गृही भवेद् गृही भूत्वा वनी भवेद्वनी भूत्वा प्रव्रजेत्। यदि वेतरथा ब्रह्मचर्यं देव प्रव्रजेद्गृहाद्वा वनाद्वा। यदहरेव विरजेत्दहरेव प्रव्रजेत्। जाबालोप. 4. Vide बौ. ध. सू. II. 10. 2 and 18 सोऽत एव ब्रह्मचर्यवान्प्रव्रजतीत्येकेषाम्। आश्रमाद्वा-अमशुपनीय ब्रह्मपूतो भवतीति विज्ञायते। These sūtras probably have in view the जाबालोप. 4 or some other similar Upaniṣad passage.

1002. शंकर remarks on Vedānta-sūtra III. 4. 20 'अनपेक्ष्यैव जाबालश्रुति-माश्रमान्तरविधायिनीमयमाचार्येण विचारः प्रवर्तितः।'. तपःप्रभावाद् देवपसाद्वा ब्रह्म ह भेताभ्यन्तरोप विद्वान्। अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ्कजुष्टम्। श्वेता. उप. VI. 21. The meaning of अत्याश्रमिभ्यः is doubtful. शंकराचार्य explains अत्यन्तं पूज्यतमाश्रमिभ्यः. नारायण in the टीपिका reads अन्याश्रमिभ्यः.

before the author of the Vedāntasūtra or he did not regard the Jābālopaniṣad as very authoritative; otherwise there would hardly have been any need for the Vedāntasūtrakāra (in the Vedāntasūtra III. 4. 18-20) to hold a discussion on Chāndogya II. 23. 1.

It is clear that in the times of the earliest Upaniṣads at least three (if not four) āśramas were known and that all four were known by their specific names to the Jābālopaniṣad. In the Śvetāśvataropaniṣad (VI. 21) we have the word 'atyāśramibhyaḥ'. It is said there that the sage Śvetāśvatara, who acquired knowledge of Brahma, proclaimed the knowledge to those who had risen above the mere observances of āśramas.

No scholar Eastern or Western places Pāṇini later than 300 B. C. He knew Bhikṣu-sūtras composed by Pārāśarya and Karmanda¹⁰⁰³ and he tells us that the word 'maskarin'¹⁰⁰⁴ means parivrājaka. As sūtra works about 'bhikṣus' were composed before Pāṇini, this āśrama of bhikṣus must have been an established institution centuries before Pāṇini. Buddhism took over this mode of life (*pabbajjā* as the Pāli works say) from the brahmanical system.

It has been already stated at p. 8 that the goals of existence were deemed to be four, viz. dharma, artha, kāma and mokṣa. The highest goal was *mokṣa*. All ancient Indian philosophy (whether Vedānta, Sāṃkhya or Nyāya) held that liberation from the never-ending cycle of births and deaths, and escape from the three kinds of *duḥkha* were the highest good. The *summum bonum* consisted in non-return (*anāvṛttiḥ*) to the world of pleasures and sorrows. The Chān. Up.¹⁰⁰⁵ VIII. 15. 1 winds up with the words 'and he does not return'. The Br. Up. VI. 2. 15, Praśna Up. I. 10 and others say the same. This supreme goal had fascinated all noble minds in whatever sphere of life they might have been working. The greatest poet and dramatist of classical Sanskrit ends his most famous drama (the Śākuntala) with the prayer 'may self-existent God Śiva destroy for me rebirth'.¹⁰⁰⁶ This state of liberation or release is variously called *mokṣa* or *mukti*, *amṛtatva*, *niḥśreyasa*,

1003. पाराशर्यशिलालिङ्गं भिक्षुनटसूत्रयोः । कर्मसद्वृत्तशास्त्रादिभिः । पाणिनि IV. 3. 110-111.

1004. मस्करमस्करिणौ वेष्टुपरिव्राजकयोः । पाणिनि VI. 1. 154.

1005. न च पुनरावर्तते । छा. उ. VIII. 15. 1.

1006. ममापि च क्षपयतु नीललोहितः पुनर्भवं परिगतशक्तिरात्मयुः ॥ शाकुन्तल VII.

kaivalya (by the Sāṃkhya) or apavarga (Nyāyasūtra I. 1. 2). For attaining this state man must know and realize that there is only one Reality underlying all existence (and no plurality) and become disgusted with the passions and temptations of the world i. e. he must have *nirveda* and *vairāgya* (as stated in the Br. Up. III. 5. 1 or Muṇḍaka I. 2. 12). Merely reading from the books that desirelessness is necessary for release and immediately giving up the world would not serve the purpose. The man would be hankering, as the Bhagavadgītā says, after pleasures he has renounced. Therefore the ancient Indian writers devised according to their lights a scheme which is embodied in the theory and practice of the āśramas. In brahmacharya the individual goes through the discipline of the will and the emotions, makes himself acquainted with the literary treasures of the past and learns obedience, respect, plain living and high thinking. Then he marries, becomes a householder, tastes the pleasures of the world, enjoys life, has sons, discharges his duties to his children, to his friends, relatives and neighbours and becomes a useful, industrious and worthy citizen, the founder of a family. It is supposed that by the time he is fifty years or so he has become convinced of the futility of human appetites and the pleasures of the world and is, therefore, called upon to resort to a forest life for pondering over the great problem of the life hereafter and to accustom himself to self-abnegation, austerities and a harmless life. This would lead on to the last stage, viz. samnyāsa. He may succeed in this very life in realizing the supreme goal of mokṣa or he may have to continue to rise in spiritual height until after several births and deaths the goal is in view. The theory of varṇa dealt with man as a member of the Aryan society and laid down what his rights, functions, privileges, responsibilities and duties were as a member of that society. It was addressed to man in the mass. The theory of āśramas addressed itself to the individual. It tells him what his spiritual goal is, how he is to order his life and what preparations are required to attain that goal. The theory of āśramas was truly a sublime conception and if owing to the exigencies of the times, the conflicts of interests and distractions of life, the scheme could not even in ancient times be carried out fully by every individual and seems to have failed in modern times, the fault does not lie with the originators of this conception. Deussen was constrained to say (in E. R. E. under āśrama) 'how far the practice corresponded to this theory given in

Manu and other law books, we do not know; but we are free to confess that in our opinion the whole history of mankind has not much that equals the grandeur of this thought' and again in 'The Philosophy of the Upaniṣads' (tr. by Geden, 1906) p. 367 'the entire history of mankind does not produce much that approaches in grandeur to this thought'.

The three āśramas of householder, forest hermit and samnyāsa will be dealt with in detail hereafter. Only one question about āśramas in general remains to be discussed. With reference to the four āśramas, there are three different points of view (pakṣas) viz. *samuccaya* (orderly co-ordination), *vikalpa* (option) and *bādha* (annulment or contradiction). Those who hold the first view (*samuccaya*) say that a person can resort to the four āśramas one after another in order and that he cannot drop any one or more and pass on to the next nor can he resort to the householder's life after becoming a samnyāsin (vide Dakṣa I. 8-9, Vedāntasūtra III. 4. 40) e. g. a man cannot take samnyāsa immediately after brahmacarya. Manu (IV. 1, VI. 1. 33-37, 87-88) is the prime supporter of this view. The first part of the Jābālopaniṣad quoted above refers to this view. This view does not regard marriage and sexual life as impure or inferior to asceticism and on the contrary places it on a higher plane than asceticism. On the whole the tendency of most of the dharmaśāstra works is to glorify the status of an householder and push into the background the two āśramas of vānaprastha and samnyāsa, so much so that certain works say that these are forbidden in the Kali age. The second view is that there is an option after brahmacarya i. e. a man may become a *parivrājaka* immediately after he finishes his study or immediately after the householder's way of life. This view is put forward by the Jābālopaniṣad as an alternative to the first view of *samuccaya*. This is the view also of Vasiṣṭha VII. 3, Laghu Viṣṇu III. 1, and Yāj. III. 56. Āp. Dh. S. (II. 9. 21. 7-8 and II. 9. 22. 7-8) seems to favour this view. The third view of *bādha* is held by the ancient dharmaśāstras of Gautama¹⁰⁰⁷ and Baudhāyana. They hold that there is really one āśrama viz. that of the householder (brahmacarya being only preparatory to it) and that the other āśramas are inferior to that of the householder. Vide Gautama (III. 1 and 35) where he first

1007. तस्याश्रमविकल्पमेकं ब्रूयते । ऐकाश्रम्यं त्वाचार्या प्रत्यक्षविधानाद्गार्हस्थ्यस्य ।
गी. III. 1 and 35.

refers to the view about *vikalpa* (option) and emphatically says that there is only one *āśrama*. *Manu* VI. 89-90, III. 77-80, *Vas. Dh. S.* VIII. 14-17, *Dakṣa* II. 57-60, *Viṣṇu Dh. S.* 59. 29 and many others praise the *āśrama* of householder as the highest. *Baud. Dh. S.* (II. 6. 29 ff) says the same as *Gautama* and it relies¹⁰⁰⁸ upon the fact that the *āśramas* other than that of householder do not beget offspring and quotes Vedic passages viz. 'may we, O *Agni*, attain immortality through progeny' (*Rg. V. 4. 10* = *Tai. S. I. 4. 46. 1*) and 'a *brāhmaṇa* when born is born involved in three debts, viz. he owes *brahmacarya* to the sages, sacrifice to the gods, and progeny to *pitṛs*' (*Tai. S. VI. 3. 10. 5*). According to *Brahmasūtra* III. 4. 18 *Jaimini* held this view, while *Bādarāyaṇa* seems to have been of the opinion that all *āśramas* are enjoined (*ibid.* III. 4. 19-20). Those who hold this view (*bādha*) rely on such Vedic passages¹⁰⁰⁹ as 'one should offer *agnihotra* as long as life lasts' or 'indeed *Agni-hotra* is a *satra* (sacrificial session) that lasts till one dies by old age' (*Sat. Br. XII. 4. 1. 1*), 'one should desire to live a hundred years performing religious acts' (*Vāj. S. 40. 2*), 'after bringing to the teacher wealth desired by him, do not cut off the thread of progeny' (*Tai. Up. I. 11. 1*). The *Mit. on Yāj. III. 56* sets out these three views and says that each is supported by Vedic texts and one may follow any one of the three. *Āp. Dh. S.* (II. 9. 21. 2) held the view that whatever *āśrama* out of the four one followed, one attained happiness if one performed its duties according to the *śāstra* and after a lengthy discussion *Āp.* arrives at the conclusion that there is no distinction due to superiority among the four *āśramas*¹⁰¹⁰. There were some who thought that the householder's life was the rule and the other *āśramas* were for the blind and other incapable persons. The *Mit. on Yāj. III. 56* refutes this view.

The word *āśrama* is derived¹⁰¹¹ from 'śram' to exert, to labour and etymologically means 'a stage in which one exerts oneself'.

1008. ऐकाग्र्यं त्वाचार्या अप्रजननत्वादितरेषाम् । ...प्रजाभिर्ग्रे अमृतत्वमइयाम् जायमानो वै ब्राह्मणस्त्रिभिर्ऋणवा जायते ब्रह्मचर्येणर्षिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्य इति । बौ. ध. II. 6. 29, 42-43.

1009. एतद्वै ज्ञानमर्थं सत्रं यदग्निहोत्रम् । शतपथ XII. 4. 1. 1 ; कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः । ईशावास्योप० 2.

1010. तेषु सर्वेषु यथोपदेशमव्यग्रो वर्तमानः क्षेत्रं गच्छति । आप. ध. सू. II. 9. 21. 2 and '..... न तु तज्ज्यैष्ठ्यमाश्रमाणात् ।' आप. ध. II. 9. 24. 14.

1011. आश्रम्यन्ति अतिमन् इति आश्रमः । From this sense arose the meaning of 'hermitage'.

Commentators like Sarvajña-Nārāyaṇa on Manu VI. 35 endeavour to bring about reconciliation between the three views set out above as follows: the view that a man may pass on to *saṁnyāsa* immediately after the period of student-hood (without being a householder) applies only to those men who are, owing to the impressions and effects of restrained conduct in past lives, entirely free from desires and whose tongue, sexual appetites, belly and words are thoroughly under control; the prescriptions of Manu enjoining on men not to resort to *saṁnyāsa* without paying off the three debts are concerned with men whose appetites have not yet thoroughly been brought under control and the words of Gautama that there is only one *āśrama* (that of the house-holder) relate only to those whose appetites for worldly pleasures and pursuits are quite keen.

CHAPTER IX

MARRIAGE

This is the most important of all saṃskāras. Throughout the ages for which literary tradition is available in India marriage has been highly thought of. The several words that are employed to denote the idea of marriage indicate one or more of the elements of the saṃskāra of marriage. Such words are *udvāha* (taking the girl out of her parental home), *vivāha* (taking the girl away in a special way or for a special purpose i. e. for making her one's wife), *parinaya* or *parinayana* (going round i. e. making a *pradakṣiṇā* to fire), *upayama* (to bring near and make one's own), and *pāṇigrahaṇa* (taking the hand of the girl). Though these words express only one component element of the rite of marriage they are all used in the śāstras¹⁰¹² to indicate the totality of the several acts that go to make up the ceremony of marriage. The word '*vivāha*' occurs in the Tai. S. VII. 2. 87 and Ait. Br. (27. 5). In the Tāṇḍya¹⁰¹³ *Mahābrāhmaṇa* VII. 10. 1 it is said that "heaven and earth were once together but they became separate"; then they said 'let us bring about a marriage, let there be a co-operation between us'."

Before dwelling upon the various aspects of marriage, the question, whether our authorities point to a state of society when there was no institution of marriage, but there was only promiscuity, requires to be considered. The Vedic works contain no indications about a society in which the relations of the sexes were promiscuous and unregulated. In the *Mahābhārata*,¹⁰¹⁴ however, Pāṇḍu is made to state to his queen Kuntī that women in former ages were under no control, indulged themselves as they liked and that they left off one man and

1012. एवमुपयमनपाणिग्रहणशब्दवत्परिणयनशब्दोऽपि दृष्टिद्वयायेनैव कर्मसमुदाये शास्त्रेषु प्रयुज्यते । अपराकं p. 91.

1013. इमौ वै लोको सहास्तां तौ विपन्तावभूतां विवाहं विवहावहै सह नावस्तिवति । ताण्ड्य. VII. 10. 1.

1014. Vide आदिपर्व chap. 122 (chap. 113 of cr. ed. Poona). Some of the verses may be quoted 'अनावृताः किल पुरा स्त्रिय आसन् वरानने । कामचार-विहारिण्यः स्वतन्त्राश्चावहासिनि ॥ 4 ...उत्तरेषु च रम्भोरु कुरुष्वद्यापि वर्तते । 7 ; सभापर्व 31. 37-38 'बभूवुरनतिग्राह्य । योषितश्छन्दतः किल । एवमग्निर्वरं प्रादात् स्त्रीणामप्रतिवारणे ॥.'

went after another, that this state of things continued to his (Pāṇdu's) day in the country of Uttara Kuru, that it was Śvetaketu, son of Uddālaka, who for the first time stopped all this license and laid down the rule that if a woman proved false to her husband or if a husband was false to a chaste wife, very grave sin would be incurred. In the Sabhāparva (31. 37-38) it is said that through the favour of Agni women in Māhiṣmati did what they liked and could not be restrained. These passages cannot be relied upon for proving promiscuity of intercourse. In the first place, the country of Uttara Kuru is more or less mythical. This passage rather gives expression to what the poet imagined about remotest ages and not what he knew was the real state of society thousands of years before him. The theory of an original state of promiscuity once advanced by several sociologists has now ceased to be respectable (vide Mrs. M. Cole in 'Marriage, past and present' p. 10).

The purpose of marriage, even according to the R̥gveda, was to enable a man, by becoming a householder, to perform sacrifices to the gods and to procreate sons. The verse in R̥g. X. 85. 36 shows that the husband took a woman as a wife for 'gārhapatya'. R̥g. V. 3. 2., V. 28. 3 speak of the co-operation of husband and wife in the worship of gods. R̥g. III. 53. 4 contains the emphatic assertion 'the wife herself is the home' (jāyed-astam). In later literature also the same statement occurs. A wife was called 'jāyā', because the husband was born in the wife as a son (Ait. Br. 33. 1). The Śat. Br. V. 2. 1. 10 says 'the wife¹⁰¹⁵ is indeed half of one's self; therefore as long as a man does not secure a wife so long he does not beget a son and so he is till then not complete (or whole); but when he secures a wife he gets progeny and then he becomes complete'. The Ait. Ār. (I. 2. 4) says 'therefore a man, after securing a wife, regards himself as more complete'. When Āp. Dh. S. II. 5. 11. 12 forbids taking a second wife if the first is endowed with progeny and the performance of religious rites, it indicates

1015. अर्धो ह वा एष आत्मनो यज्जाया तस्माद्यावज्जायां न विन्दते नैव दावत्यजायते असर्वो हि तावद्भवति । अथ यदैव जायां विन्दतेऽथ प्रजायते तर्हि हि सर्वो भवति । शतपथ ब्रा. V. 2. 1. 10. Vide शतपथ VIII. 7. 2. 3. also. The words अर्धो वा एष आत्मनो यत्यत्नी occur in ते. सं. VI. 1. 8. 5. तस्मात् पुरुषो जायां विस्वा कृत्स्नतरमिवात्मानं मन्यते । ऐ. आ. I. 2. 5. न गृहं गृहमित्याहुर्गृहिणी गृहमुच्यते । शान्तिपर्व 144. 66; अर्धं भार्या मनुष्यस्य भार्या श्रेष्ठतमः सखा । भार्या मूलं त्रिवर्गस्य भार्या मूलं त्रिरिच्यतः ॥ आदिपर्व 74. 40; आम्नाये स्मृतितन्त्रे च लोकाचारे च स्मरिभिः । शरीरायै स्मृता भार्या पुण्यापुण्यकले समा ॥ बृहस्पति quoted by अपरार्क p. 740.

that the main purposes of marriage are two,¹⁰¹⁶ viz. the wife enables a man to perform religious rites and is the mother of a son or sons who were supposed to save a man from hell. Manu (IX. 28) states that on the wife depend the procreation of sons, the performance of religious rites, service, highest pleasure, heaven for oneself and for one's ancestors. So these three viz. *dharmasampatti*, *prajū* (and consequent freedom from falling into hell) and *rali* (sexual and other pleasures) are the principal purposes of marriage according to the smṛtis and nibandhas. Yāj. I. 78 is to the same effect. Jaimini (VI. 1. 17 ff) establishes that husband and wife have to perform sacrifices together and not separately and Āp. Dh. S.¹⁰¹⁷ II. 6. 13. 16-17 emphatically says that there can be no separation between husband and wife, for since marriage they have to perform religious acts jointly.

Marriage is a composite rite comprising several subordinate elements which have to be done in a certain order and the last of which is seeing the constellation of the seven sages; it (rite) brings about the status of a woman as a person's wife.¹⁰¹⁸

The first consideration is: how to choose a bridegroom and what qualifications make a person a very desirable bridegroom. Āśv. gr. (I. 5. 2) says 'one should give a maiden¹⁰¹⁹ (in marriage) to a man endowed with intelligence'. The Āp. gr. (3. 20) remarks "the accomplishments of a bridegroom are that he must be endowed with good family, a good character, auspicious characteristics, learning and good health". Baud. Dh. S. IV. 1. 12 states 'a maiden should be given in marriage to one who is endowed with good qualities and who is a celibate (till then)'. Even the *Sākuntala* (IV) echoes the words of

1016. धर्मप्रजासंपत्ते दारे नान्यां कुर्वीत । आप. ध. II. 5. 11. 12; the *mita* on या. I. 78 quotes this and remarks 'तथा चापस्तम्बेन धर्मप्रजासंपत्तिः प्रयोजनं दारसंग्रहस्योक्तं धर्म...कुर्वीतिति वदता । रतिफलं तु लौकिकमेव' ।

1017. जायापत्योर्न विभागो विद्यते । पाणिग्रहणाद्धि सहस्यं कर्मसु । आप. ध. छ. II. 6. 13. 16-17.

1018. कः पुनरयं विवाहो नाम । उपायतः प्राप्तायाः कन्याया दारकरणार्थः संस्कारः सेतिकर्तव्याङ्गः सप्तविदर्शनपर्यन्तः पाणिग्रहणलक्षणः । मेधा० on मनु III. 20; तेन भार्या-त्वसंपादकं ग्रहणं विवाहः । रघुनन्दन in उद्वाहतरव.

1019. बुद्धिमते कन्यां प्रयच्छेत् । आश्व. गृ. I. 5. 2; दद्याद्गुणवते कन्यां नम्रिकां बद्ध-चारिणे । बौ. ध. IV. 1. 20; बन्धुशीललक्षणसंपन्नः श्रुतवानरोग इति वरसंपत् । आप. गृ. I. 3. 20; गुणवते कन्यका प्रतिपादनीयेत्ययं तावत्प्रथमः संकल्पः । शाकुन्तल IV (said by अनसूया); कुलं च शीलं च वपुर्वशश्च विद्यां च वित्तं च सनाथतां च । एतान्गुणान्सप्त परीक्ष्य देवा कन्या बुधेः शब्दमचिन्तनीयम् ॥ यम in स्मृतिच. I. p. 78.

Baudhāyana 'the best idea is to give one's daughter to a man endowed with good qualities'. Yama quoted in the Sm. C. (I. p. 78) says 'one should seek for seven qualities in a bridegroom viz. good family, good character, bodily appearance, fame, learning, wealth and support (of relatives and friends); the other matters need not be considered'. Brhat-parāśara (p. 118 Jiv. ed.) enumerates eight qualities in a bridegroom viz. caste, learning, youth, strength, health, support of many (friends &c.), ambitions (arthitva), and possession of wealth. Āśv.gr. (I. 5. 1) and others place kula (a good family) in the forefront in the case of both the bride and the bridegroom.¹⁰²⁰ 'One should first examine the family (of the intended bride or bridegroom) as it has been said above (in the Āśv. Śrauta sūtra IX. 3).' The Āśv. Śrauta reads 'those who on their mother's as well as their father's side through ten generations are endowed with learning, austerity and meritorious works or whose pure brāhmaṇa lineage can be traced on both sides (for ten generations) or according to some on the father's side.' Manu regarded a good family as the most important from the eugenic point of view. In IV. 244 he says 'one who desires to raise his family to excellence and eminence should always enter into marriage alliances with the best and avoid alliance with the low'; and adds (III. 6-7) that ten kinds of families even though richly endowed with cattle, wealth &c. should be avoided in marriage viz. in which the saṃskāras are not performed, in which there is no male progeny, which are devoid of Veda (study), which have hairy members, that suffer from piles or consumption or indigestion or epilepsy, white or black leprosy. Manu (III. 63-65) explains under what circumstances good families are reduced to a bad state. Hārīta states that the offspring is in accordance with the (qualities of the) family of the parents. The Harṣacarita (IV) gives expression to the view that generally the wise look to good family first even though there may be other qualities in the bridegroom. Manu II. 238, however, allows a man to marry a girl even from an inferior or bad family provided she is a jewel among women.

1020. कुलमग्रे परीक्षित ये मातुतः पितुतश्चेति यथोक्तं पुरस्तात् । आश्व. गृ. I. 5. 1; आश्व. श्रौ. सू. IX. 3. is 'ये मातुतः पितुतश्च दशपुरुषं समलुब्धिता विद्यातपोभ्यां पुण्यैश्च कर्मभिर्षेष्ठाभयतो वा बाह्यपुण्यं निनयेयुः पितुतश्चैके ।'. These qualifications were laid down for those who were to partake of the camasa offering in Rājāsūya. कुलायुक्ताः प्रजाः संभवन्ति । हारीत quoted in संस्कारप्रकाश p. 589; प्रायेण च सत्सङ्गस्येष्टु वरगुणैश्चभिजनमेवायुक्तं धीमन्तः । हर्षच. IV.

Yāj. (I. 54-55) emphasizes the importance of a good family famed for ten generations and freedom from diseases that are hereditarily transmitted and adds that the bridegroom must be young, intelligent, a favourite among the people and his virility must be carefully tested. The Mit. on Yāj. 1. 55 quotes Nārada (striṇṇsa) who mentions some characteristics of the virile man and enumerates fourteen varieties of impotent persons (verses 11-13). Kātyāyana¹⁰²¹ mentions what defective bridegrooms are to be avoided viz. the lunatic, one guilty of grave sins, leprous, impotent, one of the same *gotra*, one bereft of eyesight or hearing, an epileptic and adds that these defects are to be avoided even among brides. The Mahābhārata observes 'friendship and marriage should take place between those alone whose wealth is similar and whose learning (i. e. the learning in whose families) is of equal status, not between opulent (well-off) and the poverty-stricken'.¹⁰²²

Though Manu and Yāj. indicate that impotent persons are not eligible for marriage, yet such persons rarely married. Their marriages were held valid by Manu, Yāj. and others and their sons (by *niyoga*) took property as if they were *aurasa* sons. Vide Manu IX. 203 and Yāj. II. 141-142.

The Samskāraprakāśa (pp. 752-754) contains a long discussion on the question how from bodily characteristics one can find whether a man will live long or what his prospects would be. These are passed over for want of space.

Rules for the selection of the bride are far more elaborate than those for selecting a bridegroom, though in some respects they are the same (such as about the necessity of good family, about the absence of diseases &c.). Vide Vas I. 38, Viṣṇu Dh. S. 24. 11, Kāmasūtra III. 1. 2.¹⁰²³ Even the Śat. Br. (I. 2. 5. 16)

1021. उन्मत्तः पतितः कुक्षौ तथा षण्डः स्वगोत्रजः । चक्षुःश्रोत्रविहीनश्च तथापस्मार-
दूषितः । वरदोषाः स्मृता ह्येते कन्यादोषाश्च कीर्तिताः । स्मृतिच० I. p. 59; the text of
नारद (ed. by Jolly, स्त्रीपुंसयोग v. 37) is उन्मत्तः पतितः क्लीबो दुर्भगस्त्यक्तबान्धवः ॥
कन्यादोषौ च यौ पूर्वविष दोषगणौ वरे ॥

1022. ययोरेव समं वित्तं ययोरेव समं श्रुतम् । तयोर्मेत्री विवाहश्च न तु पुष्टिपुष्टयोः ॥
आदिपर्व 131. 10; compare उद्योगपर्व 33. 117 समैर्विवाहं कुरुते न हीनैः समैः सख्यं
व्यवहारं कथां च ।

1023. तस्मात्कन्यामभिजनोपेतां मातापितृमतीं त्रिवर्षात्प्रभृतिन्यूनवयसं श्लाघ्याचारै
धनवति पक्षवति कुले संबन्धिभिर्ये संबन्धिभिराकुले प्रसूतां प्रभृतमातापितृपक्षां रूपशीलक्षण-
संपन्नामन्यूनानधिकानिष्टदन्तनखकणिकेशाक्षिस्तनीमरोगिप्रकृतिशरीरां तथाविध एव श्रुतवाञ्छ
शीलयेत् । कामसूत्र III. 1. 2.

gives expression to the then view that broad hips and slender waists make women attractive. Āśv. gr. I. 5. 3 says ¹⁰²⁴ 'one should marry a girl who is endowed with intelligence, beauty, a good character and auspicious characteristics and who is healthy'. Śān. gr. I. 5. 6 and Manu III. 4 and Yāj. I. 52 also require that the girl should be possessed of auspicious characteristics (or indications). These (lakṣaṇas) are of two kinds, bāhya (visible or bodily characteristics) and ābhyantara (invisible). Āp. gr. ¹⁰²⁵ (III. 21) states a commonsense rule: 'a girl on whom his mind and eyes are riveted will bring him happiness (or prosperity), he should pay no heed to other things; this is the view of some'. The Kāmasūtra quotes the view of Ghoṭakamukha 'he should proceed to marry a girl on taking whom as his wife he would regard himself as blessed and would not be blamed by his friends (or persons in a similar station in life)' ¹⁰²⁶. Manu III. 8 and 10, Viṣṇu Dh. S. 24. 12-16 say that one should not marry a girl having tawny hair or having an excessive limb (such as a sixth finger) or a deficient limb, who is hairless or very hairy, who is talkative and has yellowish eyes; but should marry a girl who has limbs void of any defect, whose gait is like that of a swan or an elephant, the hair on whose head or body is of slight growth and whose teeth are small, whose body is delicate. The Viṣṇu-purāṇa (III. 10. 18-22) adds that the girl must not have a marked growth of hair on her chin or lip, her voice must not be hoarse or like that of a crow; her legs and ankles must not be very hairy, there should be no dimples on her cheeks when she laughs, she should not be very dwarfish or very tall &c. Manu III. 9 and Āp. gr. (III. 13) say that the girl to be married must not bear names of the lunar mansions (such as Revatī, Ārdrā &c.), trees or rivers, she must not bear a mleccha name or that

1024. बुद्धिरूपशीललक्षणसंपन्नामरोगासुपयच्छेत । आश्व. गृ. I. 5. 3 ; बन्धुशील ...
..... सुपयच्छेत । आप. गृ. III. 20.

1025. यस्यां मनश्चक्षुषोर्निबन्धस्तस्यासुद्धिर्नतरदादियेतेरेके । आप. ध. III. 21.
This is quoted by the *mita* on *yaññ*. I. 52. The Kāmasūtra III. 1. 14 has the same rule in the same words. The *भारद्वाजयुक्ता* I. 11 quotes a verse to the same effect श्लोकं तु लाक्षणा उदाहरन्ति । यस्यां मनोऽनुरमते चक्षुश्च प्रतिपद्यते । तां विद्यात्पुण्यलक्ष्मीं किं ज्ञानेन करिष्यति । This makes attractiveness more important in a woman even than knowledge. In the *Mālatīmādhava* (Act. II) Kāmandakī ascribes the words यस्यां मनश्च to Āṅgīras 'इतिरेतराङ्गरामो हि दारकर्मणि परार्थं मङ्गलं गीतश्चायमथोङ्गिरसा यस्यां मनश्चक्षुषोरनुबन्धस्तस्यासुद्धिरिति'.

1026. यां गृहीत्वा कृतिनमात्मानं मन्येत न च समानैर्निन्द्येत तस्यां प्रवृत्तिरिति
योदकमुल्लः । कामसूत्र III. 1. 3.

of a mountain, of a bird, of a snake or of a slave or a name that is terrific. Āp. gr. (III. 14) and Kāmasūtra III. 1. 13 mention that a girl should not be chosen, the penultimate letter of whose name is r or l (such as Gaurī, Śālī, Kamalū). Nārada ¹⁰²⁷ (strī-purnsayoga 36) says that defects of girls are as follows :—when they suffer from long-standing or disgusting diseases, when they are devoid of a limb or have already had connection with another man, when they are wicked or have their minds fixed on another ; and Āp. gr. (III. 11-12) states other defects of girls viz. one should not choose a girl who is asleep or weeps or has left the house when persons come to see whether she can be chosen. Vide Mārkaṇḍeya-purāṇa 34. 76-77 for guṇas and defects of girls as ' brides '.

Bhār. gr. I. 11 says that there are four inducing reasons ¹⁰²⁸ for marrying a particular girl viz. wealth, beauty, intelligence and family. If all four cannot be secured, wealth may be neglected (as the least important of all) ; then beauty may be neglected if there is intelligence and good family, but there is a difference of view as to the latter two, some preferring intelligence to family and others family to intelligence. Mānava gr. (I. 7. 6-7) adds a fifth inducement for marriage, viz. vidyā (learning) after beauty and before prajā. Vide also Vārāha gr. 10.

Some of the gṛhyasūtras propose a peculiar mystical method of selecting a bride. The Āśv. gr. (I. 5. 3) after stating that one should select a girl endowed with good characteristics (lakṣaṇas) proceeds ' lakṣaṇas are very difficult to discern ' and therefore prescribes (I. 5. 5-6) that eight lumps of different kinds of earth should be taken respectively from a field that yields two crops a year, from a cow-stable, from a vedi (sacrificial altar, after sacrifice is performed), from a pool of water that does not dry up, from a gambling place, from a place where four roads meet, from a barren spot, and from a burial ground ; then he should recite over the lumps the formula ' ṛta (right) has been born first in the beginning ; truth is founded (or fixed) in ṛta ; may this girl attain here that for which she is born ; may what is true be visible ; ' then he says to the girl

1027. दीर्घकुत्सितरोगात् व्यङ्गा संसृष्टमैथुना । दुष्टान्यगतभावा च कन्यादोषाः प्रकीर्तिताः ॥ नारद (स्त्रीपुंसयोग 36).

1028. चत्वारि विवादकारणानि चित्तं रूपं प्रज्ञा बान्धवमिति । तानि चेत्सर्वाणि न शक्नुयाद्विच्छदस्येच्छतो रूपं प्रज्ञायाम् च तु बान्धवे च विवन्दते । बान्धवस्य दुस्येदित्येक आह्वयज्ञेन हि कः संवासः । भारद्वाजश्रुत्य I. 11.

'take one of these'. According as she chooses the lump, it may respectively be deemed that she will have offspring rich in food (if she chooses the lump of the earth taken from the field of two crops a year &c.), or rich in cattle, or rich in spiritual lustre or rich in everything, or addicted to gambling, or wandering in different directions or poor, or that she will bring death to her husband (if she takes the lump of the earth from the burial ground). The Gobhila gr. II. 1. 4-9 speaks of these lumps and adds that a ninth lump may be formed by mixing up the earths of all eight varieties and that if she takes up any one of the four lumps of earth from an altar, furrow, a pool or a cow-stable or (according to some) the ninth lump, she may be selected. The Laugākṣi gr. 14. 4-7 contains the same rules as in Gobhila. Āp. gr.¹⁰²⁹ (III. 15-18) prescribes a somewhat different method. If both sides agree, the bridegroom (or his friends) should place in one lump of earth several kinds of seeds (such as rice, barley &c.); he should take (a lump having in it) the dust from an altar, a third having a clod from a ploughed field, a lump having cowdung inside and (a fifth having) a clod of earth from a cemetery and keeping them before the girl ask her to touch one of them (the five). If she touches any one of the first four, that is an indication of future prosperity (of the nature of the object touched), but the last (viz. clod of earth from cemetery) is objectionable. The Vārāha gr. 10 and Bhār. gr. I. 11 speak of only four lumps of earth viz. from a field, from an altar, from a cow-stable, and from a cemetery and say that one should not marry a girl who takes up the lump of cemetery earth. Mānava gr. (I. 7. 9-10) speaks of eight lumps but substitutes a lump of earth where dūrvā grows and a lump from under a tree filled with fruit for earth from a pool of water and one from a gambling place and adds that the eight lumps should be placed in a temple and if the girl takes up the lump from a cemetery or from a barren spot or from where four roads meet she should not be married. Many digests like the Gr. R. (pp. 13-22) contain long quotations which dilate upon the indications about the auspiciousness or otherwise of girls from their several physical features.

Gaut. IV. 1, Vas. 8. 1, Mānava gr. I. 7. 8, Yāj. I. 52 and several others say that the girl must be younger (yavīyasī)

1029. शक्तिविषये द्रव्याणि प्रतिच्छिन्नान्युपनिधाय ब्रूयादुपस्थेति। नानावर्जानि संसृष्टानि वेषाः पांसुरक्षेत्राद्गोष्ठं शकृच्छर्मशानलोढमिति। पूर्वेषां उपस्थर्जने यथालिङ्गसृष्टिः उत्तमं परिचक्षते। आप. नृ. 3. 15-18.

than the bridegroom and the Kāmasūtra (III. 1. 2) recommends that she must be younger than the bridegroom by at least three years. The Mit. on Yāj. I. 52 explains 'yaviyasī' as meaning 'younger in age and smaller in stature' (than the bridegroom). What the age of marriage was will be discussed a little below.

Gaut. IV. 1,¹⁰³⁰ Vas. 8. 1, Yāj. I. 52, Manu (III. 4 and 12) and others say that one should marry only a girl who is a virgin and of the same caste. How far widow-marriages and intercaste marriages were allowed would be discussed later on.

The Mānava gr. I. 7. 8, Manu III. 11 and Yāj. I. 53 require that the girl to be chosen must not be brotherless. This requirement which has been not in force for centuries has a long history behind it. In Rg. I. 124. 7 it is said¹⁰³¹ 'as a brotherless maiden comes back towards her male relations (her father's family)...so the dawn reveals objects (or her beauty)'. In the Atharvaveda I. 17. 1 we read 'like brotherless women let them sit still with their splendour gone'. Both these passages are quoted and explained in the Nirukta III. 4-5. In ancient times when a man had no son, he could make his daughter do for a son (i. e. she herself became putrikā) and stipulate with the person marrying her that the son born of her would be his (i. e. the girl's father's) son and would offer piṇḍas as a son to his maternal grandfather. The result would be that the son of such a girl would not offer piṇḍas to his father and would not continue the line of his father. Rg. III. 31. 1 (a very obscure and difficult verse) has been explained by the Nirukta (III. 4) as referring to the practice of declaring a daughter to be one's son¹⁰³². Therefore, brotherless maidens were not chosen as brides and the Rg. speaks of spinsters growing old in their parental home (Rg. II. 17. 7). Vas. Dh. S. 17. 16 refers¹⁰³³ to

1030. गृहस्थः सद्गुणी भार्या विन्देतानन्यपूर्वा यवीयसीम् । गौ. IV. 1; गृहस्थो विनीतक्रोधहर्षो असृष्टमैथुनामवरवयसीं सद्गुणी भार्या विन्देत । वसिष्ठ VIII. 1.

1031. अभातेव पुंस एति प्रतीची गर्ताकमिव सनये धनानाम् । जाषेव पत्य उशती सुवासा उषा हसेव निरिणीते अत्सः । ऋ. I. 124. 7. The संस्कारप्रकाश p. 747 quotes this Vedic verse, Yaska's Nirukta thereon and Vas. also. अभातर इव जामय-स्तिष्ठन्तु हतवर्चसः । अथर्व I. 17. 1. The निरुक्त (III. 4) reads अभातर इव योषा-स्तिष्ठन्ति हतवर्त्मनः and explains अभातर इव योषास्तिष्ठन्ति संतानकर्मणे पिण्डदानाय हतवर्त्मनः .

1032. प्रशास्ति वोढा संतानकर्मणे बुद्धितुः पुत्रभावम् । निरुक्त III. 4.

1033. तृतीयः पुत्रिका । विज्ञायते अभातुका पुंसः पितृनम्येति प्रतीचीनं गच्छति पुत्रत्वम् । तत्र श्लोकः । अभातुका प्रदास्यामि तुभ्यं कन्यामलंकृताम् । अस्यां यो जायते पुत्रः स मे पुत्रो भवेदिति । वसिष्ठ 17. 15-17. The sūtra विज्ञायते is an echo of the explanation of the Nirukta III. 5 and the verse quoted also occurs in the विष्णुधर्मसूत्र 15. 5.

Rg. I. 124. 7 and quotes a verse about a brotherless girl. Such a daughter at whose marriage the father made the stipulation stated above was called putrikā and according to Gaut. 28. 17 some ¹⁰³⁴ teachers went so far as to say that a daughter became a putrikā by the mental resolve of the father alone (without there being an express agreement with the bridegroom). It is therefore that Manu (3. 11) ordains that one should not marry a girl that has no brother, as there is the danger of her being a putrikā. The Nirukta (III. 5) quotes another ¹⁰³⁵ Vedic passage 'one should not marry a brotherless woman, for she becomes the son of him (her father)' and remarks that in this passage there is a direct prohibition against marrying a brotherless maiden (while in the passage of the Atharvaveda it is indirect, being involved in a simile) and it is also expressly said that she becomes the son of her father. In medieval times this prohibition against marrying a brotherless girl gradually was ignored and in modern times the pendulum has swung the other way, a brotherless girl being a coveted prize if her father be rich. In course of time popular feeling changed and no girl could remain unmarried if she wanted heavenly worlds. There is an interesting story in the Śalyaparva chap. 52 of the daughter of Kunigarga who, when told by Nārada that an unmarried woman could not secure heaven, married for one day Śṛṅgavat and then went to heaven.

There are further restrictions about choosing a girl for marriage. The rule was that a man should marry a girl of the same caste. So far there is what is called endogamy (i. e. rule requiring marriage within a certain large community). But within this large community there were certain groups which were prohibited for marriage to a person belonging to another group of the same caste or community (i. e. the principle of exogamy operated within the large community itself). The Hir. gr. I. 19. 2, Gobhila gr. III. 4. 4, Āp. Dh. S. II. 5. 11. 15 require that the bride to be chosen must not belong to the same gotra as that of the bridegroom. They are all silent about the sameness of pravara. Gaut. IV. 2., Vas. Dh. S. VIII. 1, Mānava

1034. अभिसंधिमात्रात्युत्रिकेत्येकेषाम् । गौ. 28. 17.

1035. नाभात्रीशुष्यच्छेत तोकं ह्यस्य तद्भवति इति अभ्रातृकाया उपयमनप्रतिषेधः प्रत्यक्षः पितृश्च पुत्रभावः । निरुक्त III. 5. Prof. Rajvade in his translation of the Nirukta in Marathi regards this passage (Nir. III. 5) as interpolated, but his reasons are quite unconvincing. विश्वरूप on श. I. 53 quotes नाभा... भवति as a text of the Bhāllavins.

gr. I. 7. 8, Vārāha gr. 9, Śaṅkha¹⁰³⁶ Dh. S. forbid marriage with a girl whose *pravara* (or *ārṣeya*) is the same as that of the bridegroom; but they say nothing about the prohibition against the sameness of gotra. It is somewhat remarkable that some of the gṛhyasūtras like Āśv. and Pār. say not a word about sameness of *gotra* and *pravara*. Viṣṇu Dh. S. 24. 9, Vaik. III. 2, Yāj. I. 53, Nārada (stripuṁsa, verse 7), Vedavyāsa II. 2 and many others prohibit sameness of gotra as well as of *pravara*. Gobhila gr. III. 4. 5, Manu III. 5, Vaik. III. 2 and Āp. Dh. S. II. 5. 11. 16 require that the bride must not be a *sapiṇḍa* or blood relation of the mother of the bridegroom; while Gaut. IV. 2, Vas. VIII. 2, Viṣṇu Dh. S. 24. 10, Vārāha gr. 9, Śaṅkha Dh. (quoted above), Yāj. I. 53 and others restrict the prohibition against marrying a *sapiṇḍa* girl to seven degrees on the father's side and five degrees on the mother's side. There were others like the Vedavyāsa-smṛti which not only prohibited marriage with a girl who had the same gotra as the bridegroom's, but prohibited marriage with a girl whose mother's gotra was the same as the bridegroom's.

All these prohibitions against marrying a *sagotra*, *sappravara* or *sapiṇḍa* girl are extremely important, as the following considerations will show. It is a canon of the Pūrvamīmāṃsā that if there is a seen (*dr̥ṣṭa*) or easily perceptible reason for a rule stated in the sacred texts, it is only recommendatory and a breach of such a rule does not nullify the principal act. But if there is an unseen (*adr̥ṣṭa*) reason for a rule and there is a breach of such rule, the principal act itself is rendered invalid and nugatory thereby. The rule about not marrying a woman who is diseased or who has superfluous or deficient limbs has a seen reason viz. marriage with such a girl causes unhappiness (if she is diseased) or comment (if she has deficient limbs). Therefore, if a person marries such a girl the marriage is perfectly valid. But there is no seen or easily perceptible reason for the prohibition against marrying a *sagotra* or *sappravara* girl. Therefore, such rules go to the root of the matter and are obligatory and, if there is a breach of them, the marriage is no marriage, it is null and void. So even if a person goes through a ceremony of marriage with a girl who

1036. हरदत्त on आप. घ. सू. II. 5. 11-16 quotes शङ्ख 'द्वारानाहरेत्सदृशानसमानार्थेयानसंबन्धानासप्तपञ्चमातिवृत्तावुच्यन्तेः'. The words *ārṣeya*, *ārṣa* and *pravara* mean the same thing. Manu is silent about the prohibition against marrying a *sappravara* girl.

is a sagotra or sapravara or sapinda (within prohibited degrees) she does not in law become his wife at all. These principles are very lucidly set ¹⁰³⁷ forth by Medhātithi on Manu III. 11, by the Mit. on Yāj. I. 53, the Madanapārijāta and other works. Therefore, these questions of sagotra, sapravara and sapinda will be dealt with at some length later on.

The question of the age of marriage for men and women will now be considered. This is a very interesting and instructive study. The age of marriage for both sexes has varied considerably from age to age, from province to province and also from caste to caste even at the same time. ¹⁰³⁸ As regards men there is no special rule as to the age before which a man was obliged to marry. A man could remain celibate all his life, while at least in mediæval and modern times marriage has been absolutely necessary for every girl. A man was to marry after he had finished his Vedic studies; but the period of Vedic study was fluctuating (i. e. it could be 12, 24, 36, 48 years or as much time as was necessary to master one Veda or a portion of it). Usually twelve years were devoted to brahmacharya in ancient times and as upanayana ordinarily took place in the 8th year (for brāhmanas) a man would ordinarily be 20 years old or more at the time of marriage. It is therefore that Manu (IX. 94) remarks that a man of thirty may marry a girl of twelve years or a man of 24 who is in a hurry to become a householder may marry a girl of eight. Basing on this the Viṣṇu-purāṇa ¹⁰³⁹ (III. 10. 16) says that the ages of the bride and bridegroom should be in the ratio of 1 to 3. Angirasa says that the bride should be two, three, five or more years younger. In

1037. अस्मिन् प्रकरणे यत्र नास्ति दृढगतः प्रतिषेधः, यथा 'असपिण्डा च' इत्यत्र श्लोके, तदतिक्रमे विवाहस्वरूपानिर्वृत्तिरेव । अतः सगोत्रादिविवाहः कृतोऽप्यकृत एव । एवं सगोत्राया न भार्यात्वम् । यस्तु हीनक्रियादिप्रतिषेधः (मनु ३-७), तस्य दृढदर्शनमूल-त्वाच्चिरं विवाहः, भवत्यसौ भार्या । मेधा० on मनु III. 11 ; सपिण्डा-समानगोत्रा-सप्रवरास्तु भार्यात्वमेव मोक्षयते । रोगिण्यादिषु तु भार्यात्व उत्पन्नेषु दृढविरोध एव । मिता० on या. I. 53 ; vide also मदनपारिजात pp. 140-141, गृहस्थरत्नाकर p. 28. Compare what St. Paul says ' the things that are seen are temporary, but the things that are not seen are eternal ' 2nd Epistle to the Corinthians chap. IV. 18.

1038. In Z. D. M. G. vol. 46 pp. 413-426 (Dr. Jolly) and vol. 47 pp. 143-154 (Dr. R. G. Bhandarkar's reply) there is an interesting discussion about the marriageable age of girls in ancient India.

1039. वर्षैरेकशृणा भार्यासुहृदेत् त्रिगुणः स्वयम् । विष्णुपुराण III. 10. 16 ; वयोधिकी नोपयच्छेद् दीर्घा कन्यां स्वदेहतः । स्ववर्षाद् द्वित्रिपञ्चादित्युनां कन्यां सुहृदेत् ॥ अङ्गिरसः quoted in स्तुतिस्तुकाफल (वर्णाश्रमधर्म p. 125).

the *Mahābhārata* ¹⁰⁴⁰ Gautama is prepared to give his daughter in marriage to Uttanka if he could be a youth of 16 years. In another place the *Mahābhārata* (*Sabhā* 64. 14 and *Vanaparva* 5. 15) uses the simile of a maiden not liking a husband of 60 years. That shows that girls were sometimes married to even old men of 60 in those days as rarely in modern times also. In the *Mahābhārata* (*Anuśāsana* 44. 14) the respective ages of the bridegroom and bride are recommended as 30 and 10 or 21 and 7; while the *Udvāhatattva* (p. 123) and S. Pr. p. 766 quote a verse from the *Mahābhārata* that a man of 30 should marry a girl of 16 (but from the metre and context it appears that 'śoḍaṣa-varṣām' as printed should be 'daśa-varṣām').

In the *Rgveda* there are no clear statements about the exact age when girls were married. But there are indications that many girls were married at a sufficiently mature age (at least they were not married at the tender age of eight). We have already seen (p. 435) that brotherless girls often remained unmarried till old age. One of the benevolent deeds ¹⁰⁴¹ of the *Āśvins* is that they bestowed a husband on *Ghoṣā* who was growing old in her father's house. Vide also *Rg. I. 124. 7, II. 17. 7*, and *Atharvaveda I. 17. 1*. In *Rg. X. 27. 12* it is said 'when a bride is fine looking and well adorned, she by herself seeks her friend from among men'. That shows that girls were grown-up enough to select their husbands. Some of the verses in the marriage hymn (such as *Rg. X. 85. 26-27, 46*) indicate ¹⁰⁴² that married girls could not have been child-wives, but must have been grown-up. On the other hand in *Rg. I. 116. 1* it is said that the *Nāsatyas* (*Āśvins*) bestowed a wife on *Vimada* who was an *arbhaga* (of tender age). ¹⁰⁴³ But all that is meant seems to be that *Vimada* was a mere boy as compared with his rival kings who had come as suitors. The two verses *Rg. I. 126. 6-7* (which are rather too naive) indicate that girls were married before they had attained puberty. In *Rg. I. 51. 13* *Indra* is said to have given to old *Kakṣivat* a wife named *Vṛcayā* who is styled '*arbhā*' (young). But that word is only used in contradistinction to the word '*mahate*' (grown old) applied to *Kakṣivat*

1040. युवा षोडशवर्षो हि यद्य भविता भवान् । ददानी पत्नीं कन्यां च स्वां ते दुहितरं द्विज ॥ आश्वमेधिकपर्व 56. 22-23.

1041. घोषायै चित्पितृष्वे दुरोणे पतिं जूर्यन्त्या अश्विनावदत्तम् ॥ ऋ. I. 117. 7.

1042. सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्र्वां भव । ननान्दरि सम्राज्ञी भव सम्राज्ञी अघि देहदु ॥ ऋ. X. 85. 46.

1043. यावर्भगाय विमदाय जायां सेनाञ्जुवा न्यूहत् रथेन ॥ ऋ. I. 116. 1.

and conveys no idea of her exact age.¹⁰⁴⁴ On the whole one may conclude that in the period of the R̥gveda girls were probably married at any age (either before puberty or after puberty) and sometimes remained spinsters all their life. The other Sāmhitas and the Brāhmaṇas do not shed much light on the question of the age of marriage for girls. In the Chān. Up. Uṣasti Cākṛāyaṇa is described as dwelling in the Kuru country with his wife, who is said to have been 'āṭikī' which Śaṅkara explains as 'a mere undeveloped girl'.¹⁰⁴⁵

Coming to the ancient gr̥hya and dharma sūtras, it will be seen from several considerations that girls were married just before the time of puberty or immediately after it. Among the several requirements of the bride to be chosen several gr̥hya sūtras lay down that she must be a 'nagnikā'. Vide Hir. gr. I. 19. 2, Gobhila gr. III. 4. 6, Mānava gr. I. 7. 8, Vaik. VI. 12.¹⁰⁴⁶ The word nagnikā is variously explained by the commentators. Mātṛdatta on Hir. gr. explains that nagnikā means 'one whose menstrual period is near' i. e. one who is fit for intercourse. Aṣṭāvakra, the commentator of the Mānava gr., explains nagnikā as 'one who has not yet experienced the impulses and emotions of youth' or 'one who looks pretty even without clothes' (taking the word along with 'śreṣṭhām' that follows). The Gr̥hyāsamgraha¹⁰⁴⁷ (which is much later than the Gobhila gr.) explains 'nagnikā' as one who has not yet reached puberty. These varying explanations of the word 'nagnikā' are due to the fact that when some smṛtis and commentators wrote child marriages were not in vogue, while they were in vogue when and where others flourished. Vas. Dh. S. 17. 70 says 'the father

1044. अद्दा अर्भी महते वचस्यवे कक्षीवते वृचयामिन्द्र सुन्वते । ऋ. I. 51. 13.

1045. मटचीहतेषु कुरुषुष्वटिक्या सह जाययोषस्तिर्ह चाकायण इयग्रामे प्रज्ञाणक उवाच । छान्दोग्य I. 10. 1. ईकर explains 'आटिक्या अनुपजातपयोधरादिस्त्री-व्यञ्जनया'.

1046. ताभ्यामनुज्ञातो भार्यासुपयच्छेत् सजातां नग्निकां ब्रह्मचारिणीमसगोत्राम् । हिरण्य. गृ. I. 19. 2; 'नग्निकामासजातवाम् । ...तस्माद्ब्रह्मविक्षेपणार्हा नग्निका मैथुनार्हैर्यर्थः' मातृदत्त; 'बन्धुमती कन्यामसृष्टमैथुनासुपयच्छेत् ... यवीयसीं नग्निकां भेष्टाम् ।' मानवगृह्य I. 7. 8. Dr. Bhandarkar shows that in many Mss. of the Hir. gr. and as handed down by oral tradition among the *vaidikas* of the Hir. śākhā the reading is सजातानग्निकां (i. e. the girl should be of the same caste and not a nagnikā). Vide ZDMG vol. 47. pp. 143-46.

1047. नग्निकां तु वदेत्कन्यां यावज्जतुमती भवेत् । ऋतुमती त्वनग्निका तां प्रयच्छेत् नग्निकाम् ॥ अग्रस्ता रजसो गौरी प्राप्ते रजसि रोहिणी । अय्यञ्जिता भवेत्कन्या कुचहीना च नग्निका । शुक्लासंग्रह quoted by com. on गोभिलगृह्य III. 4. 6.

should give away his daughter while she is still nagnikā through fear of her attaining puberty (while unmarried).' This shows that according to Vas. nagnikā must have been a girl of tender years or one that had not attained puberty.

There is another very important indication. Most of the gr̥hyasūtras prescribe that the married couple should be celibate for at least three nights after marriage (if not for a longer period). For example, the Pār. gr. (I. 8) says¹⁰⁴⁸ ' the married pair should (after marriage) not partake of *kṣāra* and *lavāna* for three nights, should sleep on the ground (and not on a cot, for the same period) and should not have intercourse for a year, twelve nights, six nights, three nights in the last resort '. Vide for a similar rule Āśv. gr. I. 8. 10, Āp. gr. 8. 8-9, Śān. gr. I. 17. 5, Mānava gr. I. 14. 14, Kāṭhaka gr. 30. 1, Khādira gr. I. 4. 9 and others. Such an injunction against intercourse for three nights after marriage would have been uncalled for and extremely inappropriate if girls had been usually married when they were only eight to ten years old. Such injunctions by so many authors presuppose that girls must have generally been very near puberty or past puberty at the time of marriage. Haradatta who belongs to about the 12th century A. D. expressly says¹⁰⁴⁹ that (in his days) in certain countries intercourse was commenced immediately after marriage and that such a usage being opposed to Āśv. gr. I. 8. 10 should not be followed (but continence should be observed at least for three days after marriage). This shows that so late as 1200 A. D. in several countries the marriageable age of girls must have been at least about 14.

In most of the gr̥hyasūtras there is a rite called ' caturthi-karma ' (rite on 4th day after marriage). Vide Gobhila II. 5, Śān. gr. I. 18-19, Khādira gr. I. 4. 12-16, Pār. gr. I. 11, Āp. gr. 8. 10-11, Hir. gr. I. 23-24 &c. This rite has been described above (pp. 203-204) and corresponds to the garbhādhāna of later writers (e. g. Yāj. I. 11). As cohabitation is expressly mentioned in connection with this rite performed on the fourth day after

1048. त्रिरात्रमक्षारालवणाशिनौ स्यातामधः शयीयातां संवत्सरं न मिथुनदुपेयातां द्वादशरात्रं...त्रिरात्रमन्ततः । पारस्करगृह्य I. 8.

1049. केषुचिद्देशेषु सद्यः समावेशनं दृष्टं वक्ष्यमाणेन त्रिरात्रं द्वादशरात्रमिति ब्रह्मचर्येण बाध्यते । हरदत्त on आश्व. गृ. I. 7. 2, on which नारायण also says ' वैदेहेषु सद्य एव व्यवहारो दृष्टः । गृह्ये तु ब्रह्मचारिणो त्रिरात्रमिति ब्रह्मचर्यं विहितं तत्र गृह्योक्तमेव कुर्यात् देशधर्ममिति सिद्धम् '.

marriage it follows that girls must have generally been quite grown-up at the time of marriage.

In some of the grhyasūtras and smṛtis a slight *prāyaścitta* (purificatory ceremony) is prescribed if the bride has menstruation during the progress of the marriage ceremonies. Vide Baud. gr. IV. 1. 10, Kauśika sūtra 79. 16, Vaik. VI. 13, Atri (ed. by Jiv. part I. p. 11).

Gaut.¹⁰⁵⁰ (18. 20-23) says 'a girl should be given in marriage before she attains the age of puberty. He who neglects it commits sin. Some declare that she should be given in marriage before she begins to wear clothes. A marriageable girl (who is not given in marriage by her father &c.) should allow three monthly periods to pass and afterwards unite herself to a blameless man of her own will and give up the ornaments received from her father (or her family)'. This passage establishes that even before Gautama (i. e. 500 or 600 B. C.) there were people who advocated marriages of infant girls that did not care to put on clothes (i. e. who had no sense of shame if they went about without clothes), that Gautama disapproved of this view, that he only prescribed that the marriage of girls should take place before puberty and he was not horrified if girls got themselves married sometime after puberty. But it is clear that no blame attached to the girl married after puberty or to the husband; the idea, however, had arisen even then that the father or guardian incurred blame or sin by not getting a girl married before puberty. Manu (IX. 89-90) goes so far as to say 'A maiden may rather stay in her father's house even till her death, though she may have attained puberty; but the father should never give her to one who is devoid of good qualities. A maiden after attaining puberty may wait for three years (to see if she is given away by her father or brother &c.) but after this period she should seek a husband who is similar to her.' Anuśāsanaparva 44. 16 is to the same effect. Baud. Dh. S. IV. 1. 14 and Vas. V. Dh. S. 17. 67-68 give the same rule as in Manu IX. 90. But both add (Vas. 17. 70-71 and Baud. Dh. S. IV. 1. 12) that the father or guardian incurs the sin of destroying an embryo at each appearance of menses as long as the girl is

1050. त्रीचतुर्नतीत्य स्वयं युज्येतानिन्दितेनोत्सृज्य पित्र्यानलंकारान् । प्रदानं प्राशुतोः । अपयच्छन् दोषी । आग्वाससः प्रतिपत्तेरित्येके । शौ. 18. 20-23.

unmarried. Yāj. I. 64 and Nārada (striPumsa, verses 25-27) state the same rule.

On account of this change in popular beliefs and sentiments it came to be recommended that a girl must be married early and may be given even to one¹⁰⁵¹ who is devoid of qualities (in spite of Manu IX 89). Vide Baud. Dh. S. IV. 1. 12 and 15.

So we see that from about 600 B. C. to about the beginning of the Christian Era it did not matter at all if a girl was married a few months or few years after puberty. But by about 200 A. D. (when the Yāj. smṛti was composed) popular feeling had become insistent on pre-puberty marriages. The reasons for this change are not quite clear. But it is possible to hold that it was due to the following circumstances. Buddhism had spread far and wide during these centuries with its encouragement of the institution of monks and nuns. There was laxity of morals among nuns. A further reason may be adduced viz. that girls had generally ceased to study anything, though some of them certainly did study in the times of Pāṇini and Patañjali, and so society did not like girls to remain doing nothing. From the times of the R̥gveda (X. 85. 40-41) there was a mystical belief that Soma, Gandharva and Agni were the divine guardians of a girl and the Gṛhyāsamgraha (quoted in the com. on Gobhila gr. III. 4. 6) says that Soma enjoys a girl first, then Gandharva enjoys her when her breasts develop and fire when she menstruates. Therefore, a feeling arose that a girl must be married even before she develops any distinct signs of femininity. Sāmavarta¹⁰⁵² (verses 64 and 67) gives expression to this idea. Further, since marriage came to be looked upon as the upanayana in the case of women, naturally the age for upanayana (3th year) came to be looked upon as the proper age for marriage. Vide Samskāraakautubha quoted below. It came to be believed that there was no hope of heaven for a woman who died unmarried.

1051. दद्यादुणवते कन्यां नशिकां ब्रह्मचारिणीम् । अपि वा गुणहीनाय नोपबन्ध्याद्-जस्वलाय ॥ अविद्यमाने सद्गुणे गुणहीनमपि श्रेयेत् ॥ बौ. ध. सू. IV. 1. 12 and 15.

1052. रोमकाले तु संयाते सोमो शुद्धकोथ कन्यकाम् । रजो वृद्धा तु बन्धर्वाः कुचौ वृद्धा तु पावकाः । ...तस्माद् विवाहयेत्कन्यां यावन्नर्तुमती भवेत् । विवाहो ह्यष्टवर्षायाः कन्यायास्तु प्रशस्यते ॥ संवत् verses 64 and 67, quoted by Sm. C. I. p. 79 and Gr. R. p. 46. श्रीणामुपनयनस्थानापन्नो विवाह इति तद्विवाहस्थायी विवाहस्योचितत्वात् । संस्कारकौस्तुभ p. 699; विवाहं चोपनयनं श्रीणामाह पितामहः । तस्माद्दर्भादमः श्रेष्ठो जन्मतो वाह-वत्सरः ॥ यम् quoted in स्मृतिसु. (वर्णाश्रमधर्म) p. 136.

In the Śalyaparva¹⁰⁵³ chap. 52 we have the story of a girl, daughter of Kuṇi Garga, who practised severe penance till she reached old age and yet was told by Nārada that if she died unmarried she would not go to heaven. The woman induced Śṛṅgavat of the Gālava family for a day previous to her death to marry her by the promise of giving him half of her merit (punya). The Vaik.¹⁰⁵⁴ (V, 9), while describing the ceremony of funeral rites in cases of distress, mentions the curious practice of finding out a male of the same caste for a girl, who dies unmarried though of the age of puberty, with whom a sort of marriage is gone through and the girl is then cremated. Whatever the reasons may be, this tendency to bring down the age of marriage for girls was accentuated in the first five or six centuries of the Christian era. The Laṅkāśi¹⁰⁵⁵ gr. (19, 2) says 'brahmacharya for girls lasts till the 10th or 12th year'. The Vaik. (VI, 12) says that a brāhmaṇa should marry a brāhmaṇa girl who is a *nagnikā* or *gaurī* and defines *nagnikā* as a girl over eight years but less than ten and *gaurī* as one who is between ten and twelve and has not had menstruation. Aparārka (p. 85) quotes the Bhaviṣyapurāṇa to the effect that *nagnikā* is one who is ten years old. Vide Sm. C. quoting Saṁgraha. Parāśara, Yāj. and Saṁvarta go even beyond this. Parāśara¹⁰⁵⁶ (VII, 6-9) says 'a girl of eight is called *gaurī*, but one who is nine years old is a *rohiṇī*; one who is ten years old is a *kanyā*; beyond this (i. e. after 10 years) she is a *rajasvalā*. If a person does not give away a maiden when she has reached her 12th year, his pīṭṛs have to drink every month her menstrual discharge. The parents and also the eldest brother go to hell on seeing (an unmarried) girl reaching the state of a *rajasvalā*'. Parāśara adds that the brāhmaṇa who marries such a girl should not be spoken to or admitted to dinner in the same row (as other

1053. असंस्कृतायाः कन्यायाः कुतो लोकास्तवानधे । शल्यपर्व 52, 12.

1054. तथैव कन्यां च मृतां प्राप्तयौवनां तुल्येन पुंसां प्राप्तशुद्धवत्तां ददेत् । वैखानस-स्मार्तसूत्र V, 9.

1055. दशवार्षिकं ब्रह्मचर्यं कुमारीणां द्वादशवार्षिकं वा । लौगाक्षिश्रद्धा 19, 2. ब्राह्मणो ब्राह्मणीं नम्रिकां गौरीं वा कन्यां वरेयत् । अष्टवर्षादा दशमावम्रिका । रजस्य-प्राप्ते दशवर्षादा द्वादशाद् गौरीत्यामनन्ति । वैखानस VI, 12; संग्रहकारोपि । यावच्चैलं न गृह्णाति यावत्क्रीडति पांडुभिः । यावद् दोषं न जानाति तावद् भवति नम्रिका ॥ स्मृतिच I, p. 80.

1056. माता चैव पिता चैव ज्येष्ठो भ्राता तथैव च । त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ यस्तां सद्यद्ब्रह्मेकन्यां ब्राह्मणोऽज्ञानमोहितः । असंभार्यो ह्यापाङ्गकोयः स विप्रो वृषलीपतिः ॥ पराशर VII, 8-9. The स्मृतिच. (I, pp. 73 and 81) quotes पराशर VII, 6-9 as from यज्ञ.

brāhmaṇas) and that he becomes the husband of a vṛṣālī. On the other hand the Vāyupurāṇa (83. 44) extols the marriage of a gaurī by remarking that her son purifies 21 ancestors on his father's side and 6 male ancestors on his mother's side. Sāhivarta (verse 65-66) has the same two verses as Parāśara (VII. 6 and 8) and winds up (verse 67) by saying that the marriage of a girl of eight is highly commended. The same four verses (Parāśara VII. 6-9) occur in Brhad-Yama (Ānan. ed.) chap. 3. 19-22, but the order is different. Āngiras (vv. 126-128, Ānan. ed.) has the same verses. Kāśyapa as quoted in the Gr. R. (p. 46) says that a girl is called gaurī when she is seven, a kanyakā when she is ten and kumārī when she is twelve. It will be noticed that the smṛtis of Vaikhānasa and Kāśyapa differed from Parāśara as to the definition of gaurī. Further the three smṛtis make marriage of a girl after puberty an extremely sinful act and condemn not only the parents but also the husband, while Baud. prescribed only a slight prāyaścitta for the father alone even if there was menstruation during the marriage rites. Marici¹⁰⁵⁷ (quoted in Par. M. I. 2. p. 177) said that choosing a bride who was five years old was best. Even Manu (9. 88) recommended an early marriage if a very desirable bridegroom was available. Rāma and Sītā are said to have been respectively 13 and 6 at the time of marriage (Aranyakāṇḍa 47. 10-11). But this passage appears to be an interpolation. In the Bālakāṇḍa¹⁰⁵⁸ it is expressly stated that Sītā and her sisters enjoyed in private dalliance with their respective husbands immediately after marriage. If this is true then Sītā could not have been only 6 at the time of marriage.

The rule that brāhmaṇa girls were to be married between 8 to 10 years became general from about the 6th or 7th century and continued down to modern times. During the last two or three decades the marriageable age of girls owing to several causes, particularly the ravages of plague and the economic condition of the middle classes, has risen very high and marriages of girls even of poor brāhmaṇas hardly ever take place before 16 and have to be postponed to the age of 20 and beyond. Besides the Child Marriage Restraint Act (XIX of 1929, as amended

1057. जन्मतो गर्भाधानाद्वा पञ्चमाब्दात्परं शुभम् । कुमारीवरणं दानं मेखलाबन्धनं तथा ॥ मरीचि quoted in परा. मा. I. part 2 p. 177.; सप्तवर्षा भवेद्वैरी दशवर्षा तु नशिका । अविद्यपुराण quoted by सं. प. p. 768.

1058. अभिवाद्याभिवाद्यांश्च सर्वा राजसुतास्तदा । रेमिरे मुदिताः सर्वा भर्तृभिः सहिता रहः ॥ बालकाण्ड 77. 16-17 (in 3 vol. with गोविन्दराज's com.).

by Act 19 of 1938) has fixed the minimum age limit for girls at 14 and persons getting their daughters married before the completion of 14 years are liable to be punished in a criminal court under the Act. There is no reason to laugh at ancient Indian writers for the low age of marriage they advocated. Child marriages were common in all countries of Europe. Even in England the age limits for boys and girls were recognised by the law only at 14 and 12 respectively until 1929, when the lowest marriageable age for both was fixed at 16 (19 and 20 Geo. V. Chap. 36). Besides it must be remembered that when marriages of girls of tender years took place they were purely a sacrament. There was no question of consummation which took place only after puberty. Sages condemned intercourse even with one's wife before she attained puberty.¹⁰⁵⁹ Winternitz in 'Die Frau,' p. 135 refers to a work of F. J. Furnivall on 'Child Marriages, Divorces &c' between 1560-66 A. D. in England from which it is clear that marriages of children of 9 or 10 (and rarely of even 2 or 3 years) took place in England only about 300 years ago.

These rules about the proper age for the marriage of girls affected only brāhmaṇas. Sanskrit poets and dramatists always depict that the heroines in their works are grown-up at the time of marriage and even Bhavabhūti imagines that Mālātī, the heroine of his romantic drama of Mālātīmādhava, was so grown-up that it was practically a case of love at first sight. Vaik. (VI. 12) requires a brāhmaṇa bride to be a *nagnikā* or *gaurī*, but does not prescribe the same qualification for a kṣatriya or vaiśya bride. In the Harṣacarita princess Rājyaśrī is described as quite grown-up at the time of her marriage which was consummated on the very day of marriage (vide the last para. of the 4th Uchhvāsa). The Samskāra-prakāśa¹⁰⁶⁰ expressly says that there is no prohibition against marrying a girl who has passed the age of puberty for kṣatriyas and others. Even in Pauranic times grown-up unmarried girls must not have been unheard of. The Gr. R. p. 83 quotes a passage from the Brahmapurāṇa where the injunction to observe complete celi-

1059. प्रायजोर्दर्शनात्पूर्वी नेयाद्गत्वा पतत्ययः । व्यर्थाकारेण शुक्रस्य ब्रह्महत्यामवाप्नुयादिति तत्रैवाश्वलायनोक्तेः । निर्णयसिन्धु III पूर्वार्ध p. 234.

1060. अत्रिकश्यपौ । यस्तु तां वरयेत्कन्यां ब्राह्मणो ज्ञानदुर्बलः । अत्राद्वेषमपाङ्कतेयं तं विद्याद्वेषलीपितम् ॥ इति । अत्र ब्राह्मणपदोपादानाद्ब्राह्मणस्यैवायं रजस्वलापरिणयन-निषेधो न क्षत्रियादीनाम् । कुन्त्यादिषु तथा दर्शनात् । संस्कारप्रकाश p. 771.

bacy for one year, 12 days, 6 days or 3 days is construed as respectively referring to girls whose ages were 8, 12, 16 or 20 at the time of marriage.¹⁰⁶¹

Another important question is inter-caste marriages. It has already been shown (pp. 50-58) how anuloma marriages were allowed, while pratiloma unions were condemned and how it was supposed that numerous sub-castes arose from such mixed marriages.

It is the contention of several eminent scholars (e. g. Senart in his 'Caste in India' translated by Ross p. 124) that caste as implied in modern usage and in its strict sense did not exist in the times of the R̥gveda and the other Vedic Saṁhitās. We have seen, however, that the four varṇas had been recognised in the times of the Saṁhitās and that ideas of superiority and inferiority due to being of a particular varṇa had become quite prevalent. But the practices as to marrying outside one's varṇa and taking food had not become as rigid and cast-iron as they became in medieval times. A few clear examples of inter-caste marriages may be cited from the Vedic Literature. The Śat. Br. (IV. 1. 5, S. B. E. vol. 26, pp. 272-275) narrates the story of the old and decrepit sage Cyavana who was a Bhārgava (descendant of Bhrgu) or Āngirasa to Sukanyā, the daughter of king Śaryāta, a descendant of Manu. The Śat. Br. (XIII. 2. 9. 8, ¹⁰⁶² S. B. E. vol. 44, p. 326) quotes a half verse from the Vāj. S. (26. 30) and then remarks 'therefore he does not anoint (as king) the son of the vaiśya woman.' This suggests that a king might marry a vaiśya girl, but her son would not have the Vedic coronation ceremony performed on him. Verses 17-19 of the R̥gveda V. 61 are interpreted by the Br̥had-devatā (V. 50) as referring to the marriage of the brāhmaṇa sage Syāvāśva to the daughter of king Rathavīti Dār̥bhya. The story of Kavaśa Ailūṣa who was styled 'dāsyāḥ putra' (either meaning 'the son of a dāsi or used as a term of abuse) by the sages has been mentioned above (at p. 36).

1061. कृते विवाहे वर्षे तु वस्तस्य ब्रह्मचारिणा । यद्यष्टवर्षा कन्या स्यात् तथा तन्निशुणः पुमान् ॥ अथवा द्वादशाहानि त्रिंशद्वर्षेण सर्वदा । यदि द्वादशवर्षा स्यात्कन्या रूपशुणाश्विता । द्वात्रिंशद्वर्षपूर्णं तु यदि षोडशवार्षिकी । लब्धा तदा च षड्मात्रं वस्तस्य संयतेन तु ॥ विंशत्यव्दा यदा कन्या वस्तस्य तत्र वै ऽयहम् । अत ऊर्ध्वमहोरात्रं वस्तस्यमिति संमतम् ॥ ब्रह्मपुराण quoted in गृह. र. p. 83.

1062. शूद्रा यदयजतारा न पोषाय धनायतीति तस्माद्देवीपुत्रं नाभिषिञ्चति । शतपथ XIII. 2. 9. 8. This verse has been quoted above in note 83.

Turning to the dharma and grhya sūtras, the matter stands thus. Some of the grhya sūtras (like Āśv., Āp.) do not expressly say anything about the varṇa of the bride. The Āp. Dh. S.¹⁰⁶³ (II. 6. 13. 1 and 3) requires that one should marry a girl of the same varṇa, who was not given before to another and marriage with whom is in accordance with śāstra and says that by contravening these rules sin is incurred. So he condemns mixed marriages. The Mānava gr. I. 7. 8 and Gaut. IV. 1 require that one should marry a girl of the same varṇa and are silent about marriages with a bride of another varṇa. But Gautama knew of such marriages and enumerates the names of several sub-castes due to mixed marriages (IV. 14-17) and he includes among those who are unfit to be invited at a śrāddha dinner a brāhmaṇa who is the husband of a woman of the sūdra caste (15. 18). Manu (III. 12), Śaṅkha and Nārada¹⁰⁶⁴ (śrīpūrṇa, v. 4) say that the best course is to marry a girl of one's own caste. This is said to be *pūrva kalpa* (the foremost or the best procedure). Many also speak of a less advisable course (*anukalpa*, as it is called) viz. that a brāhmaṇa may take as wife a woman of any caste, a kṣatriya may marry a woman of his own caste or a vaiśya or a sūdra woman, a vaiśya may marry a vaiśya or sūdra woman and a sūdra only a sūdra woman. This is stated by Baud. Dh. S. I. 8. 2, Śaṅkha, Manu III. 13, Viṣṇu Dh. S. 24. 1-4. Pār. gr. I. 4 and Vas. Dh. S.¹⁰⁶⁵ I. 25 inform us that some teachers allowed a dvija to marry a sūdra woman but without Vedic mantras. But Vasiṣṭha himself condemns it severely by saying 'one should not do so (i. e. marry a sūdra girl), for by doing so the degradation of the family is certain and loss of heaven after death'. Though the Viṣṇu Dh. S. and Manusmṛti state that a dvijāti may marry a sūdra girl, that is not their own view, but they simply voice practices and sentiments prevalent in their time, since both denounce the marriage of a brāhmaṇa with a sūdra girl in the most un-measured terms. Viṣṇu Dh. S. 26. 5-6 (S. B. E. vol. 7 p. 112) says that the union of a dvijāti with a sūdra woman can never produce religious

1063. सर्वर्णापूर्वज्ञास्त्रिविहितायां यथर्तुं गच्छतः पुत्रास्तेषां कर्मभिः संबन्धः । पूर्ववत्याम-
संस्कृतायां वर्णान्तरे च मैथुने दोषः । आप. ध. II. 6. 13. 1 and 3.

1064. ब्राह्मणक्षत्रियविज्ञां शूद्राणां च परिग्रहे । सजातिः श्रेयसी भार्या सजातिश्च
पतिः स्त्रियाः ॥ ब्राह्मणस्याल्लोभ्येन स्त्रियोऽन्यास्ति एव तु । नारद (श्रीपुं. verses 4-5).

1065. तिस्रो ब्राह्मणस्य भार्या वर्णानुपूर्व्येण द्वे राजन्यस्य एकैका वैश्यशूद्रयोः । शूद्रा-
मप्येके मन्ववर्जं तद्वत् । तथा न कुर्यात् । अतो हि भुवः कुलापकर्षः प्रेत्य चास्वर्गः । वसिष्ठ
I. 24-27.

merit ; it is from carnal desire alone that he marries her being blinded by lust ; and that dvijāti men who thus marry śūdra women quickly degrade their families and progeny to the status of śūdras'. The ancient editor of the Manusmṛti did not tolerate such marriages (though he gave expression to the common trend of view in III. 12-13) and condemns a dvijāti's marriage with a śūdra woman in the strongest language (III. 15-19, Manu III. 15 being the same as Viṣṇu Dh. S. 26. 5) 'a brāhmaṇa by having intercourse with a śūdra woman goes to hell and by procreating a son on her he loses his status as a brāhmaṇa'. Yāj. I. 57 allowed a brāhmaṇa or kṣatriya to marry a girl of his own varṇa or of the varṇas next in order, but laid it down as his emphatic opinion that 'a dvijāti should not marry a śūdra girl'. It appears however that prevailing public opinion and practice was too much for both Manu and Yāj. ; for, both declare (Yāj. II. 125 and Manu IX. 152-153) that when a brāhmaṇa has sons from wives of the four varṇas, the son of a brāhmaṇa wife takes four shares (out of 10 in which his wealth is to be divided), the son of a kṣatriya wife takes three, of a vaiśya wife two and of a śūdra wife one. Yāj. (I. 91-92) recognises the marriage of a brāhmaṇa with a śūdra and says that the son of such a union is a pāraśava'. Manu III. 44 also recognises the marriage of a śūdra girl with one of a higher class by saying that she holds the hem of the garment of a bridegroom of a higher class.

This shows that the ancient smṛtis ungrudgingly recognised marriages between a brāhmaṇa and a kṣatriya or a vaiśya girl. But opinion was not unanimous about the marriage of a dvijāti with a śūdra woman. Such marriages took place, but were looked upon with disfavour and often condemned with severity. *Anuloma* marriages were frequent enough till the 9th or 10th century A. D., but became rare later and for the last several hundred years they hardly ever took place or they were not at all recognized as valid by the communities concerned. The epigraphic records furnish well authenticated instances of inter-caste marriages. The Vākāṭakas were brāhmaṇas (their gotra being Viṣṇuvṛddha). The Poona plates of Prabhāvatiguptā (E. I. vol. 15 p. 39) establish that she was a daughter of Candragupta II. (first quarter of 5th century A. D.) of the Imperial Gupta dynasty and became the chief queen of the king Rudrasena II of the Vākāṭaka line. The Taḷagunḍa pillar inscription of the Kadamba king Kakusthavarmaṇ (E. I. vol. 8 p. 24) recites that

the founder of the Kadamba family was Mayūrasārman, a brāhmaṇa, who being exasperated with the Pallavas of Kāñci took up the sword. His descendants have names ending in varman (as kṣatriyas should have, according to Manu II. 32). The inscription mentions that Kakusthavarman (who was 4th in descent from Mayūrasārman) got his daughters married to Gupta and other kings. In the Ghatotkaca Inscription of Yaśodharman and Viṣṇuvardhana (A. S. W. I. vol. 4, p. 140) we are told that Soma, a brāhmaṇa and ancestor of Hastibhoja, minister of the Vākāṭaka king Devasena, gave his heart to wives born in brāhmaṇa and kṣatriya families. The Tipperah copper-plate grant of a chieftain called Lokanātha (E. I. vol. 15, p. 301 ff) dated in the 44th year (probably of the Harṣa era i. e. about 650 A. D.) says that Lokanātha's ancestors belonged to the Bharadvāja gotra (p. 306) and that the maternal grand-father of Lokanātha was Keśava who is said to have been a pārasava (p. 307), while Keśava's father Vira was a brāhmaṇa (dvijasattama). Virūpādevī, a daughter of the famous Vijayanagara king Bukka I (1268-1298 A. D.), was married to a brāhmaṇa named Brahma or Bomanna Wodeya, who was the Governor of the Āraṇa province (E. I. vol. 15, p. 12). Vide also E. I. vol. 18, p. 87 (dated 894 of the Vikrama era) for Pratihāra kings being descended from a brāhmaṇa Haricandra and the latter's kṣatriya wife; the Āṭpur Inscription of Śaktikumāra dated in samvat 1034 (977 A. D.) which states that the founder of the Guhila dynasty was a brāhmaṇa Guhadatta, whose descendant Bhartṛpaṭṭa married a Rāṣtrakūṭa princess.

Classical Sanskrit Literature also yields certain well-known instances of inter-caste marriages. The Mālavikāgnimitra of Kālidāsa shows that Agnimitra, a son of Senāpati Puṣyamitra of the Śuṅga dynasty and a brāhmaṇa, married Mālavikā who was a kṣatriya princess. In the Harṣacarita of Bāṇa (Ucchvāsa I towards end) we are told by Bāṇa himself that among the friends and companions of his wanderings there were his two pārasava brothers Candrasena and Mātṛseṇa (i. e. step-brothers from a śūdra wife of his father). Rājaśekhara, teacher of king Mahendrapāla of Kanoj, says in his Karpūramāñjarī (I. 11) that his accomplished wife Avantisundarī was descended from the Cāhuāna (modern Chavan) family (i. e. from a kṣatriya family).

It is extremely difficult to say when exactly inter-caste marriages even between dvijātis came to be prohibited by the

smṛtis and writers of digests. Viśvarūpa¹⁰⁶⁶ on Yāj. III. 283 (not later than first half of 9th century) clearly suggests that in his day a brāhmaṇa could marry a kṣatriya girl. Medhātithi on Manu III. 14 suggests that about 900 A. D. at the latest marriages of brāhmaṇas with kṣatriya and vaiśya girls took place rarely in his day, but not with śūdra women; and the Mit. on Yāj. does not at all say that though marriages among dvijātis (anuloma ones) were allowed by Manu and Yāj. they had entirely ceased to be regarded as valid by its time. Many of the medieval digests and writers like the Sm. C. and Hemādri quote verses stated to be from the Āditya-purāṇa or Brahma-purāṇa on matters forbidden in the Kali age (and so called Kalivarjya) among which inter-caste marriages are included.

The Āpastamba¹⁰⁶⁷ smṛti (in verse ed. by Jivānanda I, p. 549, chap. IX) says that by marrying a girl of another caste a man incurred the sin of mahāpātaka and had to undergo the penance of 24 kṛcchras. The Mārkaṇḍeya-purāṇa (113. 34-36) narrates the story of king Nābhāga who married a vaiśya girl by the rākṣasa form of marriage and who consequently incurred sin.

The state of the law as to inter-caste marriages in British Indian courts may be briefly indicated here. By the Special Marriage Act (III of 1872 as amended by Act XXX of 1923) both anuloma and pratiloma marriages are validated if they are registered and solemnized according to the procedure prescribed by the Act. But if a marriage is not so solemnized under that Act, but under the general rules of Hindu Law, then all pratiloma marriages are invalid throughout British India.

1066. भ्रातृजाया च ब्राह्मणस्यापि क्षत्रिया भवत्येव । विश्वरूप on या. III. 283; 'ननु च द्विजातीनां शूद्रादुत्रो नास्त्येव तद्विवाहप्रतिषेधात् । सत्यम् । स्मृत्यर्थभ्रातृया तु प्रवृत्तावयं विभागधर्म इत्यभिप्रायः ।' विश्वरूप on या. II. 129; सवर्णानियमेनासवर्णानिद्विचरेत्यर्थः कृतायाः पुनः शूद्रानिद्विचिरसवर्णानिद्विचरेनित्यत्वं ज्ञापयति । अनित्यत्वे चापदि सवर्णाया अलाभे भवति चायमवगमः शूद्रा न वोढव्या इतरे तु वोढव्ये । मेधातिथि on मनु III. 14.

1067. The उद्वाहृतव of रघुनन्दन (ed. by Jivānanda vol. II, p. 112) quotes the verse द्विजानामसवर्णास्तु कन्यासूपयमस्तथा from the बृहज्जारदीय and कन्यानामसवर्णानां विवाहश्च द्विजातिभिः from the आदित्यपुराण. The latter is quoted in the परा. मा. (vol. 1. part 1 p. 134) and in the Caturvargacintāmaṇi (vol. III. part 2 p. 667). The first quotation (द्विजाना &c) occurs in the नारदीयमहापुराण, पूर्वभाग, chap. 24. 13.

But *anuloma*¹⁰⁶⁸ marriages have been recognised as valid by some High Courts in India; the Allahabad High Court, however, regards all *anuloma* marriages even as invalid.

The next restriction that the girl to be married must not be a *sapiṇḍa* of the bride-groom has now to be considered. *Sapiṇḍa* relationship is of special importance in three matters, viz. marriage, inheritance and *āśauca*¹⁰⁶⁹ (impurity on birth and death). The prohibition against marriage with a *sapiṇḍa* girl applies to all *varṇas* including the *śūdra*¹⁰⁷⁰. There are two schools about the meaning of *sapiṇḍa*, one represented by the *Mitākṣarā* and the other by *Jimūtavāhana* (author of the *Dāyabhāga*). Both are agreed that a *sapiṇḍa* girl cannot be married, but they differ as to the meaning of the word. We shall first understand one interpretation of *sapiṇḍa*. The *locus classicus* is the commentary of *Vijñāneśvara* on *Yāj. I. 52-53* a substantial portion of which is translated here: “*asapiṇḍām*’ (in *Yāj. I. 52*) means a woman who is not a *sapiṇḍa* and *sapiṇḍa* means one who has the same *piṇḍa* i. e. body (or particles of the body). *Sapiṇḍa* relationship (between two persons) arises from (their) being connected by having particles of the same body. Thus, the son has *sapiṇḍa* relationship with his father by reason of the (fact that) particles of the father’s body continue in him (the son). Similarly (there is *sapiṇḍa* relationship) with the paternal grandfather and the like (of the

1068. Vide *Bai Laksmi v. Kaliarsing* 2 Bom. L. R. 128 (marriage between Rajput male and a *brāhmaṇa* woman held to be invalid); *Bai Kashi v. Jamnadas* 14 Bom. L. R. 547 (marriage between a *brāhmaṇa* woman and *śūdra* male was held to be void); *Munnilal v. Shiama* I. L. R. 48. All. 670 (marriage between a *śūdra* male and a *vaiśya* female held to be invalid). Vide *Bai Gulab v. Jivanlal* I. L. R. 46 Bom. 871, *Natha v. Mehta Chotalal* I. L. R. 55 Bom. 1 (marriage of a *brāhmaṇa* male with a *śūdra* female was held valid); *Nalinaksha v. Rajanikanto* 35 C. W. N. 726. Vide *Padma Kumari v. Suraj Kumari* I. L. R. 28 All. 458.

1069. तेन विवाहे आशौचे धनग्रहणे च त्रिधा सापिण्ड्यं सिद्ध्यति । निर्णयसिन्धु III. पूर्वार्ध p. 284.

1070. पञ्चमात्सवमाहूर्ध्वं मातुतः पितुतः क्रमात् । सपिण्डता निवर्तेत सर्ववर्णेष्वयं विधिः ॥ नारदं quoted in उद्वाहतरच p. 108. The printed नारदं (अष्टांश section 7 p. 108) reads आ सप्तमात्सवमाह्ना वन्धुभ्यः पितुमातुतः । अविवाह्याः सगोत्राः स्युः समानप्रवरास्तथा ॥. ‘तथा असपिण्डाश्च’ इत्येतत्सर्ववर्णिकम् । सर्वत्र सापिण्ड्यसद्भावात् । ‘असमानार्थगोत्रजाश्च’ इत्येतन्नैवर्णिकविषयम् । मिताक्षरा on या. I. 53; छुद्भिर्विवेके छुद्भिचिन्तामणौ च ब्राह्मे ‘सर्वेषामेव वर्णानां विज्ञेया सातपथीरुषी । सपिण्डता ततः पञ्चात्समानोदकधर्मता ॥’ निर्णयसिन्धु, III पूर्वार्ध p. 284. The word अन्वय in the *Mit.* means ‘connection or continuity.’

grandson and the like) because through his (the grandson's) father particles of the body of the grandfather continue in (or are connected with) him (the grandson). Similarly (the son has sapinda relationship) with his mother because particles of the mother's body continue in him. Thus (a person has sapinda relationship) with his mother's father through his mother; so (one has sapindatā) with one's mother's sister or mother's brother also by reason of the connection with (or continuity of) particles of the same body (viz. the body of the maternal grandfather). So also (a person has sapindatā) with the paternal uncle, the paternal aunt and the like. Similarly the wife has sapinda relationship with the husband because she produces (with the husband) one body (viz. their son).¹⁰⁷¹ In the same way brother's wives (are sapindas) of each other, because they produce one body (viz. their respective sons) with their respective husbands who are produced from one body (viz. their husbands' father). In this manner wherever the word sapinda occurs, there one has to understand connection with (or continuity of)

1071. The words 'तथा पत्या सह पत्या एकशरीरान्भक्तया' are translated differently by Golap Chandra Sarkar in his 'Hindu Law' (7th ed. of 1936) pp. 81-82 as 'similarly arises the sapinda relationship of the husband with the lawfully wedded wife by reason of (their together) forming one body' (i. e. one person, hence the wife is called half the body of the husband). The learned author thinks that his translation is the correct one and others went wrong in translating as in the passage above. His translation cannot be accepted for several reasons. In the first place, it is opposed to the explanation of the Bāḷambhaṭṭī आरम्भकतयेति उभयारब्धे एकशरीरे स्वावयवान्वयादित्यर्थः (i. e. particles of the bodies of the husband and wife continue in or are concerned with one body, the son, that is produced by them both). That husband and wife are one is a pleasant fiction but here Vijñāneśvara is stressing the physical continuity of particles. The husband and wife though said to be one are still two bodies. No one says that their bodies become physically one. Besides the objection that if they do not beget a son, the husband and wife will not be sapindas is not sound. Rules and principles are laid down for generality of cases and regard is to be had to their capacity to produce a son. The निर्णयसिन्धु (III. पूर्वार्ध p. 280) shows that G. C. Sarkar is wrong 'एकस्य हि पितृमातृत्वा शरीरस्यावयवाः पुत्र-पौत्रादिव साक्षात् परंपरया वा शुक्रशोणितारुपेणावुत्स्यूताः । यद्यपि पत्याः पत्या सह भ्रातृ-पत्नीनां च परस्परं नैतत्संभवति तथापि आधारत्वेनैकशरीरावयवान्वयोऽस्त्येव ।' A woman's husband's brother's wife is the receptacle (ādhāra) for a son who is procreated by the husband's brother and his wife, the former of whom has particles of his father whose particles continue in the husband of the woman.

particles of the same body either directly or mediately.¹⁰⁷² On the word 'asapīṇḍām' it was explained that sapīṇḍa relationship arises immediately or mediately by reason of the connection with particles of the same body; this may prove to be too wide a statement, since in this beginningless *samsāra*, such a relationship might exist in some way or other between all men;¹⁰⁷³ therefore (the sage Yājñavalkya) states 'after the fifth on the mother's side and after the 7th on the father's side'. After the fifth on the mother's side i. e. in the mother's line and after the 7th on the father's side i. e. in the father's line sapīṇḍa relationship ceases. These words (viz. sapīṇḍa.....ceases) are to be taken as understood (in the text of Yāj.). Therefore the word 'sapīṇḍa' though it applies everywhere (i. e. to a very wide circle of persons) by the expressive (i. e. literal) power of its component parts, is restricted to a certain definite sphere, like the words 'nirmanthya'¹⁰⁷⁴ and 'pañkaja'. And so the six (ascendants) beginning with the father and the six descendants beginning with the son and the man himself as the seventh (in each case) are sapīṇḍas; wherever there is a divergence of the line, the counting shall be made until the seventh in descent is reached including him (i. e. the ancestor) from whom the line diverges; in this way the computation is to be made everywhere. And so the fifth (if a girl), who stands in the fifth generation when a computation is made beginning with the mother and going up to her (mother's) father, mother's paternal grandfather &c., is styled in an indirect way 'fifth

1072. There is direct continuity of particles of the bodies of the parents in the son and there is mediate connection of particles between grandparents and grandchildren and so on.

1073. As the world proceeded from the Creator every one has in his body parts of the Creator. In the Tai. Up. II. 6 we have 'सोऽकामयत् बहु स्यां प्रजायेय...इदं सर्वमसृजत्' and also in छान्दोग्य VI. 2. 3. This is relied upon for limiting sapīṇḍya in Par. M. I. 2. p. 59. The words मातुतः and पितुतः of Yāj. are repeated in the Mit. and explained as मातुः संताने and पितुः संताने respectively and the Mit. adds that in Yāj. I. 53 (latter half) we have to understand the words सापिण्ड्यं निवर्तते (sapīṇḍa relationship ceases).

1074. The word 'pañkaja' literally means 'springing from mud' and may apply to every water plant, but it is restricted by usage (rūḍhi) to a lotus plant i. e. the wide literal or etymological (yangika) meaning of the two parts 'pañka' (mud) and 'ja' (springing from) is restricted by popular usage to a single plant springing from mud. 'Nirmanthya' is the word used for producing fire by friction. Literally the word means 'what is to be churned'.

from the mother's side' (by Yāj.). In the same way 'the seventh from the father's side' (in Yāj.) is she who is the seventh in degree (from an ancestor) when computation is made beginning from the father and proceeding up to the father's father and so on ”.

According to this explanation of the Mitākṣarā¹⁰⁷⁵ the following rules about prohibition based on sāpindya follow: (1) In computing degrees the common ancestor is to be included; (2) regard is to be had to the father and mother of the bride and bridegroom both; (3) if computation is made from the mother's side of either the proposed bride or bridegroom, they must be beyond the fifth degree (i. e. they must be 6th or further on) from the common ancestor and if it is made through the father of either, they must be beyond the seventh from the common ancestor (i. e. they must be eighth &c.). This last postulates four different classes of cases, viz. descent from a common ancestor may be traced through the fathers of both bride and bridegroom or through the mother of both, or through the mother of the bridegroom and the father of the bride or through the father of the bridegroom and the mother of the bride. The method of computing degrees is entirely different from the English method as is made clear by the remarks of the Mit. translated above. The rules require that both must be beyond sapinda relationship as defined and limited above. For example, tracing descent through the fathers of both bride and bridegroom, if the bride is 8th from the common ancestor (called *kūṭastha* in dharmasāstra works) and the bridegroom is 6th, there can be no marriage, as though the bride is beyond the limits of sapinda relationship to the common ancestor, the bridegroom being 6th from the *kūṭastha* has sapinda relationship with the *kūṭastha*. These rules apply according to the Mit. only where the ancestors married women of their own varṇa. But if an ancestor married a brāhmaṇa girl and also a ksatriya girl and a question arose about the eligibility of marriage among descendants of these two wives, then prohibition based on sapinda relationship extends up to only three degrees (and not seven or five).^{1075a}

1075. Vide extract (text) from the मितक्षरा in appendix.

1075a. एतच्च समानजातीये द्रष्टव्यम् । विजातीये तु विशेषः । ... त्रिपुरुषमेव सापिण्ड्यमिति । मितः on या. I. 53; the उद्वाहृतत्त्व p. 109 explains differently the statement of Paiṭhīnāsī. तस्मान्मदनपारिजातयुक्तदिशा वृत्तकसापत्न्यसंबन्धायनुपवेशे ब्राह्मणादीनां क्षत्रियादिसापिण्ड्यविषये वा पूर्वोक्तानि नियानि न त्वनुकल्प इति प्रमितव्यम् निर्णयसिन्धु III पूर्वार्धे p. 285; the मदनपारिजात pp. 138-140 gives these explanations.

It should not be supposed that these rules of the Mit. are universally observed. The texts themselves are in conflict. Further, the customs and usages as to prohibited degrees for marriage are so divergent in the various parts of India and among the hundreds of castes and sub-castes that it is impossible to state any rule as universally or even generally applicable. A few examples of conflict among the *smṛtis* are cited by the Mit. itself. Vas. Dh. S. (8. 2) says ' (he may marry) the fifth on the mother's side and 7th on the father's side', while Yāj. as interpreted by the Mit. makes it necessary that the girl to be eligible must be 6th from the common ancestor traced through the mother and 8th when traced through the father. *Paithinasi* says ' the girl must be beyond three degrees on the mother's ¹⁰⁷⁶ side and five degrees on the father's side'. These two are explained away by the Mit. by saying that these texts do not authorise a marriage with a girl who is distant from the common ancestor by a lesser number of degrees than those propounded by Yāj. but they only prohibit marriage with girls who are nearer in degrees than those stated in those texts. But this reconciliation of the conflict among the *smṛtis* is not at all satisfactory.

The following diagrams illustrate the application of the rules of *sapinda* relationship according to the *Mitākṣarā*. In all of them A represents the common ancestor and the letters S and D represent respectively sons and daughters. According to the Mit. computation has to be made from (and inclusive of) the common ancestor in all cases and both the bride and bridegroom have to be beyond the prohibited degrees. ¹⁰⁷⁷

1076. यदपि वसिष्ठेनोक्तं पञ्चमीं सप्तमीं चैव मातुतः पितृवस्तथेति, त्रीनतीत्य मातुतः पञ्चातीत्य च पितृव इति च पैठीनसिना तदप्यर्वाङ्गनिषेधार्थं न पुनस्तत्प्राप्त्यर्थमिति सर्व-स्मृतीनामविरोधः। मिता on या. I. 53; the words पञ्चमीं मातृवन्धुभ्यः सप्तमीं पितृवन्धुभ्यः are वसिष्ठधर्मसूत्र 8. 2 (the preceding सूत्र being गृहस्थो भार्या विन्देत). The निर्णयसिन्धु (III. पूर्वार्ध pp. 284-285) collects together more such passages, holds that they are not to be construed as allowing an option, but as referring to descendants one of whose ancestors had been adopted or where the descendants of one ancestor trace descent through a brāhmaṇa wife and a kṣatriya wife. सं. कौ. (pp. 612-613) also quotes passages similar to those in the निर्णयसिन्धु, but seems to hold that there is an option due to family or local usages. Vide सं. प्र. pp. 707-718.

1077. The विश्वरूपसमुच्चय quoted in the उद्वाहतरत्न (p. 116) is quite explicit 'संतानो निश्चये यस्मात्पूर्वजादुभयत्र च । तमादाय गणद्वीमान्वरं यावच्च कन्यकाश्च ॥'

No. 1		No. 2	
A		A	
<hr/>		<hr/>	
D (2)	D (2)	S (2)	S (2)
S (3)	S (3)	S (3)	S (3)
S (4)	S (4)	S (4)	S (4)
S (5)	D (5)	D (5)	D (5)
S (6)	S (6)	S (6)	D (6)
S (7)	S (7)		
D (8)	S (8)		

Here a valid marriage might take place between S(8) and D(8) because sapiṇḍa relationship for both is traced through their fathers and both are removed from the common ancestor A by more than seven degrees or generations.

Here a valid marriage may take place between S (6) and D (6) because sapiṇḍa relationship of both is in this case traced through their mothers and they are both removed from the common ancestor by more than five degrees.

No. 3		No. 4	
A		A	
<hr/>		<hr/>	
S (2)	S (2)	S (2)	S (2)
S (3)	S (3)	S (3)	S (3)
S (4)	S (4)	S (4)	S (4)
D (5)	D (5)	D (5)	S (5)
S (6)	D (6)	D (6)	S (6)
D (7)	S (7)		

Here a marriage may take place between S (6) and D (6) because their sapiṇḍa relationship is to be traced through their mothers and both are removed from the common ancestors by more than five degrees. But a marriage cannot take place between S (7) and D (7) as the sapiṇḍa relationship of D (7) is to be traced through her father and she is not more than 7 degrees from the common ancestor.

Here a marriage cannot take place between D (6) and S (6) as the sapiṇḍa relationship in the latter's case is to be traced through his father and he is not more than seven degrees removed from the common ancestor, though D (6) whose sapiṇḍa relationship is to be traced through her mother is more than five degrees from the common ancestor. According to Bālabhāṭṭa and some others marriage will take place as D(6) is beyond five degrees (tracing through her mother), though S(6) is within 7 degrees (tracing descent through his father) and so is not outside sapiṇḍa limits.

All these four examples are taken from the Dharmasindhu (III Pūrvārdha p. 226-227). No. 3 illustrates what is called

sapiṇḍa relationship by 'frog's leap'.¹⁰⁷⁸ Just as a frog leaps from one spot to another leaving intervening objects untouched, so in this example No. 3, there is sāpiṇḍya between D(5) and D(5), but S(6) and D(6) are left unaffected by sāpiṇḍya (as relationship is traced through the mothers of both), while sāpiṇḍya reverts to affect D(7) and S(7). The maxim of 'frog's leap' is a very ancient one, being exemplified by the Mahābhāṣya of Patañjali.¹⁰⁷⁹

The rules about prohibition of marriage on the ground of sapiṇḍa relationship, particularly where cognates (persons connected through females) were concerned, have not been observed in numerous instances over wide areas from very ancient times. One striking illustration is the question whether a man can marry his maternal uncle's or his paternal aunt's daughter, particularly the former. On this point opinion has been sharply divided from ancient times. Āp. Dh. S. I. 7. 21. 8 includes among *patanīya* actions (mortal sins) sexual intercourse with the uterine relations (mothers and sisters) of one's parents and their children. This would prohibit marriage with one's maternal uncle's or paternal aunt's daughter. Baud. Dh. S. I.¹⁰⁸⁰ 1. 19-26 notes that there were five practices peculiar to the south viz. eating in the company of one whose upanayana has not been performed, to eat in the company of one's wife, to eat stale food, to marry the daughter of the maternal uncle or of a paternal aunt and there were five practices peculiar to the north. Then he proceeds to state the argument that those who follow the practices mentioned by him in countries other than those where they prevail incur sin, that Gautama (XI. 20) holds this last argument to be wrong and then Baud. states his own

1078. कूटस्थात्यश्रम्योः कन्ययोः संततौ मातृद्वारकत्वात्सापिण्ड्यनिवृत्तिः, पञ्चम्योः कन्ययोर्था पुत्रौ तयोः संततौ पितृद्वारकत्वात्सापिण्ड्यमनुवर्तत इतीदं मण्डूकफुतिसापिण्ड्यम् । धर्मसिन्धु III. पूर्वार्धे p. 227; यत्र तु मध्ये विच्छिन्नमपि सापिण्ड्यं मण्डूकफुतिवत्पुनरनुवर्तते यथा कूटस्थात्यश्रम्योः कन्ययोः पुत्रौ तत्र निवृत्तिः तदपत्ययोस्त्वनुवृत्तिस्तत्रापि न सापिण्ड्या-सापिण्ड्ययोर्दोषः संबन्धिभेदात् । तेन तत्र न विवाहः । निर्णयसिन्धु III पूर्वार्धे p. 283. The सं. कौ. p. 612 refers to this.

1079. मण्डूकगतयोऽधिकाराः । यथा मण्डूका उत्प्लुत्योत्प्लुत्य गच्छन्ति तद्वदधिकाराः । महाभाष्य vol. I. p. 44 and vol. III. p. 25.

1080. पञ्चधा विभक्तिपत्तिर्दक्षिणतस्तथोत्तरतः । यानि दक्षिणतस्तानि व्याख्यास्यामः । यथैतद्व्यपेतेन सह भोजनं स्त्रिया सह भोजनं पर्युषितभोजनं मातुलपितृव्यसुदुहितृगमनमिति । ... हतरदितरस्मिन्कुर्वन्नुप्यतीतरदितरस्मिन् । ... मिथ्येतदिति गौतमः । उभयं चैव नाद्रियेत शिष्टस्मृतिविरोधदर्शनात् बौ. ध. सू. I. 1. 19-26.

view that one should pay no heed to either set of practices, as both are opposed to smṛtis and the views of śiṣṭas. From this it is clear that a marriage with one's maternal uncle's daughter or paternal aunt's daughter was in vogue in the south (below the Narmadā probably) long before the Baud. Dh. S. (i. e. several centuries before the Christian era) and that North India did not go in for such marriages and that orthodox sūtra writers like Gautama and Baudhāyana reprobated such practices. Manu (XI. 172-173) forbids such marriages "on approaching (for carnal intercourse) the daughter of one's father's sister or of one's mother's sister or of mother's full brother, a man must undergo the penance called 'cāndrāyana'. A wise man should not take as his wife (any one of) these; they are not fit to be wedded because they are (sapinda) relatives, for by wedding them one sinks low (i. e. falls into hell or loses caste)". Haradatta on Āp. Dh. S. II. 5. 11. 16 quotes a verse from Śātātapa¹⁰⁸¹ prescribing the penance of *cāndrāyana* for marrying one's maternal uncle's daughter or a girl having the same gotra as one's mother's gotra (i. e. maternal grandfather's gotra) or a sapravarā girl and a text of Sumantu forbidding marriage with the daughter of the brother of one's mother or step-mother. It would be seen that all these relatives are third from the common ancestor and so are very much within the prohibition against marrying a sapinda, whatever be the number of prohibited degrees for marriage that are accepted. Kumārila in his Tantravārtika while discussing the scope and validity of *sadācāra* (on Jaimini I. 3. 7) enumerates many lapses from good conduct attributed to great men and heroes of the past and tries to explain away those violations of good conduct. The charge brought against Vāsudeva (Kṛṣṇa) and Arjuna, the central heroes of the Mahābhārata, is that they respectively married Rukmiṇī and Subhadrā who were their maternal uncle's daughters (this being forbidden). Kumārila makes very scathing remarks against this practice¹⁰⁸² prevalent among southerners and then refutes this charge by saying that although in the Mahābhārata (Ādiśarva 219. 17-18) Subhadrā is described as the daughter of

1081. शातातपः । मातुलस्य सुतामृदुमातुगोत्रं तथैव च । समानप्रवरां चैव द्विज-
श्वान्द्रायणं चरेत् ॥ सुमन्तुः ... पितृपत्न्यः सर्वा मातरस्तद्भ्रातरो मातुलास्तत्सुता मातुलसुतास्त-
स्मात्ता नोपयन्तव्या इति । हरदत्त on आप. ध. सू. II. 5. 11. 16.

1082. स्वमातुलसुतां प्राप्य दाक्षिणात्यस्तु तुष्यति । अन्ये तु सव्यलीकेन मनसा तच्च
कुर्वते ॥ तन्त्रवार्तिक p. 204.

Vasudeva and sister¹⁰⁸³ of Kṛṣṇa, she was really not so, but that she was Vāsudeva's mother's sister's daughter or was the daughter's daughter of the sister of the father of Vāsudeva's mother (or step-mother Rohiṇī).¹⁰⁸⁴ Kumārila argues that such female cousins one degree or several degrees removed are often spoken of as sisters. Vide my notes to the Vyavahāramayūkha pp. 200-202 where this matter is fully explained. This reply of Kumārila well illustrates the method of dealing with inconvenient texts adopted by mīmāṃsakas like Kumārila when the texts run counter to their cherished views. Viśvarūpa on Yāj. III. 254 quotes Manu XI. 172 and verses of Saṁvarta prescribing the penance of *Parāka* for carnal intercourse with one's maternal uncle's daughter.¹⁰⁸⁵ Medhātithi on Manu II. 18 refers to this practice as prevalent in some countries, and says it is opposed to the rule of Gautama (IV. 3) about prohibition on the ground of *sāpindya* and explains how such practices might have arisen. Persons making love to the handsome daughters of their maternal uncles married them for fear that they might otherwise be punished by the king; it may be that others literally following the words of Manu IV. 178 held by the practice which their forefathers resorted to for fear of punishment.¹⁰⁸⁶ Among medieval writers, some condemn this practice, others justify it. Aparārka (pp. 82-84) after a lengthy discussion condemns marriage with maternal uncle's daughter. The Nirṇayasindhu also does the same (p. 286).

Among those who support marriage with a maternal uncle's daughter the most prominent are the Sm. C. (I. pp. 70-74) and the Par. M. (I. 2. pp. 63-68). They both admit that there are

1083. शूर had a son वसुदेव and a daughter पृथा (who being given in adoption to कुन्तिभोज was called कुन्ती). Vide आदिपर्व 111. 1-3. The son of पृथा (कुन्ती) was अर्जुन. सुभद्रा is described in the आदिपर्व as the daughter of वसुदेव and sister of वासुदेव (कुष्ण). If these words are literally understood सुभद्रा would be Arjuna's maternal uncle's daughter.

1084. यद्यपि वासुदेवस्वसेति सुभद्राख्याता तथाप्युत्पत्तौ बलदेववासुदेवयोरैकानं-
शयाश्च निजत्वान्वाख्यान्मातृवस्त्रीया सुभद्रा तस्य मातृपितृवस्त्रीयादुहिता वेति परिणयार्थ-
खज्ञानाद् विज्ञायते । तन्त्रवार्तिके p. 210.

1085. मातुलानीं तथा श्वश्रू सुतां वै मातुलस्य च । एता गत्वा स्त्रियो मोहात्पराकेण
विश्रुष्यति ॥ संवर्ते quoted by विश्वरूप on या. III. 254.

1086. किं च कारणग्रहाच्चैवमादेराचारस्य । रूपवर्ती मातुलकन्यां कामयमाना राज-
भयाद्ब्रूवन्तः कन्यागमनदण्डो माभूदिति । अन्ये त्वविद्वांसो 'येनास्य पितरो याताः' इत्यस्य
यथाश्रुतमर्थं गृहीत्वा धर्मायमिति प्रतिपक्षाः । नेघा० on मनु II. 18.

passages of Manu, Śatātapa, Sumantu (all quoted above) and others condemning marriage with a maternal uncle's daughter, yet they say that there are passages of the Veda and some smṛtis in support of it and śiṣṭas (learned and respectable persons) observe this practice and so such marriages are *sadācūra* and not forbidden. They rely upon two Vedic passages; one is from the Śat. Br. I. 8. 3. 6 (S. B. E. vol. XII. p. 238) "thus the separation (of the eater and the eaten) is effected in one and the same act; hence from one and the same man spring both the enjoyer (the husband) and the enjoyed (the wife); for now kinsfolk live sporting and rejoicing together saying 'in the fourth or third man (generation) we shall unite'. And this is so in accordance with that (separation of the spoons)." ¹⁰⁸⁷ The mention of the union in the third generation is understood by the Sm. C. as referring to the marriage of a person with his maternal uncle's or paternal aunt's daughter. Viśvarūpa also refers to this passage (on Yāj. I. 53), but he does not draw the inference that such marriages are authorized by the Veda. Another Vedic verse is relied upon by the Sm. C. and Par. M and other works. It is a verse from a Khila sūkta 'Come, O Indra, by commended paths to this our sacrifice and partake of your portion. They (the priests) have offered the fat seasoned with ghee that is thy portion, as the maternal uncle's daughter or the paternal aunt's daughter (is one's lot in marriage)'. ¹⁰⁸⁸ This verse is referred to by Viśvarūpa on Yāj. (I. 53) but his explanation of it is different viz. that it really indicates one out of four different alternatives

1087. समान एव कर्मन् व्याक्रियते तस्मात्समानादेव पुरुषादत्ता चाद्यश्च जायेते इदं हि चतुर्थे पुरुषे तृतीये संगच्छामहे इति वि देवं दीव्यमाना जाता आसते । एतस्मादु तत् । शतपथ I. 8. 3. 6; उत हि तृतीये पुरुषे इत्याह । अनेन दौहित्रपौत्रयोर्मातुलदुहितृपैतृष्वसेयी-परिणयनमुक्तं भवति । तयोः कूटस्थमारभ्य तृतीयत्वात् । संगच्छामहे विवहामहे इत्यर्थः । स्मृतिच० I. p. 72.

1088. Vide Aufrecht's R̥gveda vol. II. p. 672. The verse is आय-हीन्द्र पथिभिरिळितेभिर्यज्ञमिमं नो भागधेयं जुषस्व । तृतां जहुर्मातुलस्येव योषा भागस्ते पैतृष्वसेयी वपामिव ॥ Aufrecht reads तृता जुहुः for तृतां जहुः. This occurs also in the निरुक्तपरिशिष्ट (XIV. 31 ed. by Roth, though some Mss omit it), where the reading is जुहुः for जहुः अपरार्क reads 'तृतां जहुर्मातुलस्येव ते तव भागः पैतृष्वसेयीमपामिवौषः ॥'. The text as printed in अपरार्क seems to be corrupt. अपरार्क takes जहुः as meaning त्यक्तवन्तः and adds यथा पैतृष्वसेयीं भगिनीं भार्या-त्वेनात्यन्तानभिलषणीयां त्यजन्ति &c. (p. 83).

as regards prohibited degrees for marriage.¹⁰⁸⁹ Aparārka (p. 83) on Yāj. I. 53 reads the latter half somewhat differently and so interprets it as to spell out of it a prohibition against marrying a maternal uncle's daughter. This text is quoted in I. L. R. 7 Mad. 548 at p. 550. The Smṛticandrikā relies upon a passage of the Caturvīṃśatimata that allows a marriage of persons who are third or fourth in descent from a common ancestor on both sides (on the mother's or father's side). There is also a text of Bṛhaspati which prescribes that the practices of the countries, castes and families should be guarded (or enforced) by the king as they have been in vogue from past times, otherwise the subjects become inflamed and among such practices he instances 'Brāhmaṇas in the south marry the maternal uncle's daughter'.¹⁰⁹⁰ So there is smṛti authority for such marriages. Besides southern śiṣṭas deeply read in the Vedas and acting according to the meaning of the Veda practise marriage with a maternal uncle's daughter. Here both Sm. C. and Par. M. are on very firm ground. The Smṛtimuktāphala of Vaidyanātha says 'among the Āndhras śiṣṭas deeply read in the Vedas follow the practice of *mātulasutā-pariṇayana* and among the Draviḍas respectable people allow marriage of a person with a girl who is fourth in descent from the common ancestor'.¹⁰⁹¹ Among several castes in the Deccan and the Madras Presidency, not only is marriage with a maternal uncle's daughter allowed, but it is highly commended. Even certain brāhmaṇa castes like the Deśastha brāhmaṇas of the Karpāṭaka and Karhādā brāhmaṇas observe this practice in modern times. The Saṃskārakaustubha (pp. 616-620) and the Dharmasindhu support *mātulasutā-pariṇayana*.

Both the Sm. C. and Par. M. say that though the Vedic passage from the Śatapatha is a mere arthavāda (a laudatory statement) in praise of a Vedic act, yet on the analogy of the words 'he holds (the samidh) above (the sruc) for gods', which

1089. ते चामी श्रुतिस्मृत्यनुसाराञ्चत्वारः कल्पाः । ऊर्ध्वं सप्तमात् पञ्चमाद्वेत्येकः । पञ्चमे मातुतः सप्तमे पितृत इति द्वितीयः । उभयतः पञ्चम इति तृतीयः । चतुर्थेपीति चतुर्थः । पूर्वः पूर्वः श्रेयान् । स्त्रीविषयश्चान्यः कल्पः ... एवं च वरचतुर्थे न विवाहः । मन्त्रवर्णोप्येवमेव व्याख्येयः । विश्वरूप on या. I. 53.

1090. देशजातिकुलानां च ये धर्माः प्राकृष्वर्तिताः । तथैव ते पालनीयाः प्रजाः प्रक्षुण्यन्तेऽन्यथा ॥ ... उदुह्यते दाक्षिणात्यैर्मातुलस्य सुता द्विजैः । बृहस्पति quoted in स्मृतिच० I, p. 10, व्यवहारमयूख p. 7.

1091. दाक्षिणात्यानां मध्ये आन्ध्रेषु त्रैविद्यबुद्धा वेदार्थानुष्ठातारः शिष्टा अपि मातुला-विदुहित्परिणयनमाचरन्ति । द्रविडेषु तथाविधाः शिष्टाः चतुर्थ्यादिविवाहमाचरन्ति । स्मृतिवृ. (वर्णाश्रम p. 131).

are construed by Jaimini (III. 4. 15) as a *vidhi* (as a positive rule) on account of their *apūrvatva* (not being known from any other source), these words of the Śatapatha are also to be construed as a *vidhi* (of the marriage with maternal uncle's daughter).¹⁰⁹² The Sm. C. also presses into service the Vedic verse (Rg. X. 16. 5) addressed by Yami to Yama. But that mantra does not clearly refer to cross-cousin marriages.

The *smṛti* passages that condemn cross-cousin marriages are explained in a peculiar manner by the Sm. C. and the Par. M. When a woman is married in one of the four forms, *brāhma* &c., she passes into the *gotra* of her husband, becomes a *sapinda* in the husband's family and so she is severed from her father's family (as to *gotra* and *sapinda* relationship); but when a woman is married in the *āsura*, *gāndharva* and other forms, she does not pass over into the *gotra* of her husband, but remains in the *gotra* of the father and her *sapinda* relationship with her father and brother continues. Therefore the son of such a woman, if he marries the daughter of his mother's brother, would be marrying a girl who is a *sagotra* and *sapinda* of his mother. The Sm. C. and the Par. M. and other works say that the *smṛti* texts forbidding marriage with maternal uncle's daughter refer to a person whose mother was married in the *gāndharva*, *āsura* and the other two forms, but not to a person whose mother was married in the *brāhma* and the three other approved forms. This is the reasoning of the Sm. C. and the Par. M.¹⁰⁹³

1092. Jaimini's *sūtra* is विधिर्वा धारणेऽपूर्वत्वात् III. 4. 15. This is not commented upon by Śabara ; but the *Tantravārtika*, which notices this fact, assigns several reasons for this omission and explains it as follows: in the महापितृयज्ञ there is a passage अधस्तात्समिधं धारयन्ननुद्वेदुपरि हि देवेभ्यो धारयति. In the *homa* for *pitr̥s* the *samidh* is held below the *sruc* in which the *havis* has been placed ; in this passage it is said that when the oblation is to be offered to the gods the *samidh* is to be held over the *sruc* (in which the oblation is placed before being thrown into the fire). Here though the particle 'hi' (showing reason) is employed and though the present 'dhārayati' is used (and not the potential as is usual in *vidhis*), it is not a mere *arthavāda* but a *vidhi*. So also in the Śat. Br. there is a *vidhi* about 'mātula-sutāpariṇayana.' तेनोपरिधारणमात्मन् । न चाप्राप्तं हेतुबन्धिगदेन वर्तमानापदेशेन बाधुवदितुं शक्यम् । पित्र्ये होमे अधस्तात् स्रुग्दण्डस्य समिद्धारयितव्या देवे च पुनरुपरिष्ठादिति । तन्त्रवार्तिक p. 899.

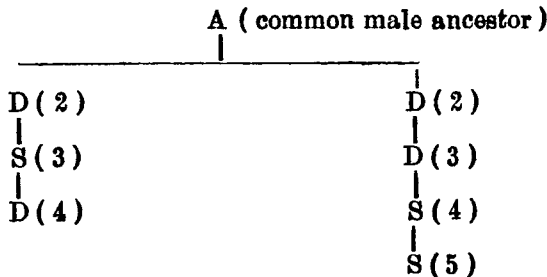
1093. गान्धर्वादिविवाहेषु कन्याप्रदाभावेन पितृगोत्रसापिण्डयोरनिवृत्तेः । तथा मार्कण्डेयपुराणम् । ब्राह्मादिषु विवाहेषु या तृदा कन्यका भवेत् । भर्तृगोत्रेण कर्तव्या तस्याः पिण्डोदकक्रिया ॥ गान्धर्वादिविवाहेषु पितृगोत्रेण धर्मवित् । ... एतेन मातुलसुताविवाहविषयेपि विवादः परास्तः । तथाहि तस्मिन्निषेधवचनानि गान्धर्वादिविवाहोदजविषयाणि तत्र सापिण्ड्यनिवृत्तेरभावात् तदनुग्रहाहकश्रुतिस्मृतिसदाचारात् । न ब्राह्मादिविवाहोदजविषयाणि । परा. मा. I. 2. p. 63-64.

These rules about prohibition on the ground of sapinda relationship cause great difficulties in modern times, when owing to the rapid spread of co-education and the rise in the marriageable age of girls, love marriages have become somewhat frequent. Lovers do not stop to consider such (to them) trivial matters as sapinda relationship, but the law is often inexorable. The narrowing of the limits of sapinda relationship is permitted by the authors of commentaries and digests only on the ground of immemorial family, caste or local usage. For example, the same authors, who hold that marriage with the maternal uncle's daughter is sanctioned by Vedic texts and custom, condemn and forbid marriage with one's paternal aunt's daughter or with one's maternal aunt's daughter (vide below). There are a few verses cited from the smṛtis which favour the narrowing down of sapinda relationship. For example, the *Caturvīṃśatimata*^{1092a} states 'According to Śākāyāna there is no blame in marrying a girl who is 7th or 6th or 5th (from the common ancestor); similarly Manu, Pārāśarya, Yama and Āṅgīras say that one may marry a girl who is third or fourth (from the common ancestor) on both sides (i. e. from her father's side or mother's side). Whoever enters into such marriage alliances by relying on the usage of his country or of his family is always entitled to associate with people and this is seen from the Veda'. Pārāśara (as quoted in the *Nirṇayasindhu* and other works) says 'a man who is himself fourth or fifth (from the common ancestor) may according to Pārāśara's view marry a girl who is 4th or 6th (from the common ancestor), but one who is himself fifth cannot marry a girl who is also fifth (from the common ancestor)'. The *Saṃskārakaustubha*, the *Sāpīṇḍyadīpikā* and a few digests hold these verses authoritative and allow such marriages provided they are in accordance with local or family usage. As against this the following facts have to be remembered. One of the maxims of interpretation is that where there is conflict between smṛti texts, the preferable rule is to follow the opinion of the majority.^{1092b} Gaut., Manu,

1093 a. सप्तमी च तथा षष्ठी पञ्चमी च तथैव च । एवमुद्गाहयेत्कन्यां न दोषः शाक-
टायनः । तृतीयां वा चतुर्थीं वा पक्षयोरुभयोरपि । विवाहयेन्मनुः प्राह पाराशर्योद्भिरा यमः ।
यस्तु देशानुरूपेण कुलमार्गेण चोद्बहेत् । नित्यं स व्यवहार्यः स्याद्विदाञ्चैतत्प्रवृश्यते । इति चतु-
र्विंशतिमतात् । चतुर्थीमुद्बहेत्कन्यां चतुर्थः पञ्चमोपि वा । पराशरमते षष्ठीं पञ्चमो न तु पञ्च-
मीम् । इति पराशरोक्तेश्च । निर्णयसिन्धु III पूर्वार्ध p. 285.

1093 b. विरोधो यत्र वाक्यानां प्रामाण्यं तत्र भूयसात् । तुल्यप्रमाणसत्त्वे तु न्याय एव
प्रवर्तते ॥ quoted in *मलमासतत्त्व* p. 767.

Yaj., Marici and numerous other smṛtikāras are opposed to these dicta. The second rule is that Manu has the highest authority among smṛtis and that smṛti which is opposed to the dicta of Manu is not commended.^{1093c} The above passages are opposed to the words of Manu on sapinda relationship and about marrying a maternal uncle's daughter (Manu V. 60, III. 5, XI. 171-172). A third point about the above texts is that several eminent works like the Nirṇayasindhu and the Dharmasindhu^{1093d} hold that some of these verses are baseless and not genuine and that they really refer to persons adopted or persons descended from wives of different castes of the same common ancestor ; and lastly even those works that support such narrowing of sapinda relationship for marriage do not advocate it for all and sundry, but only where there is a local or family usage to that effect. Therefore, marriages among persons who are 3rd or 4th or 5th from the common ancestor cannot be regarded as valid in general, but only on the ground of usage. The following diagram will furnish some examples of the narrowing down of sapinda relationship.



Here ordinarily there can be no valid marriage between D (4) and S (4) or S (5) because they are both not beyond even the fifth degree from the common ancestor ; but if the verses of the Caturvimsatimata and Parāśara be followed the marriages are valid. It should be noted that even under the Special Marriage Act (III of 1872) marriage between D (4) and S (4) or S (5)

1093 c. वेदार्थोपनिबन्धत्वात्पाधान्यं तु मनुस्मृतौ । मन्वर्थविपरीता या स्मृतिः सा न प्रशस्यते ॥ बृहस्पति quoted by अपरार्क on या. II. 21 and कुल्लुक on मनु I. 1.

1093 d. यानि तु चतुर्थीमुद्बहेत्कन्यां चतुर्थः पञ्चमो वरः । ... इत्यादिवचनानि तेषु कानिचिन्निर्मूलानि कानिचिद्वक्तृसापत्न्यादिसंबन्धविषयतया विप्राणां क्षत्रियादिविषु सापिण्ड्यविषयतया वा नेयानि-इति निर्णयसिन्धुमतम् । धर्मसिन्धु III पूर्वार्ध p. 228. येषां कुले देवो चायुक्त्वपत्नेन सापिण्ड्यसङ्कोचः परंपरया समागतस्तेषां सापिण्ड्यसङ्कोचेन विवाहो न दोषाय स्वकुलदेशविरुद्धेन सापिण्ड्यसङ्कोचेन विवाहे दोषो भवत्येव । धर्मसिन्धु III. पूर्वार्ध p. 228 summarizing the view of the संस्कारकौस्तुभ.

will not be valid according to the 2nd. proviso to sec. 2. The *Nirṇayasindhu*^{1093e} was not prepared to concede that such marriages, though not the best, were at least allowable as inferior (*anukalpa*). The *Dharmasindhu*^{1093f} stated that only in calamities when one is unable to secure a girl one may enter into a marriage where sapinda relationship is narrowed down, but that those who can secure another girl should not go in for it, as the sin of incest would be incurred. Such marriages did not take place except during the last few years and so the courts have not yet pronounced on their validity. The preceding remarks are made by way of caution only and it is quite possible that courts may find out some way to uphold the marriages when they come before them many years after their celebration. But it is well to remember that the validity of such marriages in castes that have no usage to that effect is, to say the least, doubtful.

There is a great¹⁰⁹⁴ deal of discussion in the *smṛtis* and *mābandhas* on the gotra of a woman. Āśv. gr. S. I. 8. 12 is interpreted by some as laying down that husband and wife become of one gotra one year after marriage. Laghu Hārita appears to refer to this and also proposes an option that she takes up the husband's gotra immediately after marriage. Yama 86 and Likhita 25 say that after marriage on the 4th night a bride becomes one with her husband as to gotra, pinda and āsauca; while Yama 78 and Likhita 26 state that she loses her father's gotra on taking the seventh step. The *Mit. on Yāj. I.* 254 has a long note on this subject, states that there are two views and finally reaches the conclusion that a woman retains her father's gotra even after marriage for *pinḍadāna*, if she was a *putrikā* or was married in the *āsura* and the following forms; but if she was married in the *brāhma* and other approved

1093 e. न त्वनुकल्प इति भ्रमितव्यम् । निर्णयसिन्धु III पूर्वार्ध p. 285.

1093 f. अयं सापिण्ड्यसङ्कोचेन विवाहः सङ्कोटेष्वशक्तेन कार्यः कन्यान्तरलाभे शक्तेन कार्यो गुरुतल्यादिदोषस्मृतेः । सापिण्ड्यसङ्कोचवाक्यानामशक्तविषयत्वस्य स्पष्टत्वात् । धर्मसिन्धु III पूर्वार्ध p. 229.

1094. संवत्सरं वैक ऋषिर्जायते । आश्व. श्रु. I. 8. 12; नारायण notes अन्ये त्वाहुः व्रतान्ते एक ऋषिः संपद्यते । पितृगोत्रं विहाय पतिगोत्रं भजत इत्यर्थः ।; संवत्सरे व्यतीते तु तद्गोत्रं नीयते पुनः । त्रिः परिग्रहणादग्नेर्हृदयात्मभनात्तथा । स्वामिगोत्रेण कर्तव्या पिण्डदानोदकाक्रिया ॥ लघुहारीत v. 62-63; विवाहे चैव निवृत्ते चतुर्थेहनि रात्रिषु । एकत्वे सा गता भर्तुः पिण्डे गोत्रे च सूतके ॥ स्वगोत्राद् भ्रश्यते नारी विवाहात् सप्तमे पदे । भर्तृगोत्रेण कर्तव्या दानापिण्डोदकाक्रियाः । लिखित 25-26 and यम 86, 78. The words एकत्वं...सूतके are quoted by विश्वरूप on या I. 254 and the verse स्वगोत्राद् is quoted by the *mita.* on या. I. 254.

forms, there was an option viz. pinda may be offered to one's mother by one's father's gotra or by her father's gotra according to family usage. Vide also Aparārka pp. 432, 542, Sm. C. I. p. 69.

Both of them allow a person's marriage with his paternal aunt's daughter. Certain inscriptions at Nāgārjunikonda (of about the 3rd century A. D.) establish that the king Siri Virapurisadata, son of Siri Chāntamūla who had performed the Vājapeya, Aśvamedha and other sacrifices, married a daughter of his paternal aunt (E. I. vol. 20 at p. 4). There are other authors, however, who, while allowing marriage with a maternal uncle's daughter, disallow it with a paternal aunt's daughter. For example, the Nirṇayasindhu says that, though it follows from the same Vedic passages that one's paternal aunt's daughter may be married, yet such a marriage should not be contracted as it is hateful to the people, as there are no other passages laying down the advisability of such marriages.¹⁰⁹⁵ Similarly the Sm. C. (I. p. 71) and Par. M. (I. 2. p. 65) say that though marriage with one's mother's sister or mother's sister's daughter also should be allowed on the same grounds as those urged in favour of the marriage with the maternal uncle's daughter, yet it is forbidden since it is condemned by śiṣṭas and is hateful to the people and both again rely on Yāj. I. 156.¹⁰⁹⁶

Another and a very striking instance of the limits of sapinda relationship not being observed is the practice among certain sections of even brāhmaṇas (such as some Deśasthas in Karnāṭaka and Mysore) marrying their own sister's daughter (i. e. their own niece). Vide Mandlik's Hindu Law p. 425. In *Ramangavda v. Shivaji*, the Bombay High Court held that marriage with one's sister's daughter was invalid among brāhmaṇas; but in that case no custom as to the validity of

1095. यद्यपि पितृष्वसुकन्योद्वाहोपि प्राप्तस्तथाप्यस्वर्ग्यं लोकविद्विष्टं धर्म्यमप्याचरेत्तु इति निषेधाद्वचनान्तरेण तदुद्वाहस्याविधानाच्च न कार्यः। निर्णयसिन्धु III, पूर्वार्धे p. 286. The half verse अस्वर्ग्यं ... चरेत्तु is Ya. I. 156.

1096. ननु च यदि मातुरसपिण्डतया मातुलसुता परिणेतया तथाविधा मातृवसा तदुहिता च किमिति न परिणेतया। उच्यते। सत्यम्। न ब्रूमः शास्त्रतो न परिणेतयेति किं तु लोकविरुद्धत्वात्। यच्च धर्म्यमपि लोकविरुद्धं तस्मान्नृपेयम्। यदुक्तं मनुना। अस्वर्ग्यं लोकविद्विष्टं धर्म्यमप्याचरेत्तु ॥ स्मृतिच० I. p. 71, vide स्मृतिभु. (वर्णाश्रम p. 131) for almost the same words.

such marriages was alleged¹⁰⁹⁷. In *Vellanki Ramakrishna v. Kotagiri Subbamma* 43 Mad. 830 at p. 834 it is stated that in the Velama caste a man may marry his sister's daughter.

On account of these divergences about the limits of prohibited degrees for marriage it appears that the remarks of the *Saṁskārakaustubha* (p. 620) and of the *Dharmasindhu* (p. 228) are most sensible and practical. They say that even in the Kali age¹⁰⁹⁸ those, in whose families or countries the limits of sapinda relationship are narrowed down and marriage with the maternal uncle's daughter has been in vogue for ages, may do so, that they incur no blame by such marriages, that others (among whom there is no such custom) may without blame invite such persons for śrāddhas and may take girls from their families in marriage and that the passages quoted by Hemādri forbidding their being invited at śrāddhas only apply to those who marry a maternal uncle's daughter even though they have no such family or local usage.¹⁰⁹⁹

Another question is how far sapinda relationship holds good in the case of girls belonging to the family from which one's step-mother comes. The *Udvāhatattva* (p. 118), the *Nirṇayasindhu* (p. 289), the *Saṁ. Pr.* (pp. 695-699), *Saṁskāra-Kaustubha* (pp. 621-630) and the *Dharmasindhu* (p. 230) deal with this matter. They all rely on a text of Sumantu¹¹⁰⁰ ' all the wives of one's father are mothers, the brothers of these are one's maternal uncles, their sisters are one's mother's sisters, the daughters of these are one's sisters and the children of these

1097. Vide Printed Judgments (of the Bombay High Court) for 1876 p. 73.

1098. The *स्मृतिच.* I. p. 12 and the *निर्णयसिन्धु* (p. 367) include मातृ-सपिण्डाविवाह among कलिवर्ज्य.

1099. अतः सिद्धमेतत् । कलावपि येषां कुले देशेऽनुकल्पत्वेन सापिण्ड्यसंकोचः परंपरया समागतः तेषां तादृशसंकोचेन विवाहे न दोषः । अस्ति च भार्यात्वोत्पत्तिः । अन्येषां तैः सह व्यवहारे नैव दोषः । स्वयं तु कुलदेशविरुद्धसापिण्ड्यसंकोचेन विवाहे भवत्येव दोषः । न च भार्यात्वोत्पत्तिः । द्रुष्यन्ते हि स्वयं सापिण्ड्यसंकोचेन विवाहमकुर्वन्तोऽपि तादृशसंकोचेनासकृज्जातविवाहेभ्यः कुलेभ्यः कन्याः स्वीकुर्वन्तस्तत्कुलीनान् आद्यादौ भोजयन्तश्च बहवः शिष्टाः । अत एव मातुलकन्योद्वाहिनां हेमाद्रादौ आद्यानिषेधोऽपि स्वकुलदेशपरंपरयानामतः सापिण्ड्यसंकोचेन कृतविवाहविषय एवेति बोध्यम् । संस्कारकोस्तुम् p. 620.

1100. पितृपत्न्यः सर्वा मातरस्तद्भातरौ मातुलास्तद्भगिन्यो मातृस्वसारस्तद्बहिरश्च भगिन्यस्तद्वपत्यानि भागिन्येयानि । अन्यथा संस्काराणिः स्युः । सुमन्तु. There are various readings in this passage in all works. *स्मृतिच.* I. p. 70 and *परा. म.* I. 2. p. 64 also quote it. Vide note 1091 where सुमन्तु is somewhat differently quoted by हरदत्त.

latter are one's sister's children; otherwise there would be *samkara* (confusion)'. Two interpretations are placed on this, one view (and that is held by most) is that this lays down *sāpinḍya* only with the persons specifically mentioned,¹¹⁰¹ while another view (this is held by the *Sam. Pr.*) is that there is *sāpinḍya* for four generations from the father of one's step-mother. According to the first view a man cannot marry the daughter or grand-daughter of his step-mother's brother or sister, but his own daughter can marry the son of his step-mother's brother; while according to the second view the latter marriage also would contravene the rule about this extension (*atideśa*) of *sāpinḍya*.

Marriages with certain girls were forbidden by certain writers on the ground of what is called '*viruddhasambandha*', although there is no question of *sāpinḍa* relationship in such cases. The *Grhya-pariśiṣṭa*¹¹⁰² (quoted in the *Nirayasinḍhu* p. 289) prescribes 'one should marry a girl with whom there is no *viruddhasambandha*, e.g. the daughter of one's wife's sister or the sister of one's paternal uncle's wife (these should not be married). *Viruddhasambandha* (incompatible relation) occurs where the standing of the proposed bridegroom and the bride would resemble that of father or mother to the other (or of brother and sister). In modern times such marriages take place as a matter of course and no court would declare them to be invalid. Vide I. L. R. 20 Mad. 283 and I. L. R. 43 Mad. 830 where marriage with one's wife's sister's daughter was held to be valid, among *brāhmanas* as well as *śūdras* in the Telugu and Tamil districts, relying on Mandlik's Hindu Law pp. 484-485 and other authorities. In *Ramchandra v. Gopal* 32 Bom. 619 at pp. 630-631 the court approves of the decision in 20 Mad. 283 and holds that the dicta as to *viruddha-sambandha* are only recommendatory.

1101. अत्र यावद्वचनं वाचनिकमिति न्यायेन परिगणितेष्वेव सापिण्ड्यं न तु सप्तमा-
द्विपर्यन्तमिति भट्टचरणप्रभृतयो बहवः । सं. कौ. p. 621. For the maxim यावद्वचनं
वाचनिकं vide Śābara's भाष्य p. 1324 (on जै. V. 3. 12) 'यावद्वचनं वाच-
निकं न सङ्क्षुप्तपसंक्रामति' and p. 1339 (on जै. V. 4. 11) 'याव ... निक्तं तत्र
न न्यायः क्रमते'.

1102. वरो अविरुद्धसंबन्धास्तुपयच्छेत् । ... दम्पत्योर्मिषः पितृमातृसाम्ये
विरुद्धः संबन्धः । यथा भार्यास्वसृदुहिता पितृव्यपत्नीस्वसा चेति परिशिष्टोक्तेः (आश्वलायन-
शुद्धपरिशिष्ट 22) । निर्णयसिन्धुः । बोधायनः । मातुः सपत्न्या भगिनीं तत्सुतां च विवर्जयेत् ।
पितृव्यपत्नीभगिनीं तत्सुतां च विवर्जयेत् । धर्मसिन्धु p. 231 ; 'पितृमातृसाम्ये इत्युपलक्षणम् ।
तेन भ्रातृभगिनीसाम्ये स्त्रियाश्चतुरादिसाम्येपि नोद्वाहः । ... तद्यथा पितृव्यपत्नीस्वसुः सुता
भगिनीसमा भवति । सं. प्र. p. 725.

About the *sāpinda* relationship of the adopted son as regards marriage, *āśauca* and *śrāddha* a good deal is said in many works such as *Sam. K.* (pp. 182-186), *Nirṇayasindhu* (pp. 290-291), the *Vyavahāramayūkha*, the *Sam. Pr.* (pp. 688-694), *Sam. R. M.* (pp. 453-456). *Sāpindya* for *āśauca* and *śrāddha* will be dealt with later on. As to *sāpindya* for marriage in the case of adoption there is great divergence of views. The *Sam. Pr.* (p. 690) says that the son given in adoption has *sāpindya* for seven generations with his genitive father and for three generations with the adoptive father (pp. 693-694).¹¹⁰³ The *Sam. K.* appears to hold, after quoting several views, that if the *upanayana* of the adopted boy was performed in the family of birth, then he has *sāpindya* with the genitive family for seven generations. But if the ceremonies from *jātakarma* to *upanayana* are performed in the adoptive family then he has *sāpindya* in the adoptive family for seven generations, but only for five generations if only *upanayana* is performed in the family of adoption. The *Nirṇayasindhu* gives its own view that there is *sāpindya* in both families for seven generations. The *Vyavahāramayūkha* holds (following *Gautama IV. 3*) that in the case of *kevala dattaka* (the ordinary adopted son) *sāpinda* relationship extends to seven degrees in the adoptive father's family and five degrees in the adoptive mother's family.¹¹⁰⁴ The *Dharma-sindhu* follows the *Sam. K.* generally but it makes one significant remark. It says that several writers hold that in the case of *dattaka*, *sāpindya* is to be observed for a lesser number of degrees (than seven or five) in both families.¹¹⁰⁵ The *Sam. R. M.* (p. 454) says that the limits of *sāpindya* spoken of as applying to an adopted person extend to his children also.¹¹⁰⁶ As the limits of *sāpindya* for marriage are very much narrowed down when marriage with one's maternal uncle's daughter or one's niece is allowed, on the other hand certain communities extend such limits too much. The *Deśastha brāhmaṇas* of the *Mādhyaṇdina śākhā* in the Deccan do not

1103. तस्मादेषा दत्तकसपिण्डता त्रिपौरुषीति सिद्धम् । ... यद्यपि निर्वाप्य-
पिण्डान्वयेन सापिण्ड्यं प्राङ्निरस्तं तथाप्यगत्या दत्तकस्य प्रतिग्रहीत्रा सह तद्देवाश्रयणीयम् ।
अविच्छिन्नशिष्टाचारादुच्यते । सं. प्र. pp. 693-694.

1104. अत्र च केवलदत्तकस्य पालकपितृकुले साप्तपौरुषं मातृकुले च पाञ्चपौरुषं
सापिण्ड्यम् । व्यवहारमयूख (p. 119, my edition).

1105. केचित्तु दत्तकप्रवेशे कुलद्वयेऽपि सर्वथा न्यूनमेव सापिण्ड्यमित्याहुः । धर्मसिन्धु
p. 161.

1106. यादवस्य दत्तकस्य यथा सापिण्ड्यशुक्तं तत्संततरेऽपि तथैव तद् बोध्यम् ।
संस्कारचरमाला p. 454.

marry a girl whose father's gotra is the same as the gotra of the bridegroom's maternal grandfather. *Manu* III. 5 lays down 'that girl who is not a sapinda of the mother (of the bridegroom) and who is not a sagotra of the father (of the bridegroom) is commended in the case of twice-born classes'. Many commentators and digests like *Kullūka*, the *Madana-pārijāta* (p. 132), the *Dipakalikā*, the *Udvāhatattva* (p. 107) understand the word *asagotra* (in *Manu* III. 5) after 'mātuḥ' also, and thus forbid marriage with a girl whose gotra is the same as that of one's mother (i. e. of one's maternal grandfather). *Medhātithi*¹¹⁰⁷ on *Manu* III. 5 quotes a text of *Vasiṣṭha* which prescribes the penance of *cāndrāyana* for marrying a girl who has the same gotra as the bridegroom's mother (i. e. his mother's father) and abandonment of her. *Haradatta* on *Āp. Dh. S. II. 5. 11. 16* quotes a similar verse from *Śātātapa*. *Kullūka*, the *Sm. C.* (I. p. 69), *Haradatta* on *Āp. Dh. S. II. 5. 11. 16*, the *Gr. R.* (p. 10), *Udvāhatattva* p. 107 and other digests quote a verse of *Vyāsa* 'some do not desire for marriage a girl who has the same gotra as one's mother; but one may marry without question (or fear) a girl when her birth and name (as connected with one's mother's original gotra) are unknown'. A woman on marriage loses her original gotra and passes over into the gotra of her husband; so the words 'sagotra' of the mother simply mean 'having the same gotra as one's mother once had in her maiden state'. The *Sm. C.* (I. p. 69) takes this verse to refer only to a woman who was made an appointed daughter (*putrikā*) by her father. *Halāyudha* also held the same view. But other writers do not approve of this (vide the *Gr. R.*, p. 10). The *Nirṇayasindhu*¹¹⁰⁸ (III. *pūrvārdha* p. 302) forbids marriage with a girl who is sagotra of one's mother, but the *Sam. K.* (p. 693) and the *Dharmasindhu* both say, after quoting a text of *Satyāśādhya*, that this restriction applies only to those who study the *Mādhyandina śākhā*.

1107. परिणीय सगोत्रां तु समानप्रवरां तथा । कृत्वा तस्याः समुत्सर्गं द्विजश्चान्द्रायण चरेत् ॥ मातुलस्य सुतां चैव मातुगोत्रां तथैव च । वसिष्ठ quoted in मेधा०. *Manu* III. 5 presents various readings, viz. 'दारकर्मणि मैथुने', 'दारकर्मणि मैथुनी', 'दारकर्मण्यमैथुने'. Vide मेधा० thereon.

1108. ब्राह्मादिविवाहोदासुतानां सर्वेषां मातुगोत्रत्वं न वर्ज्यम्, किं तु माध्यन्दिनीयानामेव । मातुगोत्रं माध्यन्दिनीयानामिति सत्याषाढोक्तेः । सं. कौ. p. 693; 'इदं मातुगोत्रवर्जनं माध्यन्दिनीयानामेव मातुगोत्रं माध्यन्दिनीयानाममुत्रायाश्चेति सत्याषाढोक्तेरिति कश्चित्तिर्मूलम् ।' निर्णयसिन्धु III, पूर्वार्ध p. 302.

The Bengal school represented by the *Dāyabhāga* and *Raghuṇandana* differ from the *Mitākṣarā* in the interpretation of the word 'sapinḍa'. In this system the word 'pinḍa' is taken to mean 'the ball of rice' that is offered in śrāddhas to deceased ancestors &c. (while under the *Mit.* interpretation 'pinḍa' means body or particles of body). *Sapinḍa* means 'one who is connected with another through oblations of food'. The author of the *Dāyabhāga* propounds his theory with reference to inheritance and he himself says that with reference to *āśauca*¹¹⁰⁹ *sapinḍa* relationship is to be differently understood. Further *Jimūtavāhana* does not set forth his theory of *sapinḍa* relationship with reference to marriage. His theory is that in matters of inheritance the guiding principle is the spiritual benefit (*upakāra*) conferred on the deceased through oblations of food, and he relies on *Manu* (IX. 106) for this proposition. For his *sapinḍa* theory he principally relies on two passages, *Baud.*¹¹¹⁰ Dh. S. I. 5. 113-115 and *Manu* IX. 186-187. *Baudhāyana's* words are 'the paternal great-grand-father, the paternal grand-father, the father, the man himself, his full brothers, his son, grandson and son's son from a woman of the same varṇa: all these participating in undivided *dāya* (heritage) are called *sapinḍas*. Those who participate in divided *dāya* are called *sakulyas*. Thus issue of the body existing, wealth goes to them; on failure of *sapinḍas*, the *sakulyas*'. The text of *Manu* (IX. 186-187) is 'To three, libations of water must be given; towards three *pinḍa* proceeds; the fourth is the giver of these (of water and *pinḍas*), there is no fifth properly (concerned in this). Whoever is the nearest among *sapinḍas*, his becomes the wealth of him (who dies). After him the *sakulya* becomes (the heir) &c'. *Jimūtavāhana's* explanation of this text is as follows: 'A man when living offers *pinḍas* to his three male ancestors; but when he himself dies, his son performs

1109. तथोपकारकत्वेनैव धनसंबन्धं मञ्जुरग्याह । दायभाग chap. 11. sec. 32; इदं च सपिण्डत्वं सकुल्यत्वं च दायग्रहणार्थमुक्तम् । असौचार्यं तु पिण्डलेपमुजामपि तद्वत्पिण्डलेपभोक्तृत्वेन सपिण्डत्वं मार्कण्डेयपुराणे निर्दिष्टं यथा-पिण्डलेपमुजश्चान्ये पितामह-पितामहात् । प्रभृत्युक्तास्त्रयस्तेषां यजमानश्च सप्तमः । इत्येवं मुनिभिः प्रोक्तः संबन्धः सातपौषश्च इति । असौचकर इत्यर्थः । दायभाग chap. 11 sections 39-41 (*Jivānanda's* ed.). The passage occurs in *मार्कण्डेयपुराण* 28. 3-4 and also in *ब्रह्मपुराण* 112. 17-18.

1110. प्रपितामहः पितामहः पिता स्वयं सोदर्या भ्रातरः सवर्णायाः पुत्रः पौत्रः प्रपौत्रः । एतान्विभक्तदायादान् सपिण्डानाचक्षते । विभक्तदायादान्सकुल्यानाचक्षते । सत्त्वद्वेषेषु तदानीं ह्यर्थो भवति । सपिण्डाभावे सकुल्यः । बौ. ध. सू. I. 5. 113-115 quoted in *दायभाग* XI. 37. The text printed in the *Ān. n.* ed. is slightly different.

the *sapindīkarana* ¹¹¹¹ śrāddha for him, he is made one with the pitrs and he then begins to participate along with his father and grandfather in the three piṇḍas offered by his son to the latter's three ancestors. Thus those to whom he offers piṇḍas and those who offer piṇḍas to him are called, since they share in undivided oblations, *avibhaktadāyāda sapindas*. Several objections can be raised against the theory of Jimūtavāhana. In the first place he assigns the meaning of piṇḍa to the word *dāya* in Baudhāyana's passage for which there is no warrant. Baudhāyana really means that those enumerated by him are called sapindas who take undivided wealth i. e. who constitute an undivided family. In the next place on his interpretation the word sapinda has to be interpreted in entirely different ways for āśauca and marriage. Besides he himself is not sure of his ground, since he says that although learned men may not approve of his theory that spiritual benefit is the guiding principle in taking property by inheritance they must admit that the order of heirs as stated by him relying on Manu IX. 186-187 is the proper one. ¹¹¹²

The following table illustrates the sapindas expressly so stated by the Dāyabhāga where P stands for the *propositus*, S for son and F for father :

GGF12	—	S13	—	S14	—	S15
GF8	—	S9	—	S10	—	S11
F	—	S5	—	S6	—	S7
(4)						
P	—	S1	—	S2	—	S3

1111. In the *Sapindīkarana* rite four piṇḍas are made, one for the deceased person whose *sapindīkarana* is to be effected and three for that person's three paternal ancestors and the piṇḍas are mixed up, thereby indicating that from being a mere preta (one belonging to the region of the unredeemed dead) he becomes one of the pitrs and dwells in pitrloka. अस्यार्थः । पित्रादिपिण्डत्रये सपिण्डनेन भोक्तृत्वात् पुत्रादिभिश्च त्रिभिः तत्पिण्डस्यैव दातृत्वं यश्च जीवन् तत्पिण्डदाता स मृतः सन्न सपिण्डनात् तत्पिण्डभोक्ता एवं च सति मध्यस्थितः पुरुषः पूर्वैर्जीवन् पिण्डदाता स मृतः तत्पिण्डभोक्ता च परेषां जीवतां पिण्डसंप्रदानभूत आसीत् मृतैश्च तैः सह दौहित्रादिद्वयेपिण्डभोक्ता अतो येषामयं पिण्डदाता ये वास्य पिण्डदातारः ते अविभक्तपिण्डरूपं दायमदन्तीत्यविभक्तदायादाः सपिण्डाः । दायभाग chap. XI. 1. para 38.

1112. अत्रापस्तितोषो विदुषां वाचनिक एवायमर्थः, तथापि यथोक्त एव वचनयोरर्थो ग्राह्य इत्यस्तु किं विस्तरेण । दायभाग XI. 6. para 38.

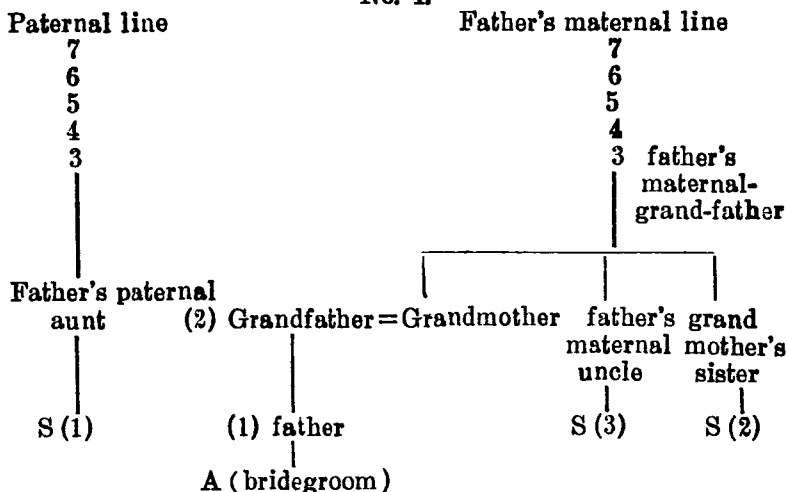
Śrīkrṣṇa, a commentator of the Dāyabhāga and author of Dāyakramasaṅgraha, and Raghunandana, author of Smṛtitattva, and others elaborate these rules. The Full Bench of the Calcutta High Court in *Guru Govind Shaha Mandal* ¹¹¹³ v. *Anand Lal Ghose Mazumdar* gives an elaborate statement of the several sapindas. But as those rules have reference only to succession, they are passed over here. Raghunandana in his work on marriage called Udvāhatattva ¹¹¹⁴ quotes the famous verse of the Matsyapurāṇa, 'the fourth and (two beyond him) among ascendants are partakers of *lepa* (the leavings of the boiled rice that become attached to the hand of him who offers pinda), the father and the rest (i. e. two more beyond him) are partakers of the pinda; he who offers the pinda to them is the seventh; sāpindya extends to seven generations' and refers the readers to his Śuddhitattva for elucidation. Raghunandana does not give any definition of sapindas for marriage, but discusses the conflict about the several texts such as '7th on the father's side and 5th on the mother's side'. He expressly says (p. 110 of Udvāhatattva) that the words 'who is not a sapinda of one's mother' are still applicable even if several females intervene between the common ancestor and the girl proposed to be married. He then adds a special rule that descendants of what are called pitṛbandhus and mātṛbandhus also are forbidden if they are within 7 degrees and 5 degrees respectively from these bandhus. The pitṛbandhus ¹¹¹⁵ of a person are his paternal grand-father's sister's sons, his paternal grandmother's sister's sons and his father's maternal uncle's sons; while mātṛbandhus are a person's mother's father's sister's sons, mother's mother's sister's sons, mother's maternal uncle's sons. These two latter may be illustrated by two diagrams.

1113. 5 Bengal Law Reports p. 15.

1114. Vide pp. 117-118 of the उद्वाहतत्त्व for a summary of the rules about सपिण्डनिवृत्ति; about पितृबन्धु and मातृबन्धु he says 'एवं पितृबन्धुप्रभृतिसंबन्धघटकानां सप्तमीपर्यन्ता नोद्वाह्या । एवं मातृबन्धुप्रभृतिसंबन्धघटकानां पञ्चानां संततिः पञ्चमीपर्यन्ता नोद्वाह्या । एवं च मनुवचने यदसपिण्डेति पृथगुक्तं तत्सपिण्डकन्यापरंपराजाताया अपि पञ्चमीसप्तमीपर्यन्ताया निषेधार्थम् । उद्वाहतत्त्व p. 110.

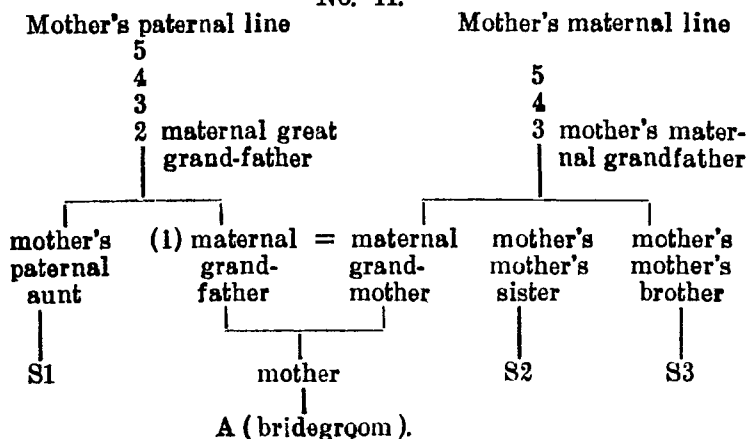
1115. पितुः पितृष्वसुः पुत्राः पितृमार्तुष्वसुः सुताः । पितृमार्तुलपुत्राश्च विज्ञेयाः पितृबान्धवाः ॥ मातुः पितृष्वसुः पुत्रा मातृमार्तुष्वसुः सुताः । मातृमार्तुलपुत्राश्च विज्ञेया मातृबान्धवाः ॥ बृहज्जातातप according to मदनपारिजात p. 674 and बौधायन according to परा. मा.

No. I.



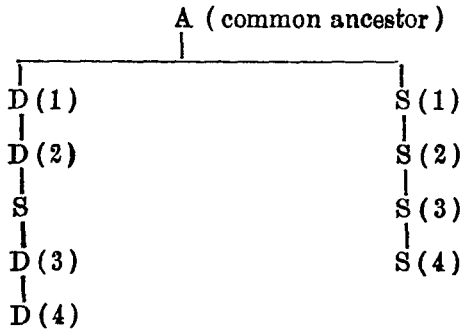
N. B.—Here S1, S2 and S3 are the three pitṛbandhus of A, the bridegroom, and they are the starting points for calculating prohibited degrees among paternal cognates. In the ascending line only the descendants of the common ancestors are excluded. For example, S1 is a pitṛbandhu and his descendants up to 7 degrees are excluded; but S1's father is not a bandhu of the bridegroom; therefore S1's father's sister may be married by the bridegroom. Under this rule the 6th descendant (a girl) of S1 will be ineligible for marriage with A: but she will be 9th from A's grandfather's father who is the common ancestor. So it will be seen that this goes far beyond the limits of sâpinda generally prescribed and there is no valid reason assigned for this.

No. II.



N. B.—Here S1, S2 and S3 are mātṛbandhus of the bridegroom. The maternal great-grandfather is the starting point in calculating prohibited degrees in the mother's paternal line. In the mother's maternal line the starting points are S2 and S3. In the ascending lines of the mātṛbandhus the descendants of only the common ancestor are excluded. For example, the girl descended from S3's maternal ancestors may be married by the bridegroom and so also a girl descended from the paternal ancestor of S2 or S1.

Another rule propounded by Raghunandana is that even within prohibited degrees a valid marriage may be contracted if three gotras intervene. In the case of girls descended from pitṛbandhus and mātṛbandhus the computation of gotra must be made from them. For want of space it is not thought advisable to illustrate this by citing several examples. But one example is given to illustrate this rule.



Here according to the Bengal school S (4) can marry D (4) because three gotras intervene between her and the common ancestor, although S4 is only 5th in descent from the common ancestor; for according to the Bengal school it is not necessary that both the bridegroom and the bride be beyond the limits of sapindaśhip, but only the bride need be so; while according to many writers of the Mitākṣarā school both must be beyond the limits of sapindaśhip from the common ancestor.¹¹¹⁶

1116. The निर्णयसिन्धु summarizes the views of Gauḍa writers: अत्र बन्धुभ्य इति पञ्चमीनिर्देशात् पितुःपितृवसुपुत्रात्सप्तमीं मातुःपितृवसुपुत्राच्च पञ्चमीमपि त्यजेत्। एवमन्यबन्धुषु ज्ञेयम्। तत्रापि त्रिगोत्रात्ययेऽर्वागपि विवाहं कुर्यात् वक्ष्यमाणवचनात्। त्रिगोत्रगणना च मातामहगोत्रापेक्षया न तु स्वापेक्षया अन्यथा पितुः पितामहदुहितुर्द्वौहित्रीपुत्री परिणया स्यात्। वक्ष्या मातामहगोत्रापेक्षया तु त्रिगोत्रान्तर्गतेन विवाहप्रसङ्ग इति संबन्धतत्त्वाद्यो गौडग्रन्थाः। pp. 283-284, where a passage of बृहन्मनु is quoted

The Dāyabhāga does not rely upon any Vedic passages for its theory of sapinda relationship. The Mit. (on Yāj. I. 52) relies upon three Vedic passages only in propounding the theory of sapinda relationship viz. 'indeed the man himself is born from himself (as son, Ait. Br. 33. 1)'; 'thou art born again (or reproduced) in the offspring' (Tai. Br. I. 5. 5) and 'this body is made of six kośas (sheaths); three are derived from the father, three from the mother; bones, muscles and marrow from the mother' (Garbhopaniṣad). These passages at the most say that particles of the bodies of the parents continue in their offspring; but they do not say anything about the meaning of sapinda or the limits of the sapinda relationship for marriage or inheritance. Even in the Rg. the words jñāti and bandhu which occur in the dharmaśāstras (e. g. Āp. Dh. S. I. 3. 10. 3, I. 5. 11 17. and Gaut. II. 44, IV. 3 and 5, VI. 3) frequently occur (vide Rg. VII. 55. 5 and X. 85. 28 for jñāti and Rg. I. 113. 2, V. 73. 4, VII. 72. 2, VII. 67. 9 for bandhu). All that we can say is that both meanings of sapinda were implicit in the word pinda from the earliest times and that the sūtra writers were conscious of both meanings.

As to the grounds on which marriages between near sapindas were prohibited various theories have been advanced by anthropologists. Vide Westermarck in his 'History of Human marriage' (ed. of 1921, vol. II. pp. 71-81) and Rivers on 'Marriage of cousins in India' in J. R. A. S. for 1907 pp. 611-640. Some think that the prohibition was due to the abhorrence which men in the primitive times felt for incest. To me it appears more probable that in India at least the prohibition was due to two causes; firstly, the observed fact that, if near relatives marry, their defects are transmitted with aggravation to their offspring and secondly the fear that, if marriages between near relatives by blood were allowed, there may be clandestine love affairs and consequent loss of morals and it would be difficult to secure husbands for girls who would

(Continued from last page)

from शूलपाणि's संबन्धविवेक 'शूलपाणिर्पुनः । पञ्चमात्ससमाञ्चार्वागपि त्रिगोत्रान्तरिता विवाहा । असंबन्धा भवेन्मातुः पिण्डेनैवोदकेन वा । सा विवाहा द्विजातीनां त्रिगोत्रान्तरिता च चेति बृहन्मन्त्रकः ।' The निर्णयसिन्धु notes that southern writers (dākṣiṇātya) do not subscribe to this view about three gotras intervening being an exception to śāpinda in marriage. The संस्कारप्रकाश p. 710 also notes the view of Śūlapāṇi about त्रिगोत्रान्तरिता which means 'मूलपुरुषगोत्राच्चतुर्थ-गोत्रोत्पत्तेरिति'.

be living under the same roof with several near or distant cousins.

The Par. M. I. part 2, p. 59 expressly says that only such a girl who is not a *sapinda* of the bridegroom within the prohibited degrees on any of the two theories of *sāpindya* (viz. by connection with particles of the body or with the balls of rice) is eligible for marriage.

The question what support Vedic Literature lends to the two interpretations of the word *sapinda* may now be briefly discussed here.

The word *pinda* occurs ¹¹¹⁷ in the *Rgveda* (I. 162. 19) and the *Tai. S.* IV. 6. 9. 3 where it seems to mean 'a part of the body of the sacrificial animal thrown into fire as an offering'. Here it is clear that the word *pinda* is not used in the sense of 'ball of rice'. But in the *Tai. S.* II. 3. 8. 2 and in the *Śat. Br.* II. 4. 2. 24 the word *pinda* means 'ball of rice' offered to the Manes. The *Nirukta* III. 4 and 5 twice employs the words '*pindadānāya*' (for offering balls of rice). But the word *sapinda* hardly ever occurs in the Vedic literature and we have no means of judging in what sense it was used in the Vedic literature. In the *dharmaśāstras* the word *sapinda* occurs frequently and the *dharmaśāstras* show a close connection between offering *pinda* and the taking of inheritance (vide *Gaut.* 14. 13, 28. 21, *Āp. Dh.* S. II. 6. 14. 2, *Vasiṣṭha* IV. 16-18, *Viṣṇu Dh.* S. 15. 40).

It was shown above (pp. 436-37) that some sages prohibit marriage with a *sagotra* girl while others prohibit it with a *sapravara* girl. A number of sages and works like *Viṣṇu Dh.* S. 24. 9, *Yāj.* I. 53, *Nārada* (*stripuṃsa*, verse 7) require that the girl to be married must not be a *sagotra* nor a *sapravara*. Therefore it is necessary to understand the meaning of *gotra* and *pravara*. A detailed treatment of the topics of *gotra* and *pravara* would extend to a large treatise. Only a few salient points can be gone into here. The subject of *gotra* and *pravara* in the Vedic Literature has been treated at length by me in the *J. B. B. R. A. S.* (New series vol. II. for 1935). Only the conclusions there drawn will be set out here.

1117. एकस्त्वष्टुरश्वस्या विंशस्ता द्वा यन्तारा भवतस्तथ ऋतुः । या ते गात्राणामुतथा कुणोमि ताता पिण्डानां प्र जुहोम्यग्री ॥ *ऋ.* I. 162. 19 = *तै. सं.* IV. 6. 9. 3. The word *sagotra* is equal to *samāna-gotra* as stated by *Pāṇini* VI. 3.85 and *sapinda* and *sapravara* are similarly formed.

The word gotra in the Rg. means 'cow-stable' or 'herd of cows' in a few passages (I. 51. 3, II. 17. 1, III. 39. 4, III. 43. 7, IX. 86. 23, X. 48. 2, X. 120. 8). By a natural metaphor 'gotra' was applied to a cloud (in which waters are pent up as cows in a cow-stable) or to a cloud demon and also to a mountain range or peak which conceals water-yielding clouds. Vide Rg. II. 23. 3 (where Brhaspati's car is styled 'gotrabhid'), Rg. X. 103. 7 (=Tai. S. IV. 6. 4. 2, Atharva-veda V. 2. 8. and Vāj. S. 17. 39), Rg. VI. 17. 2, X. 103. 6. In some of these verses it is possible to take 'gotra' in the sense of 'fort'. In some cases 'gotra' probably means only "assemblage" (samūha) e. g. Rg. II. 23. 18, VI. 65. 5. From this last sense of 'assemblage' the transition to the meaning of 'a group of persons' is both easy and quick. There is no positive instance of the word 'gotra' being unchallengeably used in the sense 'descendants of a common patriarchal ancestor' in the Rgveda; but the conception underlying the idea of gotra was, it is plain, quite familiar even in the age of the Rgveda. In the Atharvaveda V. 21. 3¹¹⁸ the word 'viśvagotryah' (belonging to all families) occurs. Here the word 'gotra' clearly means 'a group of men connected together' (by blood). The Kauśika sūtra IV. 2 quotes a mantra in which gotra undoubtedly means 'a group of persons'.

Several passages of the Tai. S. show that descendants of great sages were called after those sages. In Tai. S. I. 8. 18. 1 it is said 'the Hotṛ is a Bhārgava' (descendant of Bhṛgu). The commentator explains that this is so only in the Rājasūya. It is quite possible that in those days descent was traced through teacher and pupil as well as through father and son. But there being a very few occupations only it is most probable that the son generally learnt from his father the lore of the latter. In Tai. S. VII. 1. 9. 1 we read 'therefore one does not find (or know) two Jāmadagniyas (in succession) who are poor (or grey-haired)'. From this it is clear that in the times of the Tai. S. Jamadagni was regarded as a very ancient sage, that several generations of Jamadagni's descendants had passed away by that time, that they were all known as Jāmadagnyas (or-gniyas) and that no two descendants were found to be poor (or grey-haired) in succession.

1118. वानस्पत्यः संभृत उल्लिषामिर्विश्वगोत्र्यः । प्रत्रासममित्रेभ्यो वद्वाज्येनाभि-
चारितः ॥ अथर्ववेद V. 21. 3.

In numerous mantras of the R̥gveda the descendants of well-known sages are denoted by the plural form of the names of those sages. In R̥g. X. 66. 14 we read 'the Vasiṣṭhas have raised their voices like their father'. In R̥g. VI. 35. 5 the Bharadvājas are referred to as Āngirases. According to Āśv. Śrauta-sūtra Bharadvāja is a gotra falling under the Āngiroma. In the Brāhmaṇa Literature there are ample indications that priestly families had come to be formed into several groups named after their (real or supposed) founders and that such families differed in details of worship according to the group they belonged to. The Tai. Br. (I. 1. 4) prescribes that the consecration (*ādihāna*) of the sacred Vedic fires is to be performed for Bhṛgu or Āngirases with the mantra 'bhṛgūṇām (or āngirasām) tvādevānām vratapate vratanā-dadhāmi,' that for other brāhmaṇas with the words 'ādityānām tvā devānām vratapate' &c. The Tai. Br. II. 2. 3 speaks of the 'Āngirasi prajā' (people of the Āngirasa group). The Tāp̥dya Brāhmaṇa ¹¹¹⁹ prescribes that the *camasa* (cup) made of udumbara was to be given as *dakṣiṇā* to a sagotra brāhmaṇa.' The Kauṣītaki Br. ¹¹²⁰ (25. 15) says that one who has performed the Viśvajit sacrifice (in which everything that the sacrificer owned was gifted away) should stay for a year with a brāhmaṇa of the same gotra. The Ait. Br. (30. 7) contains the story of Aitāsā and his son Abhyagni and it is stated that the Aitāsāyanas Abhyagnis are the most sinful of the Aurvas. In the Kauṣītaki Br. where the same story occurs it is said that the Aitāsāyanas became lowest among Bhṛgu, as they were cursed by their father. According to Baudhāyanaśrauta-sūtra the Aitāsāyanas are a sub-section of Bhṛguma. Śunaḥśepa, when he was accepted as a son by Viśvāmitra, came to be called Devarāta and the Ait. Br. (33. 5) says that the Kāpileyas and Bābhruvas were affiliated to Devarāta. According to Baud. śrauta-sūtra Devarāta and Bābhru are sub-sections of Viśvāmitra gotra. Śunaḥśepa is said to have been an Āngirasa by birth (Ait. Br. 33. 5). ¹¹²¹ So this makes it clear that gotra relationship was by birth in the times of the Ait. Br. (and not from teacher to pupil). In the Upaniṣads the sages when expounding the knowledge of *brahma*

1119. सगोत्राय ब्रह्मणे देयः सोमपीथस्याविदोहाय । ताण्ड्य. 18. 2. 12.

1120. ब्राह्मणे समानगोत्रे वसेद्यत्समाने गोत्रेऽन्नाद्यं तस्योपात्तयै संवत्सरं चरेद्धः संवेद्य । कौषीतकि ब्रा. 25. 15.

1121. आङ्गिरसो जन्मनास्याजीमर्तिः श्रुतः कविः । ऋषे पैतामहात्तन्तोर्मापगाः पुनरेहि माम् ॥ ऐ. ब्रा.

addressed their pupils by the gotra names e. g. by the Bhāradvāja, Gārgya, Āśvalāyana, Bhārgava and Kātyāyana gotras in *Praśna* I. 1, *Vaiyāghrapadya* and *Gautama* in *Chāndogya* V. 14. 1 and V. 16. 1; *Gautama* and *Bharadvāja*, *Viśvāmitra* and *Jamadagni*, *Vasiṣṭha* and *Kaśyapa* in *Br. Up.* II. 2. 4. All this shows that the system of gotras with several sub-sections was well established in the times of the Brāhmaṇas and the ancient Upaniṣads. But the gotras are in these works referred to in connection with sacrifices or education. There is hardly any distinct reference in these to gotra or sagotra in relation to marriage. In the *Lātyāyana-śrauta-sūtra* ¹¹²² VIII. 2. 8 and 10 it is prescribed that one who has given away everything in the *Viśvajit* sacrifice should stay three nights with *niṣādas* and may partake of their jungle diet and then again three nights with 'jana' and then the sūtra gives several views about the meaning of 'jana' one of which, that of *Dhānañjapya*, is that 'jana' means a person with whom (i. e. with whose daughter) marriage is possible while one who is sagotra is called 'samāna-jana'. This clearly proves that long before the *Lātyāyana-śrautasūtra* marriage with a sagotra had been forbidden. Besides several of the *gṛhya* and *dharma sūtras* prohibit marriage with a sagotra girl. It is impossible to hold that this was a new conception that arose only about the time of these sūtras. Therefore, it must be supposed that prohibition as to sameness of gotra in marriage had its origin long before the period of the sūtras in the times of the Brāhmaṇa works (if not earlier).

Gotra was of supreme importance in several fundamental matters and it largely entered into several practices of the ancient Aryans. A few examples may be given here. (1) In marriage sagotra girls were forbidden, vide above pp. 436-37. In the *Lājāhoma* at marriage two offerings were to be made by all except *Jāmadagnyas*, who had to make three (*Āśv. gr.* I. 7. 8-9).

(2) In matters of inheritance the wealth of one dying without issue went to his near sagotras (*Gaut.* 28. 19).

(3) In *śrāddha* the brāhmaṇas to be invited should not belong as far as possible to the same gotra as the person inviting (*Āp. Dh. S.* II. 7. 17. 4, *Gaut.* 15. 20).

1122. विवाहो जनः सगोत्रः समानजन इति धानंजप्यः । लाट्यायनश्रौत
VIII. 2. 11.

(4) In *pārvaṇa sthālipāka* and other *pākayajñas*, all were to cut off oblations from the middle and fore-half of the *havis*, but for Jāmadagnyas (who are *pañcāvattins*) they were to be cut off from the middle, the fore-part and the hind part (vide Āśv. gr. I. 10. 18-19).¹¹²³

(5) In offering water to a *preta* (a person recently dead) his gotra and name were to be repeated (Āśv. gr. IV. 4. 10).

(6) In the *caula* ceremony tufts of hair were to be left in accordance with the gotra and practice of the family (Khādira gr. II. 3. 30).

(7) At the time of performing one's daily *samdhya* prayer, one has to repeat even in modern times one's gotra and *pravara*, the *Vedaśākhā* and *sūtra* which one studies.

As regards *śrauta* sacrifices a few interesting examples may be given. Jaimini establishes that *sattras* (sacrificial sessions extending over 12 days and more) could be performed only by *brāhmaṇas* and that among *brāhmaṇas* the *Bhṛgu*s, *Śunakas* and *Vasiṣṭhas* are not entitled to perform them (VI. 6. 24-26). Those of the *Atri*, *Vadhryaśva*, *Vasiṣṭha*, *Vaiśya* (*Vainya* ?), *Śaunaka*, *Kaṇva*, *Kaśyapa* and *Samkṛti* gotras took *Nārāsaṃsa* as the second *prayāja*, while others took *Tanūnapāt* as the second (vide Śabara on Jaimini VI. 6. 1).

The conception of *pravara* is closely interwoven with that of gotra from very ancient times. The two have to be studied together. ' *Pravara* ' literally means ' choosing ' or ' invoking ' (*prārthanā*).¹¹²⁴ As *Agni* was invoked to carry the offerings of a sacrificer to the gods by taking the names of the illustrious *ṛṣis* (his remote ancestors) who in former times had invoked *Agni*, the word *pravara* came to denote one or more illustrious *ṛṣis*, ancestors of a sacrificer. A synonym of *pravara* is *ūrṣeya* or *ūrṣa* (as in *Yāj.* I. 52). *Pravara* entered into several domestic ceremonies and practices according to the *gṛhya* and *dharma sūtras*. For example :

(1) a bride was to be chosen whose father's *pravara* was not the same as that of the bridegroom's father. Vide above p. 437.

1123. मध्यात्पूर्वार्धाच्च हविषोऽवद्यति । मध्यात्पूर्वार्धात्पश्चार्धादिति पञ्चावत्तिनाम् । आम्ब. गृ. I. 10. 18-19.

1124. समानप्रवराः त्र्यार्षेयः प्रवरः ... इत्यादिषु प्रवरशब्दः प्रत्रियते इति कर्म-
भ्युत्पन्न इति प्रवरमञ्जरीकारः । सं. प्र. p. 598.

(2) In upanayana the girdle (*mekhalā*) was to have one, three or five knots according to the number of ṛṣis constituting the boy's pravara (*vide Śān. gr. II. 2*).

(3) In *Caula* the tufts of hair to be left on the head depended on the number of sages constituting the pravara of the boy's family (*Āp. gr. 16. 6*).

The mass of material on gotra and pravara in the sūtras, the purāṇas and digests is so vast and so full of contradictions that it is almost an impossible task to reduce it to order and coherence. The learned author of the *Pravara-mañjarī* (which is the leading work on the subject) wrote in despair 'Here, in the parts of sūtras that have been quoted there is a great divergence in the order (of the names of pravaras) of the texts of the several sūtrakāras, this being specially so in the text of Āśvalāyana (śrauta)-sūtra. Thus, though divergence is clearly established, yet following the order of the texts of the majority of writers such as Baudhāyana, Āpastamba and Kātyāyana we shall declare (the rules) about marriage or no marriage'.¹¹²⁵

We have first to understand what gotra in the sūtras and digests means and how it is inter-related to pravara. Among the sūtras that treat of gotra and pravara the śrauta sūtras of Āśvalāyana (*Uttaraśaṭka VI, khaṇḍas 10-15*), Āpastamba (24th praśna) and Baudhāyana (*B. I. ed. vol. III pravaraḍhyāya at end*) are the most important. The *Pravaramañjarī* (p. 5) has a verse to the effect that Baudhāyana's pravaraḍhyāya is the best on the subject.

The Śrautasūtra of Satyāśadha Hiranyakeśi (21st praśna) has a section on this subject, which is the same as Āpastambaśrauta with a few omissions and variations. The Baudhāyanaśrauta-sūtra says¹¹²⁶ 'Viśvāmitra, Jamadagni, Bharadvāja, Gautama, Atri, Vasīṣṭha and Kaśyapa are the seven sages and Agastya is the eighth; the progeny of these eight sages is declared to be gotra'. These seven sages are probably derived from what is stated in the *Br. Up. II. 2. 3-4* (= *Sat. Br.*

1125. अत्रोदाहृतेषु सूत्रकाण्डेषु सूत्रकाराणां पाठक्रमव्यत्यासो महानस्ति विशेषतश्चा-
श्वलायनसूत्रपाठे । ... एवं भेदे सिद्धे सत्यपि बौधायनापस्तम्बकात्यायनादीनां बहूनां
पाठक्रमानुसारेण विवाहाविवाहौ वक्ष्यामः । प्रवरमञ्जरी p. 72 (ed. by Chensalrao).

1126. विश्वामित्रो जमदग्निर्भरद्वाजोऽथ गौतमः । अत्रिर्वसिष्ठः कश्यप इत्येते सप्त
ऋषयः । तेषां सप्तर्षिणामगत्याष्टमानां यदपत्यं तद्वैत्रमुच्यते । बौ. श्री. प्रवराध्याय 64; and
गोत्राणां तु सहस्राणि प्रयुतान्यर्बुदानि च । ऊनपञ्चाशदेवैषां प्रवरा ऋषिदर्शनात् ॥

XIV. 5. 2. 6) where these very seven sages are enumerated as those intended in the śloka 'arvāg-bilaścamaśa'¹¹²⁷ &c.' quoted there. The same work (Baud. śrauta) states that there are thousands, tens of thousands and *arbudas* (millions of millions) of gotras, but the pravaras are only 49. Besides the sūtra works, some purāṇas like the Matsya (chap. 195-202), the Vāyu (chap. 88 and 99, Ānan. ed.), Skanda III. 2 (Dharmāranya kāṇḍa) contain elaborate enumerations of gotras and pravaras. The Mahābhārata sets out at length the subdivisions (such as Madhuc-chandas, Devarāta) of Viśvāmitragotra in Anuśāsanaparva 4. 49-59. Digests like the Smṛtyarthasāra (pp. 14-17), the Sam. Pr. (pp. 591-680), the Sam. K. (pp. 637-692), the Nirṇaya-sindhu, the Dharmasindhu, the Bālabhaṭṭi contain a vast material on this topic. There are also special works like the Pravaramaṇjarī on this topic. The general conception about gotra is that it denotes all persons who trace descent in an unbroken male line from a common male ancestor. When a person says 'I am Jamadagni-gotra' he means that he traces his descent from the ancient sage Jamadagni by unbroken male descent. As stated by Baud. cited above, from very ancient times these male founders were supposed to be eight. This enumeration of eight primary gotras seems to have been known to Pāṇini. Patañjali says 'there were eighty thousand sages who observed celibacy. The accepted opinion is that the spread of progeny was due to eight sages including Agastya. The offspring (apatya) of these eight are gotras and others than these are called *gotrāvayava*'.¹¹²⁸ Pāṇini

1127. Vide Nirukta XII. 38 for another interpretation of the verse अर्वाङ्गिलश्चमस &c. In the Nirukta 'the seven sages' are explained either as 'seven rays of the Sun' or as 'the seven indriyas'. The Br. Up. explains the 'seven sages' as the prāṇas (the two ears, eyes, the two holes of the nose and the tongue) and identifies them with the seven sages, Viśvāmitra and others. The Atharva-veda X. 8. 9 reads the verse as 'तिर्यङ्गिलश्चमस &c.'.

1128. अष्टाशीतिः सहस्राणि ऊर्ध्वरेतसामृषीणां बभूवुस्तत्रागस्त्याष्टमैर्कषिभिः प्रजनोऽभ्युपगतः । तत्रभवतां यदुपर्यं तानि गोत्राणि अतोऽन्ये गोत्रावयवाः । महाभाष्य vol. II. p. 233 on the sūtra गोत्रावयवात् (पा. IV. 1. 78). The आप. घ. सू. (II. 9. 23. 3-5) quotes passages from a purāṇa about two sorts of 80000 sages (one group desiring offspring and the other not so desiring). याज्ञ. III. 186-187, सभापर्व 11. 54 contain somewhat similar verses. सभापर्व 11. 54 is 'अष्टाशीतिसहस्राणि ऋषीणामूर्ध्वरेतसाम् । प्रजावतां च पञ्चाशदृषीणामपि पाण्डवः' । The reference to fifty sages having progeny is probably to the pravara sages, just as Baud. speaks of 49 pravara groups.

defines gotra for grammatical purposes as 'apatyam pautra-prabhṛti gotram' (IV. 1. 162), which means 'the word *gotra* denotes (in my work on grammar) the progeny (of a sage) beginning with the son's son'. For example, the son of Garga would be called Gārgi, but the grandson would be called Gārgyaḥ and the plural Gargāḥ would denote all descendants of Garga (downwards from Garga's grand-son). But this definition is a technical one in grammar and is meant to indicate how derived (*taddhita*) words are to be formed by means of terminations. Even Pāṇini makes use of this technical sense only in the *apatyādhikāra*, but elsewhere in his work he uses the word gotra in the popular sense as comprehending all descendants of a common male ancestor. Vide the Kāśikā on Pāṇini II. 4. 63, IV. 2. 39 and IV. 3. 80. The Saṁ. Pr. (pp. 591-592) lucidly explains¹¹²⁹ this. That a man belongs to a particular gotra is known by him only from tradition, from his father and other elders or from people about him, just as he knows that he is a brāhmaṇa from the same source¹¹³⁰. Medhātithi on Manu III. 5. 194 has a very lucid and interesting discussion on this topic. His argument is: just as, though all persons are men, some are called brāhmaṇas, so among brāhmaṇas certain persons are known by immemorial usage (or convention) as belonging to certain gotras like Vasiṣṭha and the sūtra-kāras lay down that a certain gotra has certain pravaras; so the word gotra is applied to Vasiṣṭha and other sages by *rūḍhi* (by convention or long-standing usage). It cannot be supposed that a person called Parāśara was born at a certain time and then his descendants came to be called Parāśaras. In that case the Veda would not be *anādi* (beginningless), as it is supposed to be, since it mentions Parāśara, Vasiṣṭha &c. So gotra is *anādi* like the brāhmaṇa caste and the Veda. The word is also secondarily used to denote a person, who is very illustrious on account of his learning, wealth, valour or generosity,

1129. अत्र गोत्रभूतमपत्यमनन्तरमपि न तु पाणिनेरिव पारिभाषिकं पौत्रप्रभृत्येव । तथात्वे प्रमाणाभावात् । ... अपत्याधिकारादन्यत्र लौकिकस्यैव गोत्रस्य ग्रहणमिति भाष्य-कैयटपदमन्वयादिषु स्थितम् । सं. प्र. pp. 591-92.

1130. यथैव समाने पुरुषत्वे ब्राह्मणत्वादिविशेषः, एवं समाने ब्राह्मणत्वे वसिष्ठादि-गोत्रभेदः प्रतिगोत्रं च समानार्थेषाणि । ... स्मरन्ति च सूत्रकारा गोत्रभेदसंबन्धेन प्रवरान् यस्त्वैतद्गोत्रं तस्यैव प्रवरा इति । गोत्रभेदस्तु तद्गोत्रजैरेव स्मर्यते वयं पराशरा वयमुपमन्यस इति । यद्यपि गोत्रत्वप्रवरानपि स्मरन्ति तथापि बहुत्वात्कदाचिद्विस्मरेयुरिति गोत्रमुपलक्षणणीकृत्य प्रवरस्तुतिरपनिबद्धा । गोत्रं तु स्मरन्ति । न च तस्य किञ्चिदुपलक्षणमस्ति य एवंरूपस्तस्येदं गोत्रमिति । मेधा० on मनु III. 5.

who thereby gives a name to his descendants and then becomes the founder of the family. This is *laukika* gotra. But this is not the meaning of gotras which brāhmanas have. The secondary meaning may apply to the word gotra when used in the case of ksatriyas'.¹¹³¹ The Mit. on Yāj. I. 53 says 'gotra is that which is known from tradition handed down in the family.'¹¹³² Each gotra is associated with one, two, three or five sages (but never four or more than five) that constitute the pravara of that gotra.¹¹³³ The gotras are arranged in groups, e. g. there are according to the Āśvalāyana-śrauta-sūtra four subdivisions of the Vasiṣṭha gaṇa, viz. Upamanyu, Parāśara, Kuṇḍina and Vasiṣṭha (other than the first three). Each of these four again has numerous sub-sections, each being called gotra. So the arrangement is first into gaṇas, then into pakṣas, then into individual gotras. The first has survived in the Bhṛgu and Āṅgīrasa gaṇa. According to Baud. the principal eight gotras were divided into pakṣas. The pravara of Upamanyu is Vasiṣṭha, Bharadvasu, Indrapramada; the pravara of the Parāśara gotra is Vasiṣṭha, Śāktya, Pārāśarya; the pravara of the Kuṇḍina gotra is Vasiṣṭha, Maitrāvaruṇa, Kaundinya and the pravara of Vasiṣṭhas other than these three is simply Vasiṣṭha. It is therefore that some define pravara as 'the group of sages that distinguishes the founder (lit. the starter) of one gotra from another'.¹¹³⁴

Though the word pravara does not occur in the Rgveda, the word 'ārseya' occurs therein and the system of pravara goes back almost to the Rgveda. Rg. IX. 97. 51 has 'thereby may we acquire wealth and ārseya resembling Jamadagni's.' Sometimes the idea of invoking Agni is conveyed without using

1131. किमेतद्गोत्रं नाम । आदिपुरुषः संज्ञाकारी विद्यावित्तशौर्योदायादिगुणयोगेन रूपाततमो येन कुलं व्यपदिश्यते । ब्राह्मणानां च तैरेव (भृशुगर्गमालवादिभिः) गोत्रव्यपदेशो युक्तः । तानि हि मुख्यानि गोत्राणि रूढिरूपेण तत्र गोत्रशब्दः प्रवर्तते । न हि तेषां गोत्रत्वे एतद्व्यपदेशमस्ति आदिपुरुषः संज्ञाकारी गोत्रमिति । अनादित्वादितद्गोत्राणां ब्राह्मणादिजातिवत् । न हि पराशरजन्मत ऊर्ध्वं पराशरव्यपदेशः केषांचिद्ब्राह्मणानाम् । एवं सति आदिमत्ता वेदस्य प्रसज्यते । नहि यथा ब्राह्मणो नित्यं गोत्रं स्मरति एवं क्षत्रियादयः । तस्मात्तेषां लौकिकमेव गोत्रं, आदिपुरुषः संज्ञाकारी रूपाततम इति । मेघा० on मनु. III. 194.

1132. गोत्रं वंशपरंपराप्रसिद्धम् । मिताक्षरा on या. I. 53 ; गोत्रं वंशपरंपराप्रसिद्धमेव यच्च सूत्रादिषु गोत्रपरिगणनं तदपि प्रसिद्धिमूलकमेव । सं. प्र. p. 592.

1133. एकं वृणीते द्वौ वृणीते त्रीन् वृणीते न चतुरो वृणीते न पञ्चाति वृणीत इति विज्ञायते । आप. श्रौ. सू. 24. 6. 7.

1134. प्रवरः गोत्रप्रवर्तकस्य सुनेर्षावर्तको मुनिगण इत्यर्थः । परा. मा. I. part 2 p. 70. This is quoted in the उद्भाषितस्व p. 111.

the word *pravara* or *ārṣeya*. In Rg. VIII. 102. 4 ¹¹³⁵ it is said 'I invoke Agni just as Aurva, Bhṛgu and Apnavāna did.' It is remarkable that these are three of the five *pravara* sages of the Vatsa-Bhṛgu according to Baud. (3). Rg. I. 45. 3 has 'O Jātavedas (Agni), give heed to the summons of Praskanva, as in the case of Priyamedha, Atri, Virūpa and Aṅgiras.' ¹¹³⁶ In Rg. VII. 18. 21 it is said 'they who from house to house gladdened thee, being desirous of thee, viz. Parāśara, Śatayātu and Vasiṣṭha, will not forget the friendship of a liberal patron (like thee)' ¹¹³⁷. It deserves to be noted that this mantra mentions Parāśara (who in later mythology is the grandson of Vasiṣṭha and son of Śakti), Śatayātu (who is Śakti according to Sāyaṇa), and Vasiṣṭha. Parāśara, Śakti and Vasiṣṭha constitute the *pravara* of Parāśara gotra (according to Āśv. and Baud). In the Atharvaveda (XI. 1. 16, XI. 1. 25, 26, 32, 33, 35, XII. 4. 2 and 12, XVI. 8. 12-13) *ārṣeya* means 'descendants of sages or those who are related to sages'. In the Tai. S. both *ārṣeya* and *pravara* occur in the sense of the sūtras. In the Tai. S. II. 5. 8. 7 (which refers to the recitation of the Sāmīdhenī verses) we read "he says 'choose (or invoke) ye the fire called *havyavāhana*'; he chooses him (the fire) of the gods; he chooses the *ārṣeya*; in so doing he does not depart from the relationship (by blood) and doing so serves for continuity. He chooses the later ones beginning from the remoter ones". In this passage '*ārṣeyam*' appears to be used in the sense of 'one or more illustrious ancestors of the sacrificer' and reference is made to one of the two modes of mentioning the sages constituting the *pravara*. '*Ārṣeya*' may also be taken here as an adjective (qualifying Agni), the meaning being 'he invokes Agni by the names of the illustrious ancestor sages of the *yajamāna*'. In one mode the remotest ancestor is named first in a *taddhita* (derivative) formation, then his descendant and so on, the sage nearest the sacrificer being mentioned last. For example, the *pravara* of Bhṛgu Vatsa is 'Bhārgava-cyavana-apnavānaurva-jāmadagnyeti'. This method is employed by the Hotṛ priest when he invokes fire as the divine Hotṛ with the *pravara*-mantra '*Agne mahān-asi brāhmaṇa bhārata deveddha*'

1135. और्वभृगुवच्छुचिमवानवदा हवे। अग्निं समुद्रवाससम् ॥ ऋ. VIII. 102. 4. According to the अनुक्रमणी this is a śūkta of a भार्गव named प्रयोग.

1136. प्रियमेधवदत्रिवज्जातवेदो विरूपवत् । अङ्घ्रिस्त्वन्महिद्वत् प्रस्कण्वस्य शुधी हवम् ॥ ऋ. I. 45. 3.

1137. प्र ये शृहादममदुस्त्वाया पराक्षरः शतयातुर्वसिष्ठः । ऋ. VII. 18. 21. शतयातु may literally mean 'one who is master of a hundred magic tricks,' or 'on whom a hundred magic tricks were practised'.

manviddha ṛṣistuta &c.' (vide Tai. S. II. 5. 9. and Śat. Br. I. 4. 2, Aśv. Śr. I. 2, 27-I. 3. 6). In the other mode the affix 'vat' is used after the name of each pravara sage and the remotest one is mentioned last (e.g. Jamadagnivat, Ūrvavat, Apnavānavat, Cyavanavat, Bhṛguvat). This mode is employed by the *adhvaryu* when he chooses the Hotṛ priest.¹¹³⁸ The Tai. S. II. 5. 11. 9 appears to refer to one (i.e. 2nd) mode. The Kauṣītaki brāhmaṇa explains the purpose of taking the names of ancestors 'as the gods do not partake of the offering of him who has no list of (illustrious) ancestors, therefore he pronounces the ṛṣeya of the sacrificer.' The Ait. Br. (34. 7) has an interesting passage on pravara. When a brāhmaṇa is initiated for a sacrifice, that fact is announced in these words 'a brāhmaṇa has been initiated for a sacrifice.' How is the initiation of the kṣatriya to be announced? The reply of the Ait. Br. is 'even in the case of the kṣatriya the announcement is to be in the same form (viz. a brāhmaṇa has been initiated); but with the pravara of the family priest. Therefore they should proclaim the kṣatriya's initiation as a sacrificer with the ṛṣeya of his family priest and should invoke Agni with the pravara of his family priest.'¹¹³⁹ The Aśv. Śr. (Uttara ṣaṭka VI. 15. 4-5) and Baud. Śr. (pravara-praśna 54) say that in the case of kṣatriyas and vaiśyas the pravara of their purohita was to be employed or the pravara 'Mānava-Ailā-Paurūravasa' or simply 'Manuvat.' The origin of that rule is to be found in the above passage of the Ait. Br. There is another similar passage in the Ait. Br. (35. 5). The Śat. Br.

1138. This rule is stated in Āp. Śrauta (24. 5. 8) and Baud. Śrauta (pravara-dhyāya 2) 'अत ऊर्ध्वानध्वर्युणीतेऽसुतोर्वाचो होतैत्येष एवोभयोः सर्वत्रोद्देशः'.

1139. अथ यद्यजमानस्यार्षेयमाह न ह वा अनाार्षेयस्य देवा हविरदन्ति तस्मादस्यार्षेयमाह। कौषीतकि ब्रा. III. 2. After the words अग्ने महौ अस्ति ब्राह्मण भारत are recited, the invoking of the ṛṣeya of the sacrificer by the Hotṛ priest takes place and then the remaining words of the formula देवेभ्य मन्विद्भ्य ऋषिस्तुत &c. are uttered. This is shown by the Tai. S. itself (II. 5. 7. 8) and by the Śat. Br. I. 4. 2. 2-5. Agni is styled by ṛṣi names such as Bhārgava, Cyavana &c. because fire was kindled by these ancient sages and oblations were thrown into it by them. The Adhvaryu recites the mantra अग्निर्देवो होता देवान् यक्षद्विर्होत्रिकित्वात्मजुष्वद्धरतवत् and then recites the pravara of the *yajamāna* with 'vat' added to each name and then proceeds ब्रह्मण्वदा च वसद् ब्राह्मणा अस्य यज्ञस्य प्राचितारः (vide Śat. Br. I. 5, 1. 5-13, Āp. Śr. II. 16. 5-11). It is on account of this that the Saṃskṛaratanamāṭikā (p. 416) explains *pravara* as प्रक्षिपन्ते अग्निर्विशेषणत्वेनोत्कीर्त्यन्ते इति प्रवराः. The names of the ancient illustrious sages become the attributes of Fire that is invoked by the hotṛ.

I. 4. 2. 3-4¹¹⁴⁰ shows that the illustrious ancestors to be invoked were supposed to be related as father and son and not by apostolic succession.

The Mahābhārata says that the original gotras were only four viz. Āṅgiras, Kaśyapa, Vasiṣṭha, Bhṛgu.¹¹⁴¹ The verses are rather abruptly introduced in the epic and there is nothing to show on what this statement was based and it appears that it is due to the imagination of the writer. Baud. as shown above states that the original gotras are eight. But it is remarkable that Bhṛgu and Āṅgiras (whose divisions and sub-divisions are many) are not included by him in these eight. Therefore, it appears that even Baudhāyana is not correctly stating the number of original gotras. Gautama and Bharadvāja are stated to be two out of the original eight, but both of them instead of being separately dealt with are grouped under the comprehensive Āṅgirasagana. So even Baud. is not to be implicitly followed. The Bālabhāṭṭi mentions eighteen principal gotras (eight as in Baud. plus ten more some of which are names of mythical kings¹¹⁴²). Baud. himself says that there are millions of gotras and in the Baud. Pravarādhyāya there are over 500 names of gotra and pravara sages; while the Pravaramaṇjarī quotes a verse that 'there are three crores of them'¹¹⁴³ and so the gotra system is difficult to comprehend, and it mentions about 5000 gotras. Therefore, as the Smṛtyarthasāra says the nibandhas endeavour to place the innumerable gotras under groups and distribute them among 49 pravaras (mentioned by Baud.)¹¹⁴⁴. Some idea of these

1140. अथर्विणं प्रवृणीते । ... परस्ताद्वर्वाक् प्रवृणीते परस्ताद्वर्वाच्यः प्रजाः प्रजायन्ते । ज्यायसस्यतय उ चैवेतं निहृते । इदं हि पितृवाग्नेऽथ पुत्रोथ पौत्रस्तस्मात्परस्ताद्वर्वाक् प्रवृणीते । इतपथ I. 4. 2. 3-4; compare कात्यायनश्रौत III. 2. 7-11 अथ प्रवृणीतेऽग्निर्वैवो वैश्यो होता देवान्यक्षद्विवांश्च कित्वात्मसुण्वद्भरतवदुषदुमुवादिति यजमानार्थ्याण्याह परस्ताद्वर्वाक्षि त्रीणि । यावन्तो वा मन्त्रकृतः । पुरोहितार्वेयेण वा । क्षत्रियवैश्ययोश्च नित्यम् । मनुवादिति वा सर्वेषाम् ।

1141. मूलगोत्राणि चत्वारि ससुत्यज्ञानि पार्थिव । अङ्गिराः कश्यपश्चैव वसिष्ठो भृशुरेव च ॥ कर्मतोन्यानि गोत्राणि ससुत्यज्ञानि पार्थिव । नामधेयानि तपसा तानि च ग्रहणं सताम् ॥ शान्तिपर्व 297. 17-18.

1142. अथ संग्रहकुङ्कुतसंग्रह उच्यते । जामदग्न्यो वीतहव्यो वैन्यो युत्तमदाह्वयः । वायव्यश्चो गौतमाख्यश्च भरद्वाजाह्वयः कपिः ॥ हारतो मौदृत्यकण्वौ विरूपो विष्णुवृद्धकः । अत्रिर्विश्वामित्रको च वसिष्ठः कश्यपाह्वयः ॥ अगस्त्यश्चेति मुनयो ह्यष्टादशगणाः स्मृताः । बाळम्भट्टी on मितान् वा. I. 53 (p. 176, ed. by Gharpure).

1143. 'गोत्राणां कोटिसंख्यात्रितयमितिमतां दुर्ग्रहत्वाच्च तस्मात् । प्रवरमञ्जरी p. 2.

1144. मुनिप्रणीतप्रवरैरूपज्ञाज्ञाता वयम् । अनन्तान्यपि गोत्राणि वर्गीकृत्याभिदु-
धमे ॥ स्मृत्यर्थसार p. 15.

gotras and their distribution among the pravara is given below. The appendix under note No. 1144 collects together the 49 pravara groups.

The Bhṛgugana and the Āngiṛogana are very extensive. The Bhṛgus are of two sorts, Jāmadagnya and non-Jāmadagnya. The Jāmadagnya Bhṛgus are again twofold, Vatsas and Bidas (or Vidas); the non-Jāmadagnya Bhṛgus are fivefold viz. Ārṣṭiṣeṇas, Yāskas, Mitrāyus, Vainyas and Śunakas (these latter five are called *kevala Bhṛgus*). Under each of these sub-divisions there are many gotras, on the names and number of which the sūtrākāras are not agreed. The pravara of Jāmadagnya Vatsas is constituted by five sages according to Baud. and by three according to Kātyāyana. The pravara of the Bidas and the Ārṣṭiṣeṇas also has five sages.¹¹⁴⁵ These three (viz. Vatsas, Bidas and Ārṣṭiṣeṇas) are styled *pañcāvattin* (Baud. 5) and they cannot inter-marry (the reason will be explained below). The five non-Jāmadagnya Bhṛgus have each of them numerous sub-divisions. These divisions of Bhṛgus are given here according to Baud. Āp. has only six of them (and not seven as he excludes Bidas from this group). According to Kātyāyana, Bhṛgus have twelve sub-divisions (vide Saṁ. Pr. p. 625).

The Āngiṛogana has three divisions, Gautamas, Bharadvājas and kevalāṅgīrasas; out of whom Gautamas have seven sub-divisions, Bharadvājas have four (Raukṣāyānas, Gargas, Kapis and Kevala-Bharadvājas), and Kevala-Āngīrasas have six sub-divisions and each of these again is sub-divided into numerous gotras. This is according to Baud. Other sūtrākāras differ as to the subdivisions. Atri (one of the eight primary gotras) is subdivided into four (Atris proper, Vādbhūtakas, Gavisthīras, Mudgalas). Viśvāmitra is sub-divided into ten, which are further sub-divided into 72 gotras. Kāśyapas are sub-divided into Kāśyapas, Nidhruvas, Rebhas, and Śaṇḍilas. Vasiṣṭha has four sub-divisions (Vasiṣṭhas with one pravara only, Kuṇḍīnas, Upamanyus and Parāśaras) which are further sub-divided into 105 gotras. Agastya has three sub-divisions (Agastyas, Somavāhas and Yajñavāhas), the first of which is further sub-divided into twenty gotras.

1145. इत्येते वत्साः । तेषां पञ्चार्षेयः प्रवरो भवति भार्गवच्यावनामवानौर्वजामदग्न्येति होता जमदग्निवद्वर्षदमवानवच्छयवनवद्वभृशुवद्वित्यध्वर्युः । बौ. (3); इत्येते विदास्तेषां पञ्चार्षेयः प्रवरो भवति भार्गवच्यावनामवानौर्वजैवेति होता विद्वद्वर्षदमवानवच्छयवनवद्वभृशुवद्वित्यध्वर्युः । बौ. (4); आर्षिषेणानां भार्गवच्यावनामवानौर्वजैवेति । आश्व० (also बौ. 5.)

When it is said that marriage with a sagotra or a sapravara girl is forbidden, each of these is separately an obstacle to marriage. Therefore, a girl, though not sapravara, may be yet sagotra and so ineligible for marriage or though not sagotra may yet be sapravara and not eligible. For example, the gotras of Yaska, Vādhūla, Mauna, Mauka are different, yet a marriage between persons belonging to these gotras is not possible, because the pravara of all these is the same, viz. 'Bhārgava-Vaitahavya-Sāvetasa-iti'.¹¹⁴⁶ So also though the gotras Śaṅkṛti, Pūtimāṣa, Tanḍi, Śambu and Śaṅgava are different, there can be no marriage between them as the pravara is the same, viz. 'Āṅgīrasa, Gaurivīta, Śaṅkṛtya' (acc. to Āśv. Śrauta). When it is said that samānapravaras cannot marry, sameness may be due to only one sage being the same in the pravaras of two gotras or there may be two or three or more sages that are common. The general rule is that if even one sage is the same¹¹⁴⁷ in the pravaras of two different gotras, then they are sapravara, except in the case of the Bhṛgu group and the group of Āṅgīrasas. In these two latter unless there are at least three sages common (when the pravara is constituted by five sages) or at least two sages are common (when pravara consists of only three sages), there is no sapravaratva and no bar to marriage. It will be noticed that among the five pravara sages of the Vatsas, Bidas and Ārṣṭiṣeṇas quoted above there are three sages that are common and so they cannot inter-marry.

Though the vast majority of gotras have three pravara sages, a few have only one pravara sage or two sages or five. Those who have only one sage are Mitrāyus (pravara Vādhryaśva according to Āśv.), the Vasiṣṭhas (other than Kuṇḍina, Parāśara and Upamanyu) have only one pravara Vāsiṣṭha, the Śunakas have one pravara Gr̥tsamada (according to Āśv.) or Śaunaka or Gārtsamada (according to Baud. 9); the Agastis have one pravara Āgastya (according to Āp. Sr. 24. 10. 9); Āśv. optionally allows three pravaras to Mitrāyus (Bhārgava-Daivodāsa-Vādhryaśva) and to Śunakas (viz. Bhārgava-

1146. आश्वलायनश्रौत says 'यास्कवाधूलमौनमौकशार्कराक्षिसार्दिसावर्णिशालं-कायन-जैमिनि-दैवन्त्यायनानां भार्गवैतहव्यसावेतसेति'; vide also स्मृतिच० I. p. 68, मदनपारिजात p. 138.

1147. द्व्यार्षेयसंनिपातेऽविवाहकृयार्षेयाणां त्र्यार्षेयसंनिपातेऽविवाहः पञ्चार्षेयाणाम् । असमानप्रवरैर्विवाहः । एक एव ऋषिर्यावत्प्रवरेष्वनुवर्तते । तावत्समानगोत्रत्वमन्यत्र भृग्वङ्कुरसां गणतः । इति । पञ्चानां त्रिषु सामान्याद्विवाहस्त्रिषु द्वयोः । भृग्वङ्कुरगणेष्वेव शेषेष्वेकाप्यचारयेत् । औ. (प्रवराध्याय 2).

Śaunahotra-Gārtśamada) and Āp. also allows to Agastis three pravaras (Viz. Āgastya-Dārdhacyuta-Aidmavāha-iti). According to Āp. and the purāṇas, Dhāpayantas have two pravaras (Vaiśvāmītra-Paurāṇa-iti), Aṣṭakas Lohitas have two (Vaiśvāmītra-Aṣṭaka-iti), and Śaṇḍilas also have two (Daivala-Asita-iti). But he says that according to some the latter have three pravaras also (Kāśyapa-Daivala-Asita-iti), while Baudhāyana gives four optional groups of three sages each for Śaṇḍilas (Baud. 43). For Vāri-Dhāpayantas Āśv. prescribes three only (Vaiśvāmītra-Devarāta-Paurāṇa) and also for the Aṣṭakas. According to Baud. the Vatsas, Bidas and Ārṣṭiṣeṇas (among the Bhṛgus) have five pravara sages; so also among Āngirases, the Kaumaṇḍas, Dirghatamasas, Raukṣāyaṇas and Gargas have five pravara sages, though the last have optionally three also.

The Āp. śr. ¹¹⁴⁸ (24. 5 6) says 'the sages to be invoked were to be three and they were to be seers of mantras'. It is therefore that the number of pravara sages is limited; there was no such requirement for a gotra and so gotras multiplied to an unlimited extent.

There are certain families that are dvigotras (i. e. have two gotras). Āśv. uses the word 'dvipravācanāḥ' for them ¹¹⁴⁹. They are principally three viz. Śaunḡa-śaiśiris, Samkṛtis and Laugākṣis. From a Śuṅga, a sub-division of Bharadvāja gotra, was born a son to the wife of a Śaiśiri, a sub-division of Viśvāmītra (by *niyoga*); the son, therefore, came to be called Śaunḡa-Śaiśiri. Therefore Śaunḡa-Śaiśiris cannot marry in both Bharadvāja and Viśvāmītra gotras. Their pravaras are given below ¹¹⁵⁰. They have to select one pravara sage from one gotra and two from the other gotra or two from the first and three from the other. A pravara of four sages is not allowed nor of one beyond five. For the other dvigotras, the Sam. K. (pp. 682-686), Nirṇayasindhu p. 300 ff. may be consulted. In the case of the adopted son also, on the analogy of the Śaunḡa-śaiśiris,

1148. त्रिन्वृणीते मन्त्रकृतो वृणीते यथर्षि मन्त्रकृतो वृणीत इति विज्ञायते। आप. श्रौ. 24. 5-6.

1149. अथ य एते द्विप्रवाचनाः यथैतच्छौडशैशिरयः। भरद्वाजा ह छुडः कताः शौशिरयः। आश्व. श्रौ. (Uttaraśaṭka VI).

1150. According to आश्व. the प्रवर of शौडशैशिरि is आङ्गिरसवार्हस्पत्य-भारद्वाजकात्याकीलेति। According to others it is आङ्गिरसवार्हस्पत्य-भारद्वाज-शौडशैशिरिरेति or they are only त्रिप्रवर, आङ्गिरसकात्याकीलेति। vide सं. प्र. p. 642 and सं. कौ. p. 682.

both gotras and the pravaras of both gotras have to be considered and the dictum of Manu (IX. 142) that 'the son given does not share the gotra and inheritance of the genitive father and the *svadhā* (śīaddhas etc.) of the giver ceases', is restricted only to matters of inheritance, śrāddha and the like and does not apply to marriage. ¹¹⁵¹

A few words must be said about the gotra and pravara of kings and other kṣatriyas. It appears from the Ait.Br. quoted above (p. 488) that in the case of kṣatriyas the pravara of their *purohita* was employed in religious acts where pravara had to be recited. This leads to the inference that most kṣatriyas had forgotten their gotras and pravaras by that time. The Śrauta sūtras allow ¹¹⁵² an option to kṣatriyas (to kings according to Āśv.). 'They may employ the pravara of their purohitas or all kṣatriyas may employ the same pravara viz. Mānava-Aila-Paurūravasa-iti'. Medhātithi on Manu III. 5 states that the distinctions of gotras and pravaras concern primarily brāhmaṇas alone and not kṣatriyas and vaiśyas and quotes Āśv. Śr. (I. 3) in support. The Mit. and other nibandhakāras rely on the first alternative mentioned in the sūtras and say that in marriages of kṣatriyas and vaiśyas the gotras and pravaras of their purohitas should be considered, as they have no specific gotras of their own ¹¹⁵³. This is carrying the doctrine of *atideśa* (extension) too far or with a vengeance. The Sam. K. (pp. 689-690) assigns reasons for this attitude of the Mit. but they are not satisfactory. Ancient literature and epigraphic records show that kings had gotras of their own. In the Mahābhārata it is said that when Yudhiṣṭhira

1151. उक्तं च पारिजाते संग्रहे-द्वयामुष्यायणका ये च दत्तकक्रीतकादयः । गोब्रह्मये-
प्यनुद्धाह्याः शौङ्गशैशिरयो तथा ॥ तथा नारायणवृत्तौ । दत्तकक्रीतादीनां जनकपालकयोगोत्र-
निषेधः शौङ्गशैशिरस्य प्रदर्शनार्थत्वादिति । सं. कौ. p. 688 ; विवाहे तु दत्तकमात्रेण बलिजि-
प्रतिग्रहीत्रोः पित्रोर्गोत्रप्रवरवर्जनं कार्यम् । प्रवरमख्यार्थादिनिबन्धेषु तद्विषयोक्तेः । सं. कौ.
p. 182 ; compare सं. प्र. pp. 656-657, रूस्काररत्नमाला pp. 451-456 (where the
rules about marriage, āśauca and offering of pinḍa as to adopted sons
are considered).

1152. पुरोहितप्रवरो राज्ञाम् । अथ यदि सार्धं प्रवृणीरन् मानवैलपौरुषवसेति । आश्व.
औ. ; अथ क्षत्रियाणाम् । यद्यह सार्धं प्रवृणीरजेक एवैषां प्रवरः मानवैलपौरुषवसेति । पुरुरवो-
वदिदावन्मनुवदिति । आप. औ. 24. 10. 11-12 ; क्षत्रियाणां त्र्यार्षेयः प्रवरो भवति
मानवैलपौरुषवसेति होता पुरु मनुवदित्यध्वर्युः । क्षत्रियवैश्यानां पुरोहितप्रवरो
भवतीति विज्ञायते । बौ. (प्रवराध्याय 52-54).

1153. यद्यपि राजन्यविशं प्रातिस्विक्योच्चाभावात्प्रवराभावस्तथापि पुरोहितगोत्रप्रवरो
वेदितव्यौ । तथा च 'यजमानस्यार्षेयान् प्रवृणीते' इत्युक्त्वा 'पौरोहित्यान् राजन्यविशं
प्रवृणीते' इत्याह श्वलायनः । मिता० on या. I. 52. The quotation is from आश्व.
औ. I. 3. The मिता० passage is quoted in the उद्गाहत्तत्त्व p. 111.

went to the court of Virāta in the guise of a brāhmaṇa and was asked by the king to state his gotra he said that he was of the Vaiyāghrapādya gotra (Virāta-parva 7. 8-12). That this was the gotra of the Pāṇḍavas also follows from the fact that in the Bhīṣmatarpaṇa¹¹⁵⁴ that is performed on the eighth day of the bright half of Māgha, Bhīṣma's gotra is given as Vaiyāghrapāda or-padya and pravara as Sāmkr̥ti. Jaimini (VI. 6. 12-15) establishes that the Kulāyayajña was to be performed jointly by a king and his purohita (and so they could use different pravaras it appears). The Pallavas of Kāñci had Bhāradvāja as their gotra (vide E. I. vol. I p. 5). The Cālukyas are often described as 'mānavya-gotra' (vide E. I. vol. VI. p. 337). In a copper-plate grant of Jayacandradeva (dated samvat 1233 i. e. 1176 A. D.) the donee was a kṣatriya described as Rāuta-śrī-Rājyadharavarman of the Vatsa gotra and of five pravaras viz. Bhārgava-Cyavana-Apnavāna-Aurva-Jāmadagnya.¹¹⁵⁵ In the Garra (Bundelkhand) plate of the Candella king Trailokyavarman of Kālāñjara a village is granted to Rāuta Sāmanta of the Bhāradvāja gotra in recognition of his father's death in battle with the Turuṣkas (E. I. vol. 16, p. 274).

In many inscriptions and copper-plate grants hundreds of donees with their gotras and pravaras occur and it would be an interesting study to compare the latter with the material derived from the sūtras and nibandhas. For example, vide E. I. vol. 19, pp. 115-117 and 248-250 for about 205 donees and their gotras in the plates of Bhāskaravarman, E. I. vol. 14, p. 202ff (500 donees with gotras in the time of Candradeva Gāhaḍavāla, samvat 1150), E. I. vol. 13 p. 237, E. I. vol. 8 pp. 316-317 (śake 1346), E. I. vol. 9 p. 103 (32 donees with gotras, pravaras, śākḥās &c.), E. I. vol. 12 pp. 163-167 (120 donees with gotras, śake 1508), Gupta Ins. No. 55 Chammak plate of Pravarasena &c. Even the Buddhists kept the system of gotras (vide E. I. vol. 10, Lüder's list, No. 158).

According to Āp. Śr. the vaiśyas had¹¹⁵⁶ a single pravara 'Vātsapra', while according to Baud. they had three, viz.

1154. The मन्त्र in the भीष्मतर्पण is वैयाघ्रपाद्गोत्राय सांक्रुतिप्रवराय च। गङ्गापुत्राय भीष्माय प्रदात्येहं तिलोदकम्। अपुत्राय द्वादाम्येतत्सलिलं भीष्मवर्मणे। स्मृतिच० I. p. 198; vide also कृत्यरत्नाकर pp. 509-10.

1155. Vide I. A. vol 18 pp. 136-138.

1156. एकार्षेया विशः। वात्समेति होता। वत्सप्रवदित्यध्वर्युः। आप. 24. 10. 16; वैश्यानां त्र्यार्षेयः प्रवरो भवति भालन्दनवात्सप्रमाङ्कितिलेति होता। माङ्कितिलवद्वत्सप्रवद्वलन्दनवदित्यध्वर्युः। बौ. (प्रवराध्याय 53).

Bhālandana-Vātsapra-Māṅktila'. They could also employ the pravara of their purohitas. The Saṁ. Pr. (p. 659) says that Bhālandana is the gotra of vaiśyas.

If a person does not know his own gotra and pravara he should take those of his ācārya (teacher of Veda), according to Āp.¹¹⁵⁷ Though he takes his teacher's gotra, it is only the teacher's daughter that is forbidden to him in marriage and not other girls of the same gotra as the ācārya's. Both Saṁ. K. and Saṁ. Pr. (p. 650) quote a verse that when one does not know one's gotra one should call oneself of Kāśyapa gotra. This is so when he does not know even his teacher's gotra. The Sm. C. (śrāddha section p. 481) says that this is so even when one does not know the gotra of one's maternal grand-father (i.e. he should offer piṇḍa with Kāśyapa gotra to his maternal grand-father).

The word gotra also came to mean any family name (surname). In the inscriptions we find this usage very often. For example, in the Bannahalli plate of the Kadamba king Kṛṣṇavarma II (E. I. vol. VI, p. 18) a śreṣṭhin (a merchant) is said to have been of the Tuṭhiyalla gotra and pravara. The Reddi king (a śūdra) Allaya Vema of Rajahmundry was said to have been of the Polvola gotra (E. I. vol. XIII, p. 237, of *śake* 1356).

A few interesting matters about pravaras are noted below. It is noteworthy that even as to the same gotra, there is great divergence among the sūtrakāras about the sages constituting the pravara e. g. as to Śāṇḍilyagotra. Āśv. gives two groups of the sages 'Śāṇḍīla-Asita-Daivala-iti' or 'Kāśyapa-Asita-Daivala-iti', but Āp. states his own view that there are only two sages in the pravara viz. 'Daivala-Asita iti' and that some say they are three, Kāśyapa-Daivala-Asita-iti; while Baud. states four groups, 'Kāśyapa-Avatsāra-Daivala-iti, Kāśyapa-Avatsāra-Asita-iti; Śāṇḍīla-Asita-Daivala-iti; Kāśyapa-Avatsāra-Śāṇḍīla-iti.' No adequate reasons can be given why even at so early an age as the sūtras, not only the order of the names in the pravara, but the very names in the pravara and their number should have varied so much. Baud.¹¹⁵⁸ (pravarādhyaṃ sec. 44) notes that

1157. अथासंप्रज्ञातबन्धुराचार्यास्तुष्यायणमनुप्रब्रवीताचार्यप्रवरं प्रवृणीत । आप. औ. 24. 10. 17.

1158. इत्येते लोकाक्षयोऽहर्वसिद्धा नक्तं काश्यपास्तेषां त्र्यार्षेयः प्रवरो भवति काश्यपावत्सारवासिष्ठेति होता काश्यपावत्सारवासिष्ठेति वा । औ. (प्रवराध्याय 44). वासिष्ठेः काश्यपौर्नित्यं लौगाक्षीणामनन्वयः । अहर्वसिद्धोक्तिस्तु प्रयाजाध्यायिगोचरा ॥ स्मृत्यर्थसार p. 15, अथ वीतहत्या यास्कबाधूलमौनमौका : । तेषां त्र्यार्षेयः । भार्गव-वैतहव्य-सावेदसेति ।... अथ वेत्याः पार्थाः तेषां त्र्यार्षेयः । भार्गववेन्यपार्षेति । आप. औ. 24. 6. 1-2 and 7-8.

the Laugākṣis (or Laukāksis) are Vasiṣṭhas by day and Kaśyapas by night and their pravaras also show this double relationship. The Smṛtyarthasāra says that this picturesque description of them has reference to the *prayājas* and the like i. e. by day they follow the procedure of *prayājas* peculiar to Vasiṣṭhas and by night that peculiar to the Kaśyapas.

Among the gotras there are names of mythical kṣatriyas and kings like Vitahavya and Vainya and among the names of pravara sages many legendary kings like Māndhātṛ, Ambariṣa, Yuvanāśva, Divodāsa appear. Vitahavya figures even in the R̥gveda as closely connected with the Bhṛgu (R̥g. VI. 15. 2-3). In the Mahābhārata it is narrated that Vitahavya, being a king, attacked Divodāsa, whose son Pratardana pursued Vitahavya, whereupon Vitahavya took shelter with Bhṛgu and that when Pratardana asked Bhṛgu whether there was any kṣatriya in the hermitage, Bhṛgu replied that there were all brāhmaṇas and that by this Vitahavya became a brāhmaṇa (Anuśāsana chap. 30).

Similarly the pravara of the Hārītas is either Āngirasa-Ambariṣa-Yauvanāśva-iti or Māndhātṛ-Ambariṣa-Yauvanāśva-iti. These are mythical royal sages. Among ¹¹⁵⁹ the Bhṛgu is a sub-division called Vainya which is further subdivided into Pārthas and Bāskalas. The story of Pṛthu who milked the earth is well-known (Droṇa-parva 69); he is called 'ādirāja' in Anuśāsana 166. 55. The Vāyupurāṇa in several places narrates that some kṣatriyas became the pravaras of brāhmaṇas. Vide chap. 88. 72-79, (about Viṣṇuvṛddha, ¹¹⁶⁰ who was descended from Purukutsa, whose son was Trasadasyu), chap. 88. 6-7, 92. 6, 99. 158-161, 99. 169-170 (Ānan. ed.) for other examples ¹¹⁶¹. How and why kṣatriya names were adopted as brahmanical pravaras is obscure and difficult to understand. If one may hazard a guess, it is probably due to the fact that the purāṇas retain very ancient traditions of times when there were no water-tight varṇas and that ancient kings were learned in the

1159. चैन्याः पार्था बाष्कलास्तेषां त्र्यार्षेयः प्रवरो भवति भार्गवचैन्यपार्थेति होता ।
बौ. (प्रवराध्याय 8).

1160. The प्रवर of विष्णुवृद्धगोत्र is आङ्गिरसपौत्रकुत्सत्रासदस्यवेति (vide Baud. sec. 20).

1161. अम्बरीषस्तु नाभागिर्विरूपस्तस्य चात्मजः । पृषदम्बो विरूपस्य तस्य पुत्रो
रथीतरः । एते क्षत्रमसृता वै पुनश्चाङ्गिरसः स्मृताः । रथीतराणां प्रवराः क्षात्रोपेता द्विजातयः ॥
वायु 88. 6-7.

Vedic lore and maintained śrauta fires also, became famous as sages in whose name fire was to be invoked to carry offerings to Gods even by brāhmaṇas who came ages after them.

The connection of gotra and pravara may be stated thus: Gotra is the latest ancestor or one of the latest ancestors of a person by whose name his family has been known for generations ; while pravara is constituted by the sage or sages who lived in the remotest past, who were most illustrious and who are generally the ancestors of the gotra sages or in some cases the remotest ancestor alone.

It has been seen (pp.437-38) that marriage between parties that are sagotra or sapravara is no marriage and the woman does not become the man's wife. What were the consequences of such a void union? Baud.¹¹⁶³ (praverādhyāya 54) says that if a man has intercourse with a sagotra girl he should undergo the penance of cāndrāyaṇa, after that he should not abandon the woman, but should only maintain her as if she were a mother or a sister ; if a child is born it does not incur sin and it should take the gotra of Kāśyapa. Aparārka quotes (p. 80) Sumantu and another smṛti to the effect that if a person inadvertently marries a sagotra or samāna-pravara woman he should give up intercourse with her, should maintain her and undergo cāndrāyaṇa.¹¹⁶³ But if he knowingly marries a sagotra or sapravara girl the penance was heavier (viz. that for incest) and if he has intercourse with her or begets a child from her he loses his caste and the child will be a cāṇḍāla.¹¹⁶⁴ The rule of Baud. that there would be no blemish and the child will be of Kāśyapa gotra is restricted to inadvertently marrying such a girl.¹¹⁶⁵ The Sam. Pr. quotes a verse of Kātyāyana to the effect that if a marriage is gone

1162. सगोत्रां गत्वा चान्द्रायणं चरेद् व्रते परिनिष्ठिते ब्राह्मणीं न त्यजेन्मातृवद्भयिनी-
वद् गर्भो न दुष्यति कश्यप इति विज्ञायते । बो. (प्रवराध्याय 54).

1163. परिणीय सगोत्रां तु समानप्रवरां तथा । त्यागं कृत्वा द्विजस्तस्यास्तत्त्वचान्द्रायणं
चरेत् ॥ ... ॥ र्यगिश्चोपभोगस्य न तु तस्याः । यथाह सुमन्तुः । मातुलसुतां पेतृवसेयीं समा-
नार्थगोत्रां च परिणीय चान्द्रायणं चरेत् । परित्यज्यैनां विभ्रयादिति । एतच्चामतिपूर्वे वेदित-
व्यम् । अपरार्क p. 80. The verso परिणीय is ascribed to ज्ञातातप by सं. प्र.
p. 680 and other writers ; सुमन्तु is quoted in उद्वाहतत्त्व p. 111.

1164. समानगोत्रप्रवरां कन्यामूढोपगम्य च । तस्यामुत्पाद्य चण्डालं ब्राह्मण्यादेव
हीयते ॥ आपस्तम्ब quoted in सं. प्र. p. 680 and उद्वाहतत्त्व p. 112.

1165. यदि कश्चिज्ज्ञानतस्तां कन्यामूढापि मच्छति । गुरुतल्पव्रताच्छुभ्येद्वर्धस्तज्जोत्पत्यतां
व्रजेत् ॥ भोगतस्तां परित्यज्य पालयेज्जननीमिव । अज्ञानादेन्द्वैः शुभ्येन्निभिर्गर्भस्तु कश्यपः ।
स्मृत्यर्थसार p. 16.

through with a sagotra, the girl may be again given in marriage to another. But the Sam. Pr. gets rid of that inconvenient text by saying that it does not apply to the present age. So the poor girl for no fault of hers had to pass her whole life in enforced celibacy, being neither an unmarried woman nor a widow.¹¹⁶⁶

Questions about the validity of sagotra or sapravara marriages have not yet come before the courts; but it is likely that in the near future courts will have to deal with such cases. If a marriage takes place under the Special Marriage Act of 1872 (as amended in 1923) no difficulty will arise; but recently several marriages have been celebrated under the old *Sāstric* procedure between persons who are sagotra or sapravara. Upon the strict letter of the dharmaśāstra texts such marriages are absolutely void. But it seems that the legislature should intervene and declare sagotra and sapravara marriages valid. Whatever may have been the case thousands of years ago when there were no means of communication and when there were small communities, the prohibition of sagotra relationship had some plausibility and real feeling of close kinship about it; but now the prohibition has become meaningless. A man from Kashmir may marry a girl from Madras and the parents of both may have the same gotra. Granting for argument that the gotra sage was a common ancestor, one does not know how many generations have intervened between that remote ancestor and the intending spouses and particles of the ancestor's body, if they have survived at all in the intending spouses of the same gotra, must be in the present generation in the most attenuated state. The prohibitions based upon gotra and pravara are said by orthodox people to be prescribed upon unseen (*adr̥ṣṭa*) grounds and so they argue that they must be held to be absolute and not admitting of any evasion by any one calling himself a Vedic Hindu. One may be permitted to reply to these people that when almost every-body has given up the ancient cult of the *śrauta* and *gr̥hya* fires and when hundreds of other innovations in ancient practices have been accepted without demur, there is hardly any justification for sticking to this one remnant of ancient practices. As a matter of fact many brāhmanas now do not remember their pravara themselves but have to be told by the priests what their pravara is. Certain prohibitions against

1166. विकर्मस्थः सगोत्रो वा दासो दीर्घामयोऽपि वा । ऊढापि देया सान्यस्त्रै सम्रा-
वरणमुपना । इति कात्यायनीयं सगोत्रोदायाः पुनर्विवाहस्मरणं तद्युगान्तरविषयम् । सं. प्र.
p. 681.

marriage between near sapinda relations may be respected on account of their universal acceptance. Even the Special Marriage Act of 1872 prescribes that there can be no marriage between parties when they trace descent to a common ancestor who is the great-grandfather or great-grandmother (or who is nearer even than these) of any one of them.

Sagotra relationship is in one direction wider than sapinda relationship and narrower than it in another so far as marriage is concerned. A man cannot marry the daughter of any sagotra, however distant the sagotra may be. Similarly even an adopted man cannot marry the daughter of a sagotra of his genitive father for two reasons, firstly because, though on adoption he becomes severed from his natural family for inheritance and offering of pinda (vide Manu IX. 142), his other relationships with the natural family remain intact; and secondly because Manu (III. 5) says that the girl must not be a sagotra of the bridegroom's father (and so even if by adoption a man goes into another gotra, it is the father's gotra that is to be considered). Sapinda relationship prohibiting marriage extends only to seven or five generations, but prohibitions on the ground of sagotra relationship extend to any number of generations. On the other hand sapindas may be either of the same gotra (i. e. sagotra) or of a different gotra (i. e. bhinnagotra). Thus up to a certain limit sapindas include both *sagotras* and *bhinnagotras*. The latter are called *bandhus* by the Mit.; they are all cognate relations and have an important place in inheritance. We have seen (p. 436-37) that sagotra marriages were totally forbidden in the sūtras (in the śrauta sūtras like Lāṭyāyana śrauta and in grhya and dharma sūtras). A passage of the Śat. Br. (quoted above at p. 461) is relied upon by Professors Macdonell and Keith (Vedic Index vol. I. p. 236) for holding that marriages within the third and fourth degrees on both maternal and paternal sides were allowed in the days of the Śatapatha and that therefore a man could marry in those days his paternal uncle's daughter. This latter is a startling proposition. The passage in the Śat. Br. is no doubt expressed in general words ('one may be united in the third or fourth generation'). But that passage is generally applicable even if only a marriage with a maternal uncle's daughter or paternal aunt's daughter is meant. The passage does not expressly allow paternal cousins' marriages. The dharma-sūtras prohibit sagotra marriages. Both the learned Professors, as most western scholars do, probably hold that

the Śatapatha is not separated from the sūtras by more than a few centuries. If a paternal uncle's daughter had been eligible for marriage in the times of the Śatapatha, but became forbidden in the times of the sūtras we shall have to suppose that an usage died out from one end of the country to another and an opposite usage became prevalent throughout within a few centuries. The smṛtis are not afraid of stating ancient practices which they themselves do not accept (i. e. *niyoga*). The smṛtis do not say that marriages with paternal uncle's daughters were ever allowed anywhere. So it appears that the Śatapatha is not referring to marriage with paternal uncle's daughter, but to marriage with maternal uncle's or paternal aunt's daughter. It must however be pointed out that Aparārka (pp. 15. 63), the Sm. C. (I. p. 12), Par. M. I. part 1 p. 133 and other digests quote a passage from the Brahmapurāṇa ¹¹⁶⁷ that sagotra and sapinda marriages are forbidden in the Kali age. It may be argued with some force that this implies that sagotra marriages once took place. But there are various ways of explaining this. It is possible that in the purāṇa the word gotra is not used in the technical sense, but only in the sense of family or surname. Among sūdras there is no gotra in the strict sense, but they also do not marry a girl who is believed to be of the same family, though the exact relationships or generations are not known. Besides it has been shown above that if a woman was a putrikā or married in the Gāndharva or Āsura form she retained the gotra of her father and the son of the putrikā would have the gotra of his maternal grand-father and yet being of a different family his marriage with the daughter of a sagotra of the maternal grand-father might have taken place in ancient times and was forbidden in the Kali age by the purāṇa. Similarly the implied reference to marriages of sapindas as taking place in former ages has probably marriage with maternal uncle's daughter in view. When in the kalivarjya texts it is said 'these dharmas are declared to be prohibited by the sages in the Kali age' (vide Vyavahāra-mayūkha p. 242), it is not proper to argue that everyone of the practices forbidden in the kali age was valid in former ages. All that is meant seems to be that most of them were allowed in former ages and these along with others enumerated are not to be practised in the Kali age, just

1167. सगोत्राद्वा सपिण्डाद्वा विवाहो गोवधस्तथा । नराश्वमेधौ मघं च कलौ वर्ज्यं
द्विजातिभिः ॥ ब्रह्मपुराण quoted in अपरार्क pp. 15 and 63 &c.

as when in a crowd many have umbrellas and a few have not, a speaker still says with reference to the whole crowd 'chatrīṇo gacchanti' (here go persons with umbrellas).

There are certain other prohibitions about marriage. The *Smṛtimuktāphala*¹¹⁶⁸ quotes a verse of Hārīta that one should not give one's daughter in exchange to another's son and receive that other's daughter in marriage for one's son, one should not give two daughters to the same man (at the same time), nor should one give one's two daughters to two persons who are brothers. But these dicta will now certainly be held as merely recommendatory. Besides there is no objection in India in modern times to marrying the deceased wife's sister, though even in England the deceased wife's sister could not be married until 1907 (when the Deceased Wife's Sister's Marriage Act, 1907, Edw. 7 chap. 47 legalised such marriages).

The next question is as to who have power to arrange for the marriage of a girl and to give her away. The *Viṣṇu Dh. S.* (24. 38-39) specifies the order of persons who are entitled to exercise this right of guardianship in marriage 'the father, the paternal grand-father, a brother, a kinsman, a maternal grand-father and the mother are the persons, by whom the girl may be given away in marriage. In the absence of the preceding one (the right) devolves upon the next in order, in case he is able'. *Yāj.* (I. 63-64) gives a slightly different order viz. he omits the maternal grand-father and adds that the right can be exercised only when the guardian is not affected by lunacy and similar defects and that in the absence of these the girl should perform *svayamvara* (i. e. choose a husband herself). *Nārada*¹¹⁶⁹

1168. प्रत्युद्वाहो नैव कार्यो नैकस्मै दुहितुद्वयम् । न चैकजातयोः पुंसोः प्रयच्छेदुहितुद्वयम् ॥ स्मृतिश्रु. (वर्णाश्रमधर्म p. 148); vide also सं. प्र. 725-26 quoting प्रयोग-पारिजात for similar verses; सं. कौ. p. 694 quotes almost the same verse as नारदः. We know from the *Mahābhārata* *Ādiparva* that Bhīṣma carried off the three daughters of the king of Kāśī for his *protégé* Vicitravīrya and got two of them married to him. Similarly the Sinda chief Cāvūṇḍa appears to have married Lakṣmādevī and Siriyādevī, the two daughters of Kalacurya Bijjala, at the same time (*E. I.* vol. 20 pp. 109, 111, dated *śaka* 1109).

1169. पिता दद्यात्स्वयं कन्यां भ्राता वानुमते पितुः । पितामहो मातुलश्च सकुल्य बान्धवास्तथा ॥ माता स्वभावे सर्वेषां प्रकृतौ यदि वर्तते । तस्यामप्रकृतिस्थायां दूयुः कन्यां समाभयः । यदि तु नैव कश्चित्स्यात्कन्या राजानमाभयेत् । अनुज्ञया तस्य वरं प्रीत्य वरयेत्स्वयम् ॥ नारद (*क्रीडित* 20-22).

(*śrīpumsa* verses 20-22) gives the order as father, brother (with father's consent), paternal grand-father, maternal uncle, agnates, cognates, mother (if sound in mind and body), then distant relations, then the maiden may perform *svayamvara* with the king's permission. To give away a girl in marriage was not only a right but was rather a heavy responsibility, as (Yāj. I. 64) and others declare that if a girl is not got married by the guardian at the proper time the latter incurs the sin of the murder of an embryo. The practice of *svayamvara* is well known from the *Rāmāyaṇa* and the *Mahābhārata*, but it was confined mostly to the princely families. Manu (IX. 90-91) required a girl to wait for three years after she became marriageable before she could choose her husband herself. But Viṣṇu Dh. S. 24. 40 says that a girl should wait only for three monthly periods after she attains puberty and that after that period she has full power to dispose of herself in marriage as she thinks best.

There are no rules in the *smṛtis* as to who is to arrange the marriage of a male, since in ancient times they did not contemplate the marriages of minor males.

The mother has been put low in the order of guardians probably because of the dependent status assigned to women and because of the fact that in the ceremony of *kanyūdāna* she cannot personally engage but has to get it done through some male relative. The courts in modern India, however, have held that the mother is entitled to select a husband for her daughter even when the girl's paternal grand-father is living, though the actual gift may be made by a male. Vide *Bai Ramkore v. Jamnadas*, I. L. R. 37 Bom. 18, where Yāj. I. 63 is interpreted as only laying down who are to make a gift of the girl and as not intended to take away altogether the mother's right of selecting a bridegroom in favour of even distant relations. Vide also *Indi v. Ghania* (I. L. R. 1 Lahore 146), *Jawani v. Mula Ram* (I. L. R. 3 Lahore 29, where it was held that, after the father, the mother of a girl has the preferential right to select a bridegroom for her and that she is under no obligation to consult the girl's paternal kindred such as a paternal uncle), *Ranganai v. Ramanuja* I. L. R. 35 Mad. 728, (where all the authorities are examined). The *Dharmasindhu* states the important proposition that when the girl performs *svayamvara* or when the mother is to give away the girl in marriage, the girl or mother should perform the *Nāndīśrāddha* and the principal *samkalpa* is to be pronounced by her and the rest of the

rite is to be performed through a brāhmaṇa.¹¹⁷⁰ Nārada states the general rule that if anything is done by one who is afflicted with lunacy or similar defects, what he does is as if not done. So a marriage settled even by the father if he is a lunatic need not be performed.¹¹⁷¹ If an unauthorized person (like a maternal uncle) were to give away a girl in marriage though her father is alive and fit, what is the result? The digests state^{1171a} that if the marriage has been completed by the performance of *saptapadi*, it cannot be set aside merely on the ground of the want of authority in the giver, since marriage rites are the principal matter and the authority to give is a very subsidiary matter, the absence of which cannot affect the principal matter. But before the marriage takes place a person who wants to give away a girl, though persons better qualified exist, can be prevented from doing so. Courts in modern India have followed these rules, relying on the doctrine of '*factum valet quod fieri non debuit*' (what ought not to be done when done is valid) and holding that when once a marriage is duly solemnized and is otherwise valid, it is not rendered invalid because it was brought about without the consent of the proper guardian for marriage or in contravention of an express order of the court. Vide *Khushalchand v. Bai Mani* (I. L. R. 11 Bombay 247) and *Bai Diwali v. Moti* (I. L. R. 22 Bom. 509).

A few words must be said about the sale of girls in marriage. We read in the Maitrāyaṇīya S. I. 10. 11 'she indeed commits falsehood (or sin) who being purchased by her husband roams about with other males.'¹¹⁷² There is another passage of the Veda relied upon along with the above by the *pūrvapakṣa* (the plausible view-point) in Jaimini (VI. 1. 10-11) which denies that women have a right to

1170. कन्यास्वयंवरे मातृदातृत्वे च ताभ्यामेव नान्दीश्राद्धं कार्यं तत्र माता कन्या वा स्वयं प्रधानसङ्कल्पमात्रं कृत्वा अन्यद् ब्राह्मणद्वारा कारयेत् । धर्मसिन्धु III पूर्वार्ध p. 251. These words are taken from the प्रयोगपारिजात; vide निर्णयसिन्धु III पूर्वार्ध p. 306.

1171. यदाह नारदः । स्वतन्त्रोपि हि यत्कार्यं कुर्यादप्रकृतिं गतः । तदप्यकृतमेव स्याद-
श्चातन्त्रस्य हेतुतः ॥ अपरार्क p. 92 on या. I. 63.

1171 a. यदि तु विवाहो निवृत्तस्तदा प्रधानस्य निष्पन्नत्वेनाधिकारवैकल्याच्च तस्य पुनरावृत्तिरिति । उद्वाहत्त्वं p. 127 ; यदि तु सप्तपदीविवाहहोमादि प्रधानं जातं तदङ्ग-
वैकल्यानापि नावृत्तिर्विवाहस्य । गोदा अप्येवमाहुः । निर्णयसिन्धु III पूर्वार्ध p. 307 ; vide also सं. र. मा. p. 497 to the same effect.

1172. अतं वै सत्यं यज्ञोऽदृतं स्त्री अदृतं वा एषा करोति या पत्युः क्रीता सत्यघा-
न्यैश्चरति । मैत्रा. सं. I. 10. 11.

take part in Vedic sacrifices, viz. 'one should give to the daughter's father a hundred (cows) plus a chariot.' Jaimini replies (VI. 1. 15) that the giving of a hundred with a chariot is not for purchasing a bride, but it is only a duty and a hundred must be offered as a present (whether the girl is beautiful or not).¹¹⁷³ This shows that, even if some girls were purchased for marriage in the times of the Maitrāyaṇīya S., there was a popular revulsion of sentiment about this practice and the sale of girls was severely condemned by the time of the sūtrakāras. The Āp. Dh. S. (II. 6. 13. 10-11) also makes interesting remarks on this point¹¹⁷⁴ "there is no gift and the incidents of purchase about one's children; in marriage the gift ordained by Veda to be made to the daughter's father in the words 'therefore one should give a hundred (cows) besides a chariot to the girl's father and that (gift) should be made to belong to the (married) couple' is due to the desire (of the father to give a status to the daughter and her sons) and is meant as a fulfilment of duty (and not as a sale transaction). The word 'purchase' applied to such a transaction is merely figurative, since the relationship (as husband and wife) arises (not from the so called purchase but) from *dharma*." Vas. Dh. S. (I. 36-37) quotes the two passages of the Veda (from Mait. S. and the other about the gift of one hundred cows) in support of the Mānuṣa (i.e. Āsura) form of marriage. The Nirukta VI. 9¹¹⁷⁵ while explaining Rg. I. 109. 2 ('O Indra and Agni, I have heard you to be greater donors than a partially fit son-in-law or a brother-in-law') remarks that "the word 'vijāmātā' means among the southerners the husband of a woman who is purchased; what is meant is that he is a

1173. शबर on जै. VI. 1. 10 puts the पूर्वपक्ष view as 'क्रयविक्रयसंयुक्ता हि स्त्रियः। पित्रा विक्रीयन्ते भर्त्रा क्रियन्तेः... विक्रयो हि श्रूयते 'शतमतिरथं दुहितुमते दद्यात्' &c. and on जै. VI. 1. 11 he says 'या पत्या क्रीता सत्यधान्यैश्चरतीति क्रीततां दर्शयति'. क्रयस्य धर्ममात्रत्वम्। जै. VI. 1. 15; शबर 'यत्तु क्रयः श्रूयते धर्ममात्रं तु तत्। नासौ क्रय इति। नियतं त्विदं दानम्। शतमतिरथं शोभनामशोभनां च कन्यां प्रति।'.

1174. दानं क्रयधर्मश्चापत्यस्य न विद्यते। विवाहे दुहितुमते दानं काम्यं धर्मार्थं श्रूयते तस्माद् दुहितुमतेऽतिरथं शतं देयं तन्मिथुया कुर्यादिति तस्यां क्रयशब्दः संस्तुतिमात्रं धर्माद्धि संबन्धः। आप. ध. सूत्र. II. 6. 13. 10-11. The words तन्मिथुया कुर्यात् are translated in S.B.E. II. p. 132 as 'that gift he should make bootless (by returning it to the giver)'.

1175. अश्वं हि भूरिदावत्तरा वां विजामातुरुत वा वा स्यालात्। (ऋ. I. 109. 2)... अश्वं हि बहुदावत्तरौ वां विजामातुः अश्वसमासाजामातुः। विजामाता इति शश्वद् दाक्षिणाजाः क्रीतापतिमाचक्षते। अश्वसमास इव वरौऽभिधेयः। निरुक्त VI. 9.

bridegroom who is deficient and not endowed with all good qualities." So Yāska implies that in the south girls were sold for substantial sums of money to persons who (either because they were old or wanting in some qualities desirable in a good bridegroom) were therefore really deficient as bridegrooms. In the Nirukta (III. 4) while discussing the several views about the obscure verse of the R̥gveda III. 31. 1 (śāsad-vahnir &c.) one of the reasons assigned for the view that women do not inherit is that gift, sale and abandonment in the case of women exist, but not in the case of men, to which some reply that these (gift, sale &c.) can be made of males also as is seen in the story of Śunaḥśepa (in the Ait. Br. 33, Tai. S. V. 2. 1. 3, Tai. Br. I. 7. 10.).

These passages lead to the inference that in ancient times girls were sometimes purchased for marriage, as was the case in many other countries. But gradually public feeling entirely changed and not only was the sale of daughters by the father or brother severely condemned, but even taking of presents by them was looked down upon. Āp. Dh. S. has already been quoted above (note 1174). The Baud. Dh. S. (I. 11. 20-21) ¹¹⁷⁶ quotes two verses 'that woman who is purchased with wealth is not declared to be a legally wedded wife (a *patnī*); she is not (to be associated with the husband) in rites for the gods or manes and Kaśyapa declares that she is a *dāśī* (slave girl). Those, who, blinded by greed, give their daughters in marriage for a fee (*śulka*), are sinners, sellers of their own selves and perpetrators of great sin and they fall into hell &c.' In another place Baud. says 'he who gives his daughter (in marriage) by sale (as a chattel) sells his merit (*punya*)'. Manu (III. 51, 54-55) strikes ¹¹⁷⁷ a tender note about daughters when he says 'a father should not take even the smallest gratuity for his daughter; if he takes a gratuity through greed he becomes the seller of his child; when relations do not take for themselves wealth given by the bridegroom as gratuity (but hand it over to the girl) there is no sale (of the girl); the wealth so taken is for

1176. अथाप्युदाहरन्ति । क्रीता द्रव्येण या नारी सा न पत्नी विधीयते । सा न दैवे न सा पित्र्ये दासी तां कश्यपोऽब्रवीत् ॥ ह्युक्तेन ये प्रयच्छन्ति स्वसुतां लोभमोहिताः । आत्मवि-
क्रयिणो पापा महाकिल्बिषकारकाः ॥ पतन्ति नरके घोरे भ्रान्ति चासप्तमं कुलम् । बौ. ध. सू.
I. 11. 20-22 ; सुकृतांशान्वा एव विक्रीणीते यः पणमानोः दुहितरं ददाति । बौ. ध. सू.
II. 1. 79.

1177. अनुशासन 46. 2-3 are the same as मनु III. 54-55.

honouring the maidens and is only taken from the bridegroom out of loving concern for them. Fathers, brothers, husbands and brothers-in-law desiring their own welfare should honour women and should give them ornaments'. Manu (IX. 98) further recommends that 'even a śūdra should not take a gratuity when giving his daughter (in marriage), since in taking a gratuity he clandestinely sells his daughter'. Yāj. III. 236, Manu XI. 61 include the sale of children among upapātakas. The Mahābhārata (Anuśāsana 93. 133 and 94. 3) condemns the taking of a gratuity for giving a girl and Anuśāsana (45. 18-19) speaks of *gāthās* of Yama contained in dharma-śāstras 'whoever sells his son for a price, or gives a daughter for the sake of his own livelihood in return for a gratuity, would fall into a most horrible hell called Kālasūtra'. Verse 23 of the same chapter says 'even a stranger cannot be sold, what of one's own children'. Verse 20 (= Manu III. 53) condemns even the āṛṣa form of marriage as a sale because a pair of cattle is therein taken by the girl's father. In Kerala or Malabar it is believed that the great teacher Śaṅkara laid down 64 *ācāras*, among which are prohibition of the sale of girls, prohibition of *satī* &c. *Vide* I. A. vol. IV, pp. 255-256 and also Atri v. 389 and Āp. (in verse) IX. 25 (ed. by Jivānanda). This practice, however, persisted till modern times. For example, in an inscription dated about 1425 ¹¹⁷⁸ A. D. from Paḍaiviḍu (North Arcot District) we find an agreement signed by the representatives of Karnaṭa, Tamil, Telugu and Lāṭa (South Gujarat) brāhmaṇas that they would give up taking gold for their daughters and get them married by the simple *kanyūdāna* (the Brāhma form) and that the father who accepted gold and the bridegroom who paid gold were to be punished by the king and were to be excommunicated from the brāhmaṇa caste. The Peshwa ¹¹⁷⁹ issued orders (about 1800 A. D.) addressed to the brāhmaṇas of Wai (in the Satara District) forbidding them to take money for giving their daughters in marriage and prescribing fines for the father

1178. *Vide* South Indian Inscriptions (ed. by Hultzsch, 1890) No. 56.

1179. *Vide* काव्येतिहाससंग्रह, पत्रे यादी No. 145, pp. 121-122 (of first edition) and No. 470 p 425 (of the 2nd edition of 1930). The most important portion is set out here 'प्रान्त बाई येथे ब्राह्मण जातीत कोणी कन्येचे रुपये घेऊन विवाह करूं नये, जो कन्येचा ऐवज घेईल त्याजपासून दुप्पट व जो घेईल त्यानें कन्येचे बापास रुपये दिले असतील तितके व मध्यस्ती करून पैका घेईल तो ऐवज त्याजपासून सरकारांत वेतला जाईल. याप्रमाणें जातीस व जमींदार व धर्माधिकारी व उपाध्ये जोशी व पाटील कुलकर्णी यांस निखून ताकीद करावी'.

who took money, for the giver and the intermediary who brought about the marriage. Among certain castes and among the śūdras even now money or money's worth is often taken when a daughter is married, but generally the money is meant as a provision for the girl and for defraying the expenses of the girl's father.

The question of the sale of girls in marriage has been from the remotest ages bound up with the question of the father's power over his children Rg. I. 116. 16¹¹⁸⁰ and I. 117. 17 refer to the story of Rjraśva who was deprived of his eye-sight by his father because the former gave a hundred rams to a she-wolf. The verses refer to some natural phenomena under a metaphorical garb and cannot be used for drawing the inference that a father could in law deprive his son of eye-sight at his will. The story of Śunaḥśepa (Ait. Br. 33) shows that in rare cases the father did sell his son. The passage of the Nirukta about the power to sell, to gift away or to abandon daughters has been already cited (p. 505). The Vas. Dh. S.¹¹⁸¹ (XVII. 30-31) says 'Śunaḥśepa is an example of the son bought' (one of the twelve kinds of sons). The same sūtra (XVII. 36-37) defines the *apavidḍha* kind of son as one, who being cast off by his parents, is accepted (as a son) by another. Manu IX. 171 also defines the *apavidḍha* in the same way. Vas. Dh. S. (XV. 1-3) propounds the absolute power of the parents over their children in the words 'man produced from seed and uterine blood springs from the father and the mother; (therefore) the parents have power to give, to sell or to abandon him; but one should not give nor accept an only son'. Here Vas. states the right of *patria potestas* several centuries before Justinian, who makes the vain boast (Institutes, Lib. I. Tit. IX. 2) that 'no other people have a power over their children such as we have over ours'. Manu (VIII. 416) and the Mahābhārata¹¹⁸² (Udyoga 33. 64) both state that the wife, the son and the slave are without wealth and that whatever they acquire belongs to him whose they are. Manu (in V. 152) says that 'gift (by the father of the bride) is the source of (the husband's) ownership (over her)'. But gradually the

1180. इतं मेयान्नुक्ते चक्षदानमुज्जाश्वं तं पितान्धं चकार । ऋ. I. 116. 16.

1181. क्रीतस्तुतीयः । तच्छुनःशेषेन व्याख्यातम् । ... अपविद्धः पञ्चमः । यं माता पितृभ्यामपास्तं गृह्णीयात् । बसिष्ठ XVII. 30-31 and 36-37.

1182. Śābara on जै. VI. 1. 12 quotes the verse भार्या दासश्च पुत्रश्च निर्धनाः सर्व एव ते, which is almost the same as Manu VIII. 416. Compare Nārada VIII. 41.

rigour of the father's power was lessened by other competing considerations such as the ideas that the son was the father himself born again, and that the son conferred great spiritual benefit on the souls of the father and his ancestors by the balls of rice offered in *śrāddha*. So gradually the father's power over the son became restricted. Kautilya (III. 13) gives the interesting information that *mlecchas* incur no blame by selling or pledging their children, but an *ārya* cannot be reduced to the state of slavery. Yāj. II. 175 and Nārada (dattāpradānika 4) both forbid the gift of one's son or wife. Kātyāyana¹¹⁸³ says that though the father has powers of control over the wife and the son, he has not the power to sell or make a gift of his son. Yāj. (II. 118-119) modified the rule about the son's acquisitions also. Manu VIII. 389 prescribes a fine of 600 *paṇas* for abandoning one's mother, father, wife or son when they are not sinners. Vide Yāj. II. 237, Viṣṇu Dh. S. V. 113-114, Kautilya III. 20 (p. 199) for a similar provision. Manu (VIII. 299-300) restricted a man's power to award corporal punishment for misconduct to his wife, son or slave to striking with a rope or a thin piece of bamboo.

One question discussed by dharmaśāstra writers is whether one has ownership over one's wife and children. In Jaimini¹¹⁸⁴ (VI. 7. 1-2) it is decided that in the Viśvajit sacrifice where one is to give away all that one has, one cannot give away one's parents and other relatives as one can make a gift only of what one is master of. The Mit. on Yāj. II. 175 says 'though one cannot make a gift of one's wife or child to another, one is still owner of them.' The Viramitrodaya¹¹⁸⁵ (*vyavahāra* p. 567) is of the same opinion. On the other hand the Tantrarātna (of Pārthasārathimīśra) says that the word gift with reference to the son and the like is used only in a secondary sense viz. that of passing to another the power of control over the son

1183. सुतस्य सुतदाराणां वशित्वं त्वनुज्ञासने । विक्रये चैव दाने च वशित्वं न सुते पितुः । कात्यायन quoted in स्मृतिच० (स्य. p. 132) and परा. मा. III. p. 219.

1184. स्वदाने सर्वमविशेषात् । यस्य वा प्रभुः स्यादितरस्याशक्यत्वात् । जै. VI. 7. 1-2. शबर says तस्माच्च पित्रादयो देयाः । तस्माच्चैव प्रभुत्वयोगेन स्वत्वं तदेव देयमिति ।

1185. एतद्देयत्वमात्राभिप्रायेण न पुनः स्वत्वाभावाभिप्रायेण । पुत्रद्वारसर्वस्व-प्रतिश्रुतेषु स्वत्वस्य सङ्गात्वात् । मिता० on या. II. 175; अत एव पुत्रकन्यादानादिविधयो मुख्यार्था एव न पुत्रादिपरतन्त्रीकरणरूपगौणदानाद्यर्थाः । वीरमित्रोदय p. 567 (Jiv. व्यवहार); गवादाविव भार्यायां स्वत्वाभावेन तस्यासुत्यक्षेप्तत्वे तदभावात् । स्य. म. p. 92 (my edition).

or the daughter. The Vyavahāramayūkha is also of the same opinion.

A few words may be said about infanticide. Westermarck in his 'Origin and Development of Moral Ideas' vol. I. (1906) pp. 393-413 furnishes an exhaustive account of this practice in ancient and modern times among barbarous and civilised communities from various countries, e. g. in Sparta (for the purpose of securing strong and healthy fighters), among the Rajputs (from family pride and fear of the crushing burden of expenses at marriage).¹¹⁸⁶ He is wrong in saying that in the Vedic times infanticide or exposure of children was practised. Rg. II. 29. 1¹¹⁸⁷ is of no use on this point; it says 'cast off from me sin as a woman who secretly gives birth to a child (casts it off).' This is not a reference to infanticide of children born in wedlock, but refers to the exposure of a child by an unmarried woman which is clandestinely practised everywhere and as regards which even in England a very lenient attitude is shown as manifested by the passing of the Infanticide Act (12 and 13 Geo. V. Chap. 18). The most important passage on which some European scholars like Zimmer and Delbrück rely upon for this proposition is Tai. S. VI. 5. 10. 3 'They go to the *avabhṛtha*¹¹⁸⁸ (the final sacrificial bath); they keep aside the *sthālis* (pots) and take up the vessels for *vāyu*: therefore they (the people) keep aside the girl when she is born and lift up (i. e. greet with pride and joy) the son'. This simply refers to the fact that a daughter was not greeted as much as the son. It has nothing to do with exposure or infanticide. That passage only expresses the sentiment contained in the Ait. Br.¹¹⁸⁹ (33. 1)

1186. Vide Tod's 'Annals and antiquities of Rājasthān' (Calcutta edition) vol. I. pp. 659-665 (for infanticide among Rajputs), 'Indian Infanticide' by J. C. Browne (1857), Dr. John Wilson's 'History of the suppression of infanticide in Western India' (1855) in which he refers at length to a prize-essay of Dr. Bhau Daji, written in 1844. Winternitz 'Die Frau' pp. 24-25. Vide the Female Infanticide Prevention Act VIII. of 1873 (in India)

1187. अरे मत्कर्तं रहस्रिवागः । ऋ. II. 29. 1.

1188. अवभृथमवयन्ति परा स्थालीरस्यन्ति उद्वायभ्यानि हरन्ति तस्मात् स्त्रियं जातां परास्यन्ति उत्पुमांसं हरन्ति । तै. सं VI. 5. 10. 3. The निरुक्त III. 4 quotes this last sentence. Vide Vedic Index, vol. I. p. 487 for references to the views of Zimmer and others.

1189. सखा इ जाया कृपणं हि दुहिता ज्योतिर्ह पुत्रः परमे स्योमन् । ऐ. ब्रा. 33. 1. आत्मा पुत्रः सखा भार्या कृच्छ्रं तु दुहिता किल । आदिपर्व 159. 11. Compare मनु IV. 184-185 'भार्या पुत्रः स्वका तनुः ॥ जाया स्यो दासवर्गश्च दुहिता कृपणं परम् ।

'the wife is indeed a friend, the daughter is distress (or humiliation), the son is light in the highest heaven'. The *Mahābhārata* (Ādi. 159. 11) in a similar vein says 'the son is one's self, the wife is one's friend, but the daughter is indeed a difficulty'. But all the same the *Grhyasūtras* like Āp. (15. 13) call upon the father to greet his daughter also with a mantra when he returned from a journey, the difference being that in the case of the son there is kissing of the son's head and muttering of certain mantras in his right ear. Manu (IX. 232) advises the king to award death sentence to him who kills a woman, a child or a brāhmaṇa. Manu IX. 130 (= *Anuśāsana* 45. 11) expressly says that 'just as the son is one's own self, so is the daughter like the son; how can another person take the wealth (of the deceased) when his daughter who is his own self is there to take it'? Nārada¹¹⁹⁰ (*dāyabhāga* v. 50) reasons that both the son and the daughter continue the line of the father and therefore in the absence of the son the daughter succeeds as heir. Brhaspati exclaims 'the daughter is born from the limbs of the parents as much as the son; when she is alive how can another take her father's estate'? Bāṇa, who as a great poet had unparalleled sympathy with the emotions and feelings of the average man, makes even the king Prabhākara-vardhana say about his daughter what every Indian father has felt for thousands of years 'this rule of law laid down by some one viz. that one's own children (daughters) sprung from one's body, fondled on one's knees and whom one would never forsake, are taken away all of a sudden by persons (husbands) who till then were quite unfamiliar. It is on account of this sorrow that although both (son and daughter) are one's own children the good feel sorrow when a daughter is born and who offer water in the form of tears to their daughters at the very time of their birth'. A daughter was not greeted at birth, not because the father had no love for her, but because

1190. पुत्राभावे तु दुहिता तुल्यसंतानवर्जनात् । पुत्रश्च दुहिता चोभौ पितुः संतान-
कारकौ ॥ नारद (ज्ञायभाग 50); अङ्गदङ्गात् संभवति पुत्रवदुहिता दृष्ट्याम् । तस्यां पितृधनं
त्वन्यः कथं युद्धात् मानवः ॥ बृहस्पति quoted by अपरार्क p. 743; केनापि कुता धर्म्या
नाभिमता मे स्थितिरियं यदङ्गसंभूतान्यङ्गलालितान्यपरित्याजयान्यपत्यकान्यकाण्ड एषा-
नस्यासंस्तुतेर्नीयन्ते । ... यदपत्यत्वे समानेऽपि दृश्यते सन्तः । एतदर्थं जन्मकाल एव कन्य-
काम्यः प्रयच्छन्ति सलिलमश्रुभिः साधवः । हर्षचरित 4th Uccvāṣa. कन्यापितृत्वं दुःखं
हि सर्वेषां मानकाङ्क्षिणाम् । न ज्ञायते च कः कन्यां वरयेदिति कन्यके ॥ मातुः कुलं पितृकुलं
यत्र चैव च दीयते । कुलत्रयं सदा कन्या संशये स्थाप्य तिष्ठति ॥ रामायण (उत्तरकाण्ड
9. 10-11.). उद्योगपर्व 97. 16 has मातुःकुलं ... कुलत्रयं संशयितं कुर्वते कन्यका
सताम् ।

he felt that a daughter meant a source of anxiety all her life to him. It was the great concern felt for a daughter's well-being in life and her character that made the parents anxious that no daughter be born to them. Society expected a very high moral rectitude from women and treated lapses of men with leniency. This is finely expressed in the *Rāmāyaṇa* (*Uttara-kāṇḍa* 9.10-11). Ancient literature did not everywhere treat women with scorn and contempt. It has already been shown how highly the wife was regarded even in the most ancient days as a man's half. *Rg.* III. 53. 4 speaks of the wife as a haven of rest (*jāyēd-astam*). The *Chāṇ. Up.*¹¹⁹¹ looks upon the sight of a woman in a dream as very auspicious and as prognosticating success in religious rites already undertaken. *Manu* (III. 56 = *Anuśāsana* 46. 5), though he has said, as will be shown later on, some very hard things about women, was not unmindful of the honour due to them and says in a chivalrous spirit 'where women are honoured there the gods love to reside; where they are not honoured, there all religious acts come to nought.' Maidens were regarded as pure (*vide p. 296 above*) and auspicious. When the king passed through his capital it was customary to greet him with fried grain showered by maidens (*Raghuvamśa* II. 10). The *Śaunaka-kārikā*¹¹⁹² (ms. in Bombay University Library folio 22 b) includes a maiden among the eight objects which were auspicious. The *Dronaparva* (82. 20-22) mentions numerous objects which Arjuna looked at and touched as auspicious when starting for battle, among which well-decked maidens are mentioned. *Gobhila-smṛti* II. 163 says that one that sees on rising from bed in the morning among others a woman whose husband is living is free from all difficulties. The *Vāmana-purāṇa* (14. 35-36) mentions several objects which are auspicious when one is about to leave home, among which figure *brāhmaṇa* maidens. *Vide Sm. C. I. p. 168.*

Some remarks must be made about the times auspicious for marriage. In the marriage hymn (*Rgveda*¹¹⁹³ X. 85. 13) the

1191. स यदि स्त्रियं पश्येत्समुद्धं कर्मेति विद्यात् । तदेव श्लोकः । यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति । समुद्धिं तत्र जानीयात्तस्मिन् स्वमनिर्दृशने ॥ छान्दोग्य V. 2. 7-8. This passage is the basis of वेदान्तसूत्र III. 2. 4.

1192. दर्पणः पूर्वकलशः कन्या सुमनसोऽक्षताः । दीपमाला ध्वजा लाजाः संयोजं चाटमङ्कलम् ॥ शौनकाकारिका.

1193. अघासु हन्यन्ते गावो फल्गुन्योः पर्युह्यते । क्र. X. 85. 13 and अथर्व XIV. 1. 13. कौशिकसूत्र 75. 5 quotes these words. मघाभिर्गावो गृह्यन्ते । फल्गुनीन्यां गृह्यन्ते । आप. गृ. 3. 1-2.

words occur 'the cows are killed on the Aghās and (the bride) is carried away (from her father's house) on the Phalgunis'. The cow was killed in Madhuparka which was offered to the bridegroom on the day of marriage. Or this may be a reference to the giving of cows by the bridegroom to the bride's father (as in the form later called *ārṣa*). So it appears probable that this is a reference to marriage being performed on the day when the moon was in conjunction with the constellation of Aghās (i. e. Maghā). The two Phalgunis follow immediately after the Maghā nakṣatra. There is an echo of this in the Āp. gr. III. 1-2 which says 'cows are accepted on the Maghās and (the bride) is carried (to the bridegroom's house) on the Phalgunis'. This means that the marriage (probably in the *ārṣa* form) is celebrated on the Maghās and the bride goes from her father's house on the next day after marriage or after one day more. The Āśv. gr. (I. 4. 1) says ¹¹⁹⁴ that 'in the northward passage of the sun, in the bright half of a month and on an auspicious lunar mansion, caula, upanayana, godāna and marriage are to be performed and that according to some teachers marriage may be celebrated at all times' (not necessarily in northward passage &c). The Āp. gr. (2. 12-13) prescribes that all seasons except the two months of Śisīra (i. e. Māgha and Phālguna) and the last of the two months of summer (viz. Āṣāḍha) are fit for marriage and all nakṣatras which are declared to be auspicious (or holy). Āp. gr. further ¹¹⁹⁵ adds (3. 3) 'a father who desires that his daughter should be dear (to her husband) should give her in marriage on the Niṣṭyā (i. e. Svāti constellation); thus she becomes dear (to her husband), she does not return (to her parent's house); this is a procedure based upon the Brāhmaṇa passage.' The Brāhmaṇa passage is Tai. Br. I. 5. 2. The Baud. gr. (I. 1. 18-19) is the same ¹¹⁹⁶ as Āp. gr. about months and adds that the nakṣatras for marriage are Rohiṇī, Mṛgaśīrṣa, Uttarā Phalgunī, Svāti; while Punarvasu,

1194. उदयन आपूर्यमाणपक्षे कल्याणे नक्षत्रे चैलकर्मोपनयनमोदानविवाहाः । सार्वकालमेकं विवाहम् । आश्व. गृ. I. 4. 1-2; शाङ्खायनगृह्य I. 5. 5 is to the same effect.

1195. यां कामयेत दुहितरं प्रिया स्यादिति तां निष्टयायां दद्यात् प्रियैव भवति नैव तु पुनरागच्छति इति ब्राह्मणविक्षो विधिः । आप. गृ. 3. 3. The words यां...गच्छति occur in तै. ब्र. I. 5. 2. भरद्वाजगृ. I. 12. quotes the ब्राह्मणवाक्य.

1196. सर्वे मासा विवाहस्य । ह्युचितपस्तपस्यवर्जमित्येके । रोहिणी मृगशीर्षमुत्तरे फल्गुनी स्वातीति विवाहस्य नक्षत्राणि । पुनर्वसु तिष्यो हस्तः श्रौणा रेवतीत्यन्येषां शुतिकर्मणाम् । बौ. गृ. I. 1. 18-21.

Tiśya (Puṣya), Hasta, Śravaṇa and Revatī are suitable for other ceremonies of an auspicious character. The Mānava gr. (I. 7. 5) says that the nakṣatras Rohiṇī, Mṛgaśīras, Śravaṇa, Śraviṣṭhā (Dhaniṣṭhā) and the Uttarās (i. e. Uttarāṣādhā, Uttarā Phalgunī and Uttarā Bhādrapadā) are fit for marriage and for taking the bride from her parent's house and whatever other (nakṣatra) is declared to be auspicious. Kāthaka gr. 14. 9-10 and Vārāha gr. 10 are similar. The Rāmāyaṇa¹¹⁹⁷ (Bālakāṇḍa 72. 13 and 71. 24) speaks of marriage being performed on Uttarā Phalgunī, of which Bhaga is the deity. The Mahābhārata also speaks of marriage on a nakṣatra presided over by Bhaga (Ādiparva 8. 16). The Kauśika sūtra (75. 2-4) makes an approach to modern practice when it prescribes that marriage should be celebrated after the full moon of Kārtika and up to the full moon of Vaiśākha or one may do as one likes but should avoid the month or half month of Caitra.¹¹⁹⁸

Medieval digests introduce many detailed rules derived from astrology which it is not possible to set out here. A few only will be indicated. The Udvāhatattva (p. 124) quotes Rājamārtanda¹¹⁹⁹ and Bhuja-balabhīma to the effect that all months are auspicious for marriage except Caitra and Pauṣa and that when a girl is very much grown-up one should not wait for auspicious seasons, but she should be given away on any day when the moon and the zodiacal sign rising at the moment of marriage are favourable, and that one should go into questions of auspicious *ayana*, month, day &c. up to only the tenth year of girls. The Saṁskāraratnamālā (p. 460) says that as there is conflict among the dicta of sūtra and smṛti

1197. मघा ह्यथ महाबाहो तृतीये दिवसे प्रभो । फल्गुन्यामुत्तरे राजंस्तस्मिन्वैवाहिकं कुरु ॥ उत्तरे दिवसे ब्रह्मन् फल्गुनीभ्यां मनीषिणः । वैवाहिकं प्रशंसन्ति भगो यत्र प्रजापतिः ॥ बालकाण्ड 71. 24 and 72. 13. According to the तै. ब्रा. I. 1. 2. भग is the देवता of उत्तराफल्गुनी.

1198. ऊर्ध्वं कार्तिक्या आ वैशाख्याः । याथाकामी वा । चित्रापक्षं तु वर्जयेत् । कौशिकसूत्र 75. 2-4.

1199. राजमार्तण्डीये । राजग्रस्ते तथा शुद्धे पितृणां प्राणसंशये । अतिप्रौढा च या कन्या नाशकृत्यं प्रतीक्षते । अतिवृद्धा च या कन्या कुलधर्मविरोधिनी । अविशुद्धापि सा देया चन्द्रलग्नचलेन तु । शुजबलभीमे । ग्रहशुद्धिमन्दशुद्धिं शुद्धिं मासायनर्तुदिवसानाम् । अर्वाक्-दशवर्षयो मुनयः कथयन्ति कन्यकानाम् । दशवर्षाभ्यन्तरे शुद्धौ ग्रहाद्वादीनां विशेषोपादानात् तदूर्ध्वं तावन्मात्रानियमः । अत्रैव विषये 'मङ्गल्येषु विवाहेषु कन्यासंवरणेषु च । दशमासाः प्रशस्यन्ते चैत्रपौषविवर्जिताः' इति राजमार्तण्डोक्तम् । उद्वाहत्त्व p. 124.

writers about months one should follow the usage of one's country. One should not celebrate the marriage of the eldest son with the eldest daughter of a man in the month of Jyestha (or on Jyesthā nakṣatra) nor should one celebrate a marriage in the month of birth or on the day of birth or nakṣatra of birth (of the eldest son or daughter). Wednesday, Monday, Friday and Thursday are the best days of the week, but the Madana-pārijāta says that any day is good if the marriage is celebrated at night.¹²⁰⁰ In marriage the moon must be in a strong position for girls. One should avoid Jupiter being the 4th, 8th or 12th from one's rāsi (zodiacal sign in which the moon was at the time of birth). The Nirṇayasindhu quotes a verse that when the girl has reached puberty, then one should not wait till Jupiter is favourable, but marriage should be performed even when Jupiter is 8th from the zodiacal sign of birth, propitiatory rites however being performed for Jupiter.¹²⁰¹ Upanayana and marriage cannot be performed when Jupiter is in the zodiacal sign called Leo (Simha), but this applies only to the tract between the river Godāvarī and the Ganges.¹²⁰² From the nakṣatra and zodiacal sign at the time of birth (in the case of both the girl and the bridegroom) certain astrological calculations were made in eight ways¹²⁰³ called kūtas. They were Varṇa, Vaśya, Nakṣatra, Yoni, Graha (planets governing the twelve rāsīs), Gaṇa, Rāśi, and Nādi, each later one of which was more powerful than each preceding one and marks (guṇa) from 1 to 8 were respectively assigned to each of these if the conditions laid down were satisfied. Two of these viz. gaṇa and nādi are attached great importance even now among brāhmaṇas and other classes also and so they may be illustrated here, though very briefly. The 27 nakṣatras are arranged in three groups of nine each, each group being assigned to Deva-gaṇa, Manuṣyagaṇa and Rākṣasagaṇa as follows:

1200. सं. र. मा. p. 464 न वारदोषाः प्रभवन्ति रात्रौ इति मदनपारिजाते.

1201. रजस्वलायाः कन्याया शुशुद्धिं न चिन्तयेत् । अष्टमेपि प्रकर्तव्यो विवाह-
स्त्रियुगार्चनात् ॥ निर्णयसिन्धु III Pūrvārdha p. 304.

1202. लल्लः । गोदावर्युत्तरतो यावद्भागीरथीतटे याम्यम् । तत्र विवाहो नेष्टः सिंहस्थे
देवपतिपूज्ये ॥ ... भागीरथ्युत्तरे कूले गौतम्या दक्षिणे तथा । विवाहो व्रतबन्धो वा सिंह-
स्थेभ्ये न दुष्यति । इति वसिष्ठेन गङ्गागोदान्तरालातिरिक्तदेशे विवाहव्रतबन्धयोर्भ्यमुक्तानात् ।
सं. प्र. p. 806.

1203. See सं. प्र. p. 773 ff. and सं. र. मा. 519 ff. for कूट.

Devagaṇa	Manuṣyagaṇa	Rākṣasagaṇa
Āśvini	Bharaṇi	Kṛttikā
Mṛgaśiras	Rohiṇi	Āśleṣā
Punarvasu	Ārdṛā	Maghā
Puṣya	Pūrvā	Citrā
Hasta	Uttarā	Viśākhā
Svāti	Pūrvāṣādhā	Jyeṣṭhā
Anurādhā	Uttarāṣādhā	Mūla
Śravaṇa	Pūrvābhādrapadā	Dhanīṣṭhā
Revati	Uttarābhādrapadā	Śatatārakā

If the bride and bridegroom are born on nakṣatras that belong to the same class out of these three groups it is the best thing but if their nakṣatras of birth belong to different groups, then the rules are : it is middling if their nakṣatras belong to the deva group or the human group respectively, or if the bridegroom's nakṣatra being of the devagaṇa or rākṣasagaṇa, the bride's is of the manuṣyagaṇa, while if the nakṣatra of the bride is of the rākṣasa group and the bridegroom's of the manuṣya type, then death would result. Similarly if the nakṣatras of the pair respectively belong to the deva and rākṣasa groups, there would be quarrels and enmity between the two.

For the purpose of nāḍi the nakṣatras are divided into three groups of nine each, ādyanāḍi, madhyanāḍi and antyanāḍi, as follows :

Ādyanāḍi	Madhyanāḍi	Antyanāḍi
Āśvini	Bharaṇi	Kṛttikā
Ārdṛā	Mṛgaśiras	Rohiṇi
Punarvasu	Puṣya	Āśleṣā
Uttarā	Pūrvā	Maghā
Hasta	Citrā	Svāti
Jyeṣṭhā	Anurādhā	Viśākhā
Mūla	Pūrvāṣādhā	Uttarāṣādhā
Śatatārakā	Dhanīṣṭhā	Śravaṇa
Pūrvābhādrapadā	Uttarābhādrapadā	Revati

If the nakṣatras of the intended pair belong to the same nāḍi, then that portends death and so there is to be no marriage in such a case. The respective nakṣatras of birth in the case of the two should belong to different nāḍis.

The anxieties of the girls' father did not end here. If after the marriage was settled but before it actually took place any relative in any of the two families died, then the marriage agreement was to be broken off according to some writers, but Śaunaka ¹²⁰⁴ mercifully states a more sensible and reasonable rule viz. if the father or mother or paternal grand-father or paternal grand-mother or paternal uncle, brother or unmarried sister of the intended bride or bridegroom dies, or the bridegroom's first wife or his son from another wife dies, then only it is *pratikūla* and the marriage should not be performed, but the death of any one else presents no obstacle.

If before the rites of marriage begin (i. e. before the performance of *nāndīśrāddha*), the mother of the bride or of the bride-groom has her monthly illness then the marriage has to be postponed till she becomes pure (till the fifth day after the illness).

Forms of marriage: From the times of the *gṛhya sūtras*, *dharmaśūtras* and *smṛtis* the forms of marriage are said to be eight, viz. *Brāhma*, *Prājāpatya*, *Ārṣa*, *Daiva*, *Gāndharva*, *Āsura*, *Rākṣasa* and *Paiśāca* (vide *Āśv. gr. I. 6*, *Gaut. IV. 6-13*, *Baud. Dh. S. I. 11*, *Manu III. 21* = *Ādi-parva 73. 8-9*), *Viṣṇu Dh. S. 24. 18-19*, *Yāj. I. 58*, *Nārada (striPumsa, verses 38-39)*, *Kautilya III. 1*, 59th *prakaraṇa*, *Ādi-parva 102. 12-15* (they are described but not named); some of these arrange the first four differently, e. g. *Āśv. gr.* arranges them as *Brāhma*, *Daiva*, *Prājāpatya* and *Ārṣa*, while *Viṣṇu* arranges them as *Brāhma*, *Daiva*, *Ārṣa* and *Prājāpatya*; *Āśv. gr. I. 6* places *Paiśāca* before *Rākṣasa*. The *Mānava gr.* speaks of only two *Brāhma* and *Śaulka* (i. e. *Āsura*), probably because these two were the forms most current. *Āp. Dh. S. (II. 5. 11. 17-20—II. 5. 12. 1-2)* speaks of only six, omitting *Prājāpatya* and *Paiśāca*; while *Vas. Dh. S. I. 28-29* expressly says that there are only six forms of marriage viz. *Brāhma*, *Daiva*, *Ārṣa*, *Gāndharva*, *Kṣātra* and *Mānuṣa* (the last two being the same as *Rākṣasa* and *Āsura*). It is impossible for want of space to set out the various definitions of the several forms given by the several authors. There is general agreement on the special characteristics of each and it is sufficient to point out these as given in *Manu III. 27-34*.

1204. शौनकः । पिता पितामहश्चैव माता चैव पितामही । पितृव्यः स्त्री सुतो भ्राता भगिनी चाविवाहिता । एभिरेव विपक्षैश्च प्रतिकूलं बुधैः स्मृतम् । अन्यैरपि विपक्षैस्तु केचिद्बुद्धिं तन्नेवेत् । निर्णयसिन्धु III पूर्वार्ध p. 311.

The gift of a daughter, after decking her (with valuable garments) and honouring her (with jewels &c.), to a man learned in the Vedas and of good conduct, whom the father of the girl himself invites, is called Brāhma. When the father gives away his daughter after decking her (with ornaments &c.) to a priest, who duly officiates at a sacrifice, during the course of its performance, it is the Daiva form.¹²⁰⁵ When there is a gift of one's daughter, after taking one pair of cattle (a cow and a bull) or two pairs only as a matter of fulfilling the law (and not as a sale of the girl), that is named the āṛṣa form. The gift of a daughter, after the father has addressed (the couple with the words 'may both of you perform your religious duties together') and after he has honoured the bride-groom (with Madhuparka &c.), is declared to constitute the Prājāpatya form. Yāj. I. 60 calls this 'kāya', because in the Brāhmaṇa works 'ka' means 'Prajāpati'. When the girl is given away at the father's will after the bride-groom gives as much wealth as he can afford to pay to the relatives of the girl and to the girl herself, that is called the Āsura form. The union of a girl and the bride-groom by their mutual consent is known as Gāndharva, which springs from the passion of love and has intercourse as its purpose. The forcible abduction of a maiden from her house, while she weeps and cries aloud, after her kinsmen have been slain (or beaten), wounded and (their houses or fortresses) are broken open, is called the Rākṣasa form. When a man has intercourse with a girl stealthily while she is asleep or intoxicated or disordered in mind (or unconscious), that is the Paisāca form, which is the basest and the most sinful of all forms.

In the first four forms there is the gift of the girl (*kanyādāna*) by the father or other guardian to the bride-groom. The word 'dāna' here is used in a secondary sense (as stated above on p. 504) viz. in the sense of transfer of the father's right of guardianship and control of the maiden to the husband. All gifts are to be made with water in the case of brāhmaṇas as stated by Manu

1205. Band. Dh. I. 11. 5 दक्षिणास्तु नीयमानास्वन्तर्वेदि कविजे स दैवः । According to him the girl becomes part of the *dakṣiṇā* (fee) for officiating. But in the Vedas and Śrauta sūtras a bride is nowhere spoken of as *dakṣiṇā*. Medhātithi on Manu III. 28 is against the idea of the bride being part of the sacrificial fee. Viśvarūpa also says so; but Aparārka p. 89 holds that the girl is given as fee.

(III. 35) and Gaut. V. 16-17.¹²⁰⁶ Similarly in all the four forms where there is *kanyādāna* the girl is to be well dressed and decked with ornaments. The essence of the *brāhma* form is that the girl is given without receiving anything from the bride-groom, who is invited and honoured by the girl's father. It is called *brāhma* either because *brahma* means the holy Veda and this mode being sanctioned by the most ancient texts it is the holiest and best form, or *brahma* means *dharma* and being the best of all forms it is called *brāhma* (vide *Smṛtimuk-tāphala* part I. p. 140). In the *ārṣa* form a pair of cattle is received from the bride-groom and it is somewhat inferior to the *brāhma* form. But the pair is given not as a price (i. e. there is no purchase), but because that is one way of effecting a marriage laid down by the *śāstras* (vide the passage quoted above at p. 504 ' therefore one should give a hundred cows &c ' and *Āp. Dh. S. II. 6. 13. 11*, which is opposed to *Vas. Dh. S. I. 36*) and the gift is made to show one's regard for the girl (vide *Manu III. 53-54*). The *daiva* form is only appropriate to *brāhmanas* as only¹²⁰⁷ a *brāhmana* could officiate at a sacrifice. It is so called because the bridegroom is engaged at the time in rites for the gods and it is inferior to the *brāhma* inasmuch as in it there is some trace of benefit to the father (that the priest may do his best in the rite for the gods). *Govindasvāmin* on *Baud. Dh. S.* says ' the bride is in this form part of the sacrificial fee '. In all forms of marriage the husband and wife have to perform all religious acts together, as forcibly put by *Āp. Dh. S.*¹²⁰⁸ (there is no separation between husband and wife, since from the time of taking the hand of the wife there is joint performance of all religious actions). But in the *Prājāpatya* the words used indicate according to the commentators (vide *Saṁ.*

1206. स्वस्तिवाच्य भिक्षादानमपूर्वम् । ददातिषु चैवं धर्म्येषु । गौतम V. 16-17. *Strabo* (XV. 1. 54) refers to purchase of a wife in exchange for two oxen.

1207. देवा ऋत्विजस्ते एनमर्हन्तीति दैवः । दक्षिणातिरिक्तं चैतद् दानं फल-अवणात् । ... मन्त्रद्रष्टारो ब्राह्मणा ऋषयः । ते एनमर्हन्तीत्यर्थः । प्रजोत्यादनेच्छासामा-न्यात्प्रजापतिः स्नातकः स एनमर्हतीति प्राजापत्यः । विश्वरूप on *सा I. 59-60*.

1208. जायापत्योर्न विभागो विद्यते । पाणिग्रहणाद्धि सहत्वं कर्मसु । तथा पुण्यफलेषु द्रव्यपरिग्रहेषु च । आप. ध. II. 6. 13. 16-18. About *प्राजापत्य* the सं. कौ. (p. 732) quotes the *पारिजात* " अत्र विशेषं पारिजाते भगवान् " अन्येष्वपि विवाहेषु धर्मस्याचरणं सह । यद्यप्युक्तं तथाप्यत्र विशेषाकिर्युद्धाश्रमात् । आश्रमान्तरसंप्राप्तेर्निषेधार्थेति मन्यते । न चान्न तस्यां जीवन्त्यां विवाहस्य परिग्रहः । आश्रमान्तरयोगो वा मृतायां भवतस्तु तौ ॥ इति । अन्ये तु पूर्वादावनग्निसाध्येषु साहित्यनियमार्थां सेति ।; the सं. प्र. p. 852 quotes the first two views as those of *देवस्वामिनः*.

Pr. p. 852 and Haradatta on Gaut. IV. 5) one or more of several things, viz. that the husband will remain a house-holder all his life and will not become a recluse while the wife is living or that he will not marry another wife i. e. it will be a strictly monogamous marriage which is defined in *Hyde v. Hyde* (1866), P. and M. p. 130 as 'the voluntary union for life of one man and one woman to the exclusion of all others' (p. 133), or that he will associate the wife with himself not only in sacrifices but also in works of charity (like building tanks, wells &c.). This form is inferior to brāhma in that the father, as it were, makes a special stipulation with the bride-groom, while in the brāhma there is no such special stipulation, but the bride-groom promises that he will not break faith with his wife in the matter of the three puruṣārthas, dharma, artha, kāma.¹²⁰⁹

In the āsura form there is practically a sale of the girl for money or money's worth and so it is not approved. The āṛṣa is distinguished from āsura in this that in the latter there is no limit to what is taken from the bride-groom, while in the former a pair of cattle is offered as a matter of form. In the gāndharva there is no gift by the father; on the contrary the father's authority is set at naught by the girl for the time being. Marriage was a sacrament according to ancient sages, and its principal purposes as stated above (pp. 428-29) were the acquisition of merit by the performance of religious duty and of progeny. In the gāndharva form the principal object was gratification of carnal desires and so it is held inferior to the first four forms and is disapproved. This kind of marriage is so called because it is prompted by mutual love and the Gandharvas were known to be libidinous, as the Tai. S. VI. 1. 6. 5 (striḱāmā vai Gandharvāḥ) and Ait. Br. V. 1 state. In this form at least the girl's feelings are consulted. In the rākṣasa and the paśāca, there is no gift by the father and both are or may be against the wish of the girl. The forcible carrying of the girl is the essence of the rākṣasa (even if there is no fight because the girl's father takes no retaliatory steps in fear of the abductor's strength). It is called rākṣasa because rākṣasas (demons) are known from legends to have been addicted to cruel and forceful methods. The paśāca is so called because in it there is action like that of *piśācas* (goblins) that are supposed to act stealthily by night.

1209. 'एवं हि स्मरन्ति । धर्मे चार्थे च कामे च नातिचरितव्येति ।' शबर on जैमिनि VI. 1. 17. The सं. प्र. (pp. 848 and 852) says that these words occur in the काठकश्रृङ्गपरिशिष्ट on ब्राह्मविधि.

It is not to be supposed that when ancient sages held that *rākṣasa* and *paśāca* were forms of marriage, they legalized marriage by capture or stealth. What they meant was that these were the means of securing ¹²¹⁰ wives and that there are not really eight kinds of *vivāhas*, but rather there are eight ways in which wives may be secured. It is for this reason that Vatsa says that if a fine girl cannot be secured by any means she may be approached even in private by stealth and married. The sages condemned in no measured terms the *paśāca*. From the fact that *Āpastamba* and *Vasiṣṭha* both ignore the *Paśāca* and *Prājāpatya* it may be inferred that these two had ceased to be recognised by their time and that the other sages enumerated them only because they appeared in ancient works and for the sake of completeness of treatment. *Vasiṣṭha* (17. 73) expressly repudiates the idea that legal wifehood can arise by forcible seizure of a girl 'if a damsel ¹²¹¹ has been abducted by force and not wedded with sacred texts she may lawfully be given to another man (in marriage); she is just as good as a maiden'. The *smṛtis* out of regard for the future welfare of the girl preferred to blink at the wrong done, but insisted upon the abductor or stealthy seducer performing the rites of *homa* and *saptapadī* in order to confer on the girl wronged the status of a legally married wife. But if the wrong-doer was unwilling to do this they recommended that the girl may be given to another in marriage and pronounced very heavy punishments for the abductor or seducer of a girl (*vide* *Manu* VIII. 366 and *Yāj.* II. 287-288). Sir Gooroodas Banerjee ¹²¹² rightly expresses surprise at Macnaughten's saying that fraud was legalised by the Hindu Law in the case of the *paśāca* form. *Manu* VIII. 366 says that if a man has intercourse with a girl of his own caste with her consent, he will have to give a fee to the father if the latter so desires and

1210. न चेच्छासंयोगमात्रं विवाहः स्वीकरणोपायभेदादृतौ विवाहा न पुनर्विवाह-
भेदात् । मेधा० on मनु VIII. 366 ; सर्वोपायैरसाध्या स्वात्सुक्या पुरुषस्य वा । चौर्यणापि
विवाहेन सा विवाह्या रहः स्थिता ॥ वत्स quoted in स्मृतिह्र० (वृणा०) p. 142 ; सं. प्र.
p. 861 ; सं. कौ. p. 735 ; माधव allows the गान्धर्व only to kṣatriyas and others
(not to ब्राह्मणः).

1211. बलाच्चेत्पहता कन्या मन्त्रैर्यदि न संस्कृता । अन्यस्मै विधिवद्देया यथा कन्या
तथैव सा ॥ वसिष्ठ 17. 73. This is also बौ. ध. IV. 1. 17 and it is quoted and
explained by विश्वरूप on या. I. 69.

1212. Vide 'Marriage and stridhana' (5th ed. of 1923 p. 94).
Macnaughten in his 'Principles and Precedents of Hindu Law' p. 60
said so in a note.

Medhātithi ¹²¹³ adds that if the father does not desire money the lover will have to pay a fine to the king, that the girl may be given to him or if she has lost her love for him, she may be given to another and if the lover himself wants to discard her he should be forced to accept her (as a wife). Nārada (stri-puṃsa, verse 72) similarly says that if a man has sexual intercourse with a maiden who is a consenting party, then there is no offence, but he must marry her after decking her (with ornaments) and treating her with honour.

The Sm. C. and other digests state that in the gāndharva, āsura, rākṣasa and paśāca homa and *saptapadi* are necessary and they quote Devala and the Gr̥hyaparīṣiṣṭa in support. The Mahābhārata (Ādi. 195. 7) ¹²¹⁴ expressly says that even after svayamvara religious rites had to be performed. Kālidāsa in Raghuvamśa VII describes how after the svayamvara of Indumatī the principal religious rites of madhuparka, homa, going round the fire, pāṇigrahaṇa took place. Since Āśvalāyana first speaks of eight forms and then prescribes the performance of homa and saptapadi, he implies that these are necessary in all forms.

The smṛtis contain several views about the suitability of these eight to various varṇas. All are agreed that the first four, brāhma, daiva, āra and prājāpatya, are the approved forms (prāśasta or dharma). Vide Gaut. IV. 12, Āp. Dh. S II. 5. 12. 3, Manu III. 24, Nārada (stri-puṃsa, verse 44) &c. Most say that each preceding one out of the first four is superior to each succeeding one and that thus brāhma is the best (vide Āp. Dh. S. II. 5. 12. 4, Baud. Dh. S. I. 11. 11). Almost all are agreed that paśāca is the worst. Manu III. 23-26 refers to several views. One view is that the first four (brāhma &c.) are the proper forms for brāhmaṇas (Baud. Dh. S. I. 11. 10, Manu III. 24). Another view was that the first six (out of the eight i. e. all except rākṣasa and paśāca) are allowed to brāhmaṇas and the last four to kṣatriyas, and the gāndharva, āsura and paśāca to vaiśyas and śūdras (Manu III. 23). A third view was that prājāpatya, gāndharva and āsura may be resorted to

1213. अथवा ऋतुदर्शनकालोत्तरं गान्धर्वः । प्रायुतोः शुल्को दण्डो वा । अथ कन्यायाः का प्रतिपत्तिः । तस्मा एव देया । निवृत्ताभिलाषा चेतकाममन्यत्र प्रतिपाद्या । ...वरश्चे-
न्निवृत्ताभिलाषो हठाद् ग्रहयितव्यः । मेधा^० on मनु VIII. 367; सकामायां तु कन्यायां
संगमे नास्त्यतिक्रमः । कित्त्वलंकृत्य सत्कृत्य स एवैनां सखद्वहेत् ॥ नारद (स्त्रीपुंस० verse 72).

1214. भ्रुवं विवाहकरणमास्थास्यामि विधानतः । आदिपर्व 195. 7.